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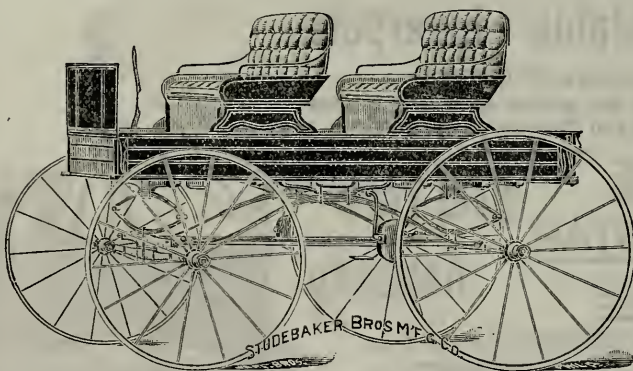
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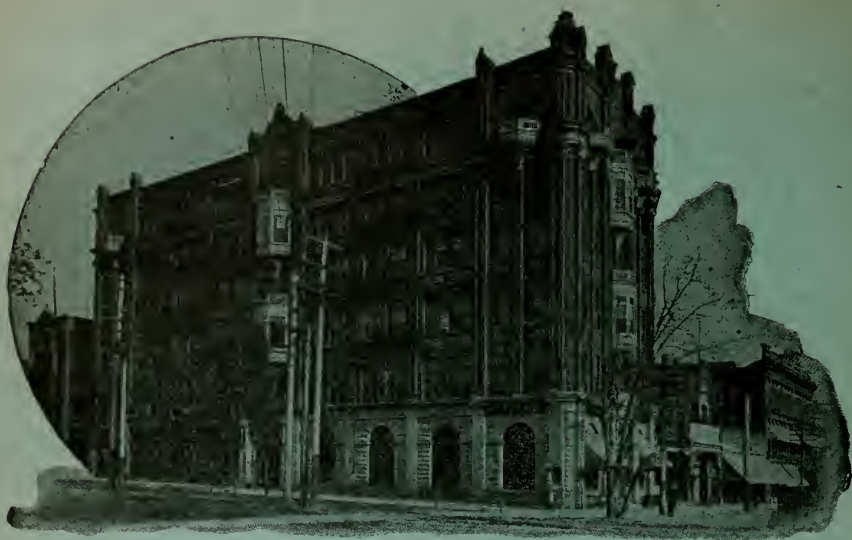
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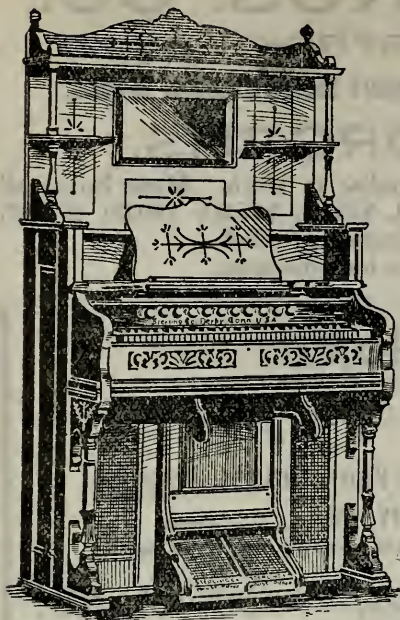
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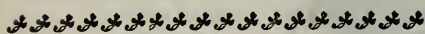
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IMPROVEMENT ERA.

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SEPTEMBER, 1900.

No. 11

THE SALMON RIVER MISSION.

AN ACCOUNT OF ITS ORIGIN, PURPOSE, GROWTH AND
ABANDONMENT.

BY JOHN V. BLUTH, CLERK OF THE WEBER STAKE OF ZION.

I.

[The following account of the origin, purpose, growth and abandonment of the Salmon River Mission has been gathered from the conversation, and the private records, of several of the prominent missionaries who took part in the work. It has been read to, corrected and sanctioned by, Presidents L. W. Shurtliff and Charles F. Middleton, of the Weber Stake of Zion; Colonel David Moore, who was the secretary of the original organization; and also Elders Joseph Parry and F. A. Miller, all of whom were among the leading actors in this thrilling drama of early colonization in the far West. The ERA takes great pleasure in presenting to its readers the first extended narrative of this important mission which, though a seeming failure, was really the successful though remote beginning of the colonization efforts of the Latter-day

Saints which has since made the Snake River country and southern Idaho a veritable Garden of Hesperides. We shall be pleased to receive from other survivors of the Salmon River Mission additional facts or incidents that will prove interesting, or that will add to the true history of the movement.—EDITORS.]

In the settlement of these valleys the maintenance of friendly relations with the original owners of the soil—the Indians—became one of the most important problems for the new settlers. President Young's solution of this problem may be found in one of his expressions, so often quoted: "It is cheaper to feed an Indian than to fight him." This was his policy during the thirty years he presided in the Rocky Mountains. To that end, under his guidance and instruction, attempts were made to establish colonies among the Indians, that in teaching them how to live by tilling the soil they might be won from their roving and depredate habits and be taught the arts of industry and thrift. Some of the attempts failed in the establishment of permanent settlements, though each had its influence for good, and proved the wisdom of the policy of President Young.

In the year 1855, some three hundred missionaries were called to various parts of the country. Something over a hundred went west into Nevada, which was then part of Utah territory, under the leadership of Apostle Orson Hyde, settling near Carson City, where they remained until the "Move;" another one hundred, under the guidance of Elder George A. Smith, went southward, intending to settle the country in Iron County, which became a permanent settlement; some forty or fifty went out to the country near Fort Supply, about twelve miles from Fort Bridger, which settlement was broken up at the time of the "Move," and twenty-seven were assigned to take the mission to the Indians in the vicinity of Salmon River, in Idaho, then Oregon Territory. It is this last-named mission of which this article will treat.

The missionaries were called as all missionaries have been called in this Church, the majority of them having some five or six weeks in which to prepare for the trip. The personnel of the party was as follows:

Thos. S. Smith, Ezra J. Barnard, Isaac Shepherd, of Farming-

ton; Baldwin H. Watts, of South Weber; Geo. R. Grant, of Kayville; Charles Dalton, Israel J. Clark, of Centerville, Davis County; Wm. H. Batchelor, Ira Ames, Wm. Brundridge, of Salt Lake City; Thomas Butterfield, of West Jordan, Salt Lake County; Wm. Burgess, of Provo, Utah County; Abraham Zundel, Everett Lish, of Willard, Box Elder County; Francillo Durfee, David Moore, Benj. F. Cummings, Geo. W. Hill, Gilbert Belnap, Joseph Parry, Nathaniel Leavitt, P. G. Taylor, Charles McGeary, John Galliher, John W. Browning, Wm. Burch, David Stephens, of Ogden, Weber County, Utah.

The instructions received by the missionaries were to settle among the Flathead, Bannock or Shoshone Indians, or anywhere that the tribes would receive them, and there teach the Indians the principles of civilization; teach them to cease their savage customs and to live in peace with each other and with the whites; to cease their roving habits and to settle down; also to teach them how to build houses and homes; in fact to do all that they could to better the condition of these fallen people, and bring them to a better life. They were also instructed to take with them sufficient provisions to last them one year so that they should not be a burden to the people whom they were to civilize and convert, but rather to be able to feed them. They were also instructed to be honest and upright in all their intercourse with the red men. The missionaries were promised that if they would labor in humility for the redemption of these people and always have their welfare at heart that God would bless them and crown their labors with success.

On May 18, 1855, having taken farewell of their families, these twenty-seven men started out into the wilderness to make a home with the savages of the northern hills and valleys. They traveled northward through what is now Brigham City, at that time entirely unsettled, thence along the eastern base of the mountains, crossing Bear River a little northwest of where Collinston is now located. There were no roads in those days, for they were pioneers in settling this northern part of the country. They had to make the roads as they went along, had to build bridges, or ford the rivers and creeks as best they could, their route lying up the Malad Valley. Up to the time of reaching Malad Valley their or-

ganization had not been effected, except that Thos. S. Smith had been appointed president of the party. A day's journey after ferrying across Bear River, they met the company of missionaries bound for Nevada, under Orson Hyde. Here they stopped and completed their organization, with Francillo Durfee, captain, and David Moore, secretary. Elder Cummings, who was at that time a captain in the Territorial Militia, was also appointed to assist Elder Durfee as captain of the guard. The outfit consisted of thirteen wagons with two yoke of cattle to each wagon, and a few cows. The party was divided into messes, five or six members to a mess, each member of which had his particular duty to perform. On the journey, their method of camping was that adopted by the Pioneers. Each morning and evening they gathered in prayer meeting, each member taking his turn according to roll call.

After being thus organized, they parted with the company bound for the west, and resumed their journey northeasterly, reaching the Bannock range of mountains in five or six days. Crossing this range, they continued their journey, passing close to the point where Pocatello is now located; crossed Ross' Fork and Blackfoot River, following up the Snake River which they also crossed once, until Idaho Falls, then named Eagle Rock, was reached. Noticing a very large rock in the center of the river at this point, it was suggested by some that here would be an excellent place for a bridge. A bridge now spans the river at this point. Turning northwestward, on leaving Snake River, they reached Market Lake, passing it on the east, and then crossed the lava beds. It was on the 6th or 7th of June that they left Market Lake, camping that evening at what was known as Muddy Lake. This was no more than a shallow depression in the country filled with water from the winter snows. At this time of the year, it was almost dried up and what water remained was thick and of a creamy tint, absolutely unfit for man or beast. In consequence, they had no water that night and left the next morning without breakfast, hoping to reach a creek the willows of which, it was reported by two of the brethren, could be seen about an hour's travel ahead. What they had seen, however, proved to be a mirage. They traveled a distance of twenty-five miles until late in the afternoon; they were almost perishing from thirst. Some of the cattle had already

given out and had been left on the road. When almost driven to despair, they reached the foothills of the mountains and came upon a stream of water. Then there was rejoicing. After they had satisfied themselves, water was sent back to the cattle which had been abandoned, and they were saved; thus they narrowly escaped one of the greatest dangers on their trip. They named this stream Spring Creek. At one time it was also called Birch Creek, and is now known in that section as Little Lost River, as the stream disappears in the desert. Along this stream they traveled for a distance of sixty miles on a gradual ascent until the top of the Salmon range was reached, at the head waters of the east fork of the Salmon River. A day's journey down the valley, they met Rock-i-kae, a noted Indian chief, and his family. They told him the object of their trip and were made welcome by him. They traveled down this river in a narrow valley, and finally stopped at a point about twenty miles above where this river empties into the Salmon River. This point was reached June 15, on the thirtieth day of their journey.

At this point the valley is not over a mile wide, situated at an altitude of about five thousand feet. The hills on the east, where the settlers afterwards secured their fuel and lumber, were well wooded. The settlers had now come a distance of 333 miles from home, that is, from Ogden, as was shown by the odometers they kept on the wheels of their wagons.

The point picked upon for their fort was directly on the stream which now bears the name of Lemhi River. Here they at once began preparation for the building of a fort between the mountains on the east and the river, which they named Fort Limhi, the name being taken from the Book of Mormon. It is now spelled on the maps Fort Lemhi, or the Lemhi Agency, the country in the vicinity having been made an Indian agency and reservation since the abandonment of the settlement by the Saints. The country through which they had traveled was at that time but little known, and they had to find their way without guides, depending only on the information that they received now and then from straggling mountaineers who lived by their trapping, hunting and trading with the Indians, as to the direction they were to take to find the place where the

tribes mostly gathered. The country was then known as Oregon Territory, which included what is now Idaho and Montana. Almost totally, it was inhabited by Indian tribes who were generally hostile and had but little sympathy with the whites, upon whom they looked as intruders who would interfere with their hunting, fishing and trapping grounds.

On their arrival, they found a large gathering of the Indians already there, mostly Bannocks, Shoshones, and Nez Perces, who had come up this way on their annual fishing trip, of which more will be said later. George W. Hill, who had learned their language, acted as interpreter, and through him the missionaries succeeded in making the Indians understand that they had come there to settle, that they were their friends, that they came to bless them by teaching them how to till the ground and how to build houses, so that they could live as the whites, and telling them that if they had no objections they would like to stop there and settle with them. The missionaries were received very kindly and were permitted to occupy the land and to cut the necessary timber for their houses, corrals and forts, but they were not to kill any game nor to catch any fish, of which latter there was a great abundance. That is, they were not to do so for the purpose of sale or profit, but they were allowed to have what they needed for their own use, though the brethren preferred to pay for what they used by the exchange of such articles of trade as they had at their disposal.

After the brethren had determined on the site for the fort, they at once began to get out some water for irrigation. The season was late, but they felt that they must still try and grow something for their winter's supply. The water was easily brought out of a small creek some fifty or sixty rods above Fort Limhi, where a dam was put in; they began plowing and planting, putting in quite a piece of ground in peas, potatoes, etc. This was the first irrigation ever done either in Idaho or Montana, or for that matter in the entire northern part of the country, so far as we now have record. In fact, Bancroft, the historian, gives that credit to these early settlers. The large canal built in 1857 is still in use by private parties who settled there after the mission had been abandoned. The settlers, however, found to their sor-

row that not only had the planting been too late, so that, while the crop gave great promise, it could not mature, but the grasshoppers swooped down in countless numbers and ate off the entire crops to the ground.

A strong corral was built for their horses and cattle, and their next labor was to build the fort and put up houses for the winter. A spot, sixteen rods square, was laid out, and on the lines trenches were dug; logs about twelve feet long were placed in these trenches to the depth of three feet, making the palisade about nine feet high. Gates were placed in these walls, one on the east and the other on the west. The houses within this fort were built of logs. There being no mills, all the lumber to be used for doors, windows and floors had to be sawed out by hand. The brethren felt that they were but a mere handful of men in the midst of several strong tribes of Indians, generally hostile to the aggressions of the white man, and they were compelled to take every precaution against attack. Every night a strong guard was kept over the fort and the cattle, so as to prevent surprise and attack; and for the first year, the cattle had to be herded every day by a number of the brethren. They never went into the timber to get logs for lumber and fuel unless they were as heavily armed as their stock permitted them to be, always a rifle and a navy revolver. The summer's labor was exceeding arduous and fatiguing. Those now living, and to whom access has been had for this account, say that they never worked so hard in their lives as during this summer in order to prepare themselves for winter, both as to the needed supplies and as to the necessary protection and shelter from the hard winter and the Indians. In addition to their labors in plowing, planting and building, they also aided the Indians in their fishing.

As has already been stated, this was the fishing season, and the gathering of the Indians was very great. Early in the spring, the younger salmon, what is generally known among us as the salmon trout, come up the streams for spawning. These will weigh from eight to fifteen pounds. When they have departed, some time in the latter part of June and early July, the larger salmon come in from the ocean in shoals up the Columbia river, branching out into the various streams that empty into it, coming up the

Snake, then the Salmon, and finally up almost to the head-waters of the Lemhi River, or the east fork of the Salmon, in fact, as far up the smaller streams as they can deposit their spawn. Prior to their arrival the Indians prepare for the capture of the salmon, and in this work they were this season helped by the missionaries. They aided them in constructing the dams which are made across the river. A net of peeled willows, woven together with their own bark, is stretched across the river on a framework of poles. In this net or dam, whichever term may best be used, a gateway of willows is made, large at the end facing the ascending salmon, and narrow where the fish pass through into the trap. Some four rods above, is placed another similar network, through which there is no passage. The salmon, on reaching the lower net, swim along until the opening is found, pass through and make the same search at the upper net. Seldom do they make the attempt to pass down the river, and if they did, they would find it difficult to get back. In their anxiety to ascend the stream, they jump the upper net to pass over. Salmon have been known to jump seven feet in the air, in their attempts to cross this barrier. To prevent their escape, a willow basket-work is erected on the upper side of the net, which receives all that succeed in getting over the net proper. As the fish, thus hemmed in, find no escape, the trap is soon perfectly alive with a struggling mass of salmon. Then the work of capture begins, and the fish are thrown out on the ground by the hundreds. As high as three hundred salmon have thus been caught in a few hours, weighing all the way from twenty to sixty pounds each. These fish are then sliced thin and hung up to dry on willow scaffolds, with a small fire underneath to partially smoke the sliced fish, and when thoroughly dry, they are placed inside the skins of the larger salmon, tied up in bales and put away for winter use. Salmon, thus dried, cured and baled, will keep in good condition for an indefinite length of time, and formed one of the chief supplies to the tribes in that vicinity during the winter.

Prior to the loss of their crop through the grasshoppers, it was ascertained that the supplies would run short and that the seed remaining would not be sufficient for next year's planting, so it was found necessary to send some of the brethren back to

Utah for these things. About half of the brethren took this trip, among them being Elders Moore, Belnap, Durfee, McGeary, Grant, Clark and Taylor. They returned November 19 of that year, bringing with them their families. Francillo Durfee brought his wife and three or four children; David Moore, his wife and daughter, Louisa; Charles McGeary brought his wife, and I. J. Clark his wife and three children. Sisters Durfee, McGeary and Clark, and Sister Moore and her daughter, Louisa, were the first white females to settle in that part of the northern country. The last-named, on January 4, 1858, became the wife of L. W. Shurtliff, now President of the Weber Stake, who was then but a stripling boy. He had come out in August in company with John Leavitt, taking out a load of salt and supplies for the mission.

Winter set in quite early in November, bringing with it a large number of Indians. They had been told that the white settlers at Fort Limhi were their friends, and if that were so, they naturally expected that the settlers would share their food with them. To maintain a friendly feeling, the settlers complied with their wishes, and soon discovered that they would be short of food themselves. By the first of December, President Smith ascertained that their flour supply would be exhausted before March 1, and therefore called the brethren together for a council. The consensus of opinion was that some of them must go to Utah for more supplies, returning as early as possible in the spring.

During the year, though the Elders had been hard pressed with the work necessary to prepare themselves for the winter, they had not forgotten the spiritual part of their mission. They had preached the Gospel to the Indians, and had baptized a number of men and women. While the results in this work were not as far-reaching as they could have wished, the Indians apparently failing to sense the nature of the covenants they were taking upon themselves, it had the effect of making the settlers acquainted with them and gaining their respect and good will. They had been treated with respect and kindness by the Indians, and had dealt so honestly with them that they felt they were in no danger. Though a mere handful among these tribes, they felt as safe as if they were at home among their friends, and therefore had no fears in reducing their numbers by sending a delegation home to Utah dur-

ing the winter. Volunteers were called for and eight responded. They were G. W. Hill, Joseph Parry, Abram Zundel, Wm. Burch, Ira Ames, Isaac Shepherd, Thomas Butterfield and William Batchelor.

They left December 4 on their dangerous journey of over three hundred miles. The snow was at that time nine inches deep, and they had two ranges of mountains to cross. Their outfit consisted of nine men, six yoke of oxen and three wagons. As one object of their departure was the saving of provisions, they naturally took with them only a scant supply. As they traveled, the altitude increased, the snow became deeper, and the weather grew colder. On the top of the Salmon Mountains particularly, the cold was very severe. Here, one day, they saw a herd of elk covering perhaps ten acres of ground, numbering several hundred, a larger herd than they ever saw afterward. On the 16th, they reached Fort Hall, at a time when all their provisions had been consumed. The snow at this point was fifteen inches deep. They called upon Captain Grant who lived here, engaged in trading with the Indians. The old man was sitting up in bed when they stepped into his cabin. In great astonishment, he threw up his hands exclaiming: "My God, and where do you come from?" Had they dropped from the skies, he could not have been more astonished, for he did not think it possible that any one could travel in such weather and with such an outfit.

They were treated very kindly at this point, Captain Grant giving them all the beef they wanted, a little bacon and groceries and some moccasins, but he could furnish them no flour, the severity of the winter having brought to the fort an unusual number of Indians. Thus supplied with a few provisions, they proceeded the same day on their journey, having still one hundred and eighty miles to go. In crossing the Bannock Range, they found the snow so deep that it was a serious question whether they should be able to cross. One day they traveled from early morning to late at night but succeeded in making only three miles, the snow having to be tramped down by the brethren in front of the cattle before they could pass. That night they camped without food or water in a driving snow storm, consequently without fire or supper. They proceeded the next morning on their journey without break-

fast or food for the cattle, going down the mountain. At noon, they stopped near a large spring at the head of the Malad Valley where the cattle were given an opportunity to crop the little grass and sage brush on the hillsides where the wind had cleared the ground of snow. Two days afterwards, they camped near Deep Creek, at a point where Malad City now stands, and the next night they reached the Utah line. Here a few families had settled several months prior, but they were exceedingly poor and could give the travelers but little aid. They were the first settlers in Malad Valley and were in charge of James Frodsham, a name well-known in many parts of Utah. The following day, Christmas eve, they left the settlement and forded the Bear River under great difficulties, the cold being intense, and the river frozen on both shores, though open in the center. They arrived in Ogden, December 26, in good health and "mighty hungry," most of the brethren more or less frost-bitten.

As an illustration of the difficulties under which the missionaries had responded to the call made of them, the condition in which Elder Parry had left his family may be cited. On his return this time, he found them in better health and circumstances than when he left, for then their condition was deplorable. They lived in a small log cabin, and for five months prior to his departure, his wife had been confined to the sick bed. On his departure, he left her perfectly helpless, with three children, one of them an infant and the oldest but five years of age, a thirteen-year old girl being all her help. Flour was selling at that time at twenty-five dollars per hundred, and in order to make up his proportion of the necessary year's supply, he was compelled to take with him all the flour they had. Thus was this brave woman left sick and helpless without food or money. She considered it her husband's duty, however, to perform this mission, and was willing to make all necessary sacrifice that good might be accomplished.

All of the brethren had left their families in somewhat similar circumstances, and naturally rejoiced at the temporary reunion. Wm. Batchelor found that his wife, whom he had married shortly before being called on this mission, had died during his absence. Their cattle arrived in Ogden as living skeletons, having dropped to this state from the well-fed and sleek condition they exhibited

when the journey began twenty-one or twenty-two days previously. The people in northern Utah were at this time passing through what ever since has been known as the "hard winter." The grasshoppers had destroyed the wheat, and the intense cold was killing the cattle by thousands. Many of the Saints were compelled to live on bran-bread, and on the carcasses of the dead cattle, in order to save themselves from starvation. Owing to the death of their cattle, most of them had to haul their fire wood on hand sleds during the entire winter.

This company of nine left Ogden on their return to Limhi, on March 28, 1856, in charge of Elder Parry. They brought with them additional supplies, and were accompanied by twenty-two new missionaries, as follows: Alexander Hill, John Preece, Sylvanus Collett, Thomas Abbott, Wal. McIntyre, William Perkins, Thomas Carlos, Thomas Day, Clifton S. Browning, Joseph Harker, Jacob Miller, George McBride, Henry A. Cleveland, Thomas Bingham, William Shaw, John Murdock, Pardon Webb, James Walker, R. B. Margetts, Henry Nebeker, William Bailey Lake, H. C. Hadlock.

This party reached Fort Limhi, May 15, 1856, and found the mission in good condition. During this year they planted considerable grain and vegetables, which gave promise of an abundant harvest; but the grasshoppers hatched their eggs by the millions, and devoured all the young crops, cleaning the fields as a floor and leaving them barren. Thus, for the second time, there was a total failure of their crops, nothing being left except here and there a straggling stalk of wheat, sufficient to prove that wheat could readily be raised at this point, contrary to the expressed statement of the mountaineers that the altitude was too high and the summer too short, in that mountain country, for the raising of grain. This summer, the mission suffered greatly for want of bread. For weeks they lived on fish, butter and milk. During this summer Elders Moore, Cunningham and Parry built a small grist mill, Elder Burgess having brought the mill-stones with him from Utah, while Elder Moore brought the mill-irons. Because of the failure of their crops, about one-half of the missionaries left for Utah during the middle of the summer to bring new supplies and seed wheat.

The harmony of the mission was greatly disturbed by the contentions and disputes caused by some of the brethren who had

failed to drink in the spirit of the work, and who preferred to go contrary to counsel in their labors and in their trading with the Indians. On June 30, a party of nine brethren left for Utah, among whom were these contentious spirits, and the mission rejoiced when they took their departure. Among the new missionaries who arrived during this summer were M. D. Hammond, H. V. Shurtliff, E. Robinson and Owen Dix. In August, L. W. Shurtliff and Nathaniel Leavitt carried the mail to Utah, and this time had a narrow escape from the Indians near where Bailey Lake was afterwards shot and killed. Late in the fall, Elders Hill, Parry and Lychoneus Barnard were sent to Utah with the mail from the mission. They, as well as other brethren who went home this fall, among whom was David Moore, who took with him his family, were given the privilege of remaining home during the winter, with instructions to return as early as possible in the spring of 1857.

By this time, the brethren had made great progress in learning the Shoshone language, and were therefore better able to instruct the Indians in the principles of the Gospel, in the manner of their living, how to work, and how to better their condition. They met with very little success, however, in civilizing the Indians, and inculcating principles of industry. Their roving habits made them entirely unadapted for work, and they preferred that the brethren of the mission should do what labor was needed. But they entertained an excellent feeling toward the brethren and their families. Several of the missionaries married Indian women; there was no jar, no trouble, everything appeared satisfactory and full of good will. A little over one hundred Indians, men and women, had been baptized.

In May, 1857, President Brigham Young and a large company of the authorities, including Heber C. Kimball, General Daniel H. Wells and several of the apostles and leading men of The Church visited the mission. President Young told the brethren, in meeting, that they had come too far from home, as, in case of trouble, immediate help could not be sent. They should have stopped at a point about Blackfoot and settled there so as to be nearer their brethren. Otherwise he was pleased with the labors of the mission, and the spirit manifested, and now that they had settled here

and everything seemed propitious he would see that more aid was given them by increasing the strength of the mission.

In his private conversations as well as in his public discourses, it was evident that he was not satisfied with the location chosen. Instead of a broad, open country, such as the Flathead country further north, there was here only a mountain gorge. The fort stood under the hills from which hostile Indians could easily fire on the inmates. Had it been built further west, they would have been too close to the river with its heavy growth of brushwood furnishing a safe lurking place for the savages. He advised the brethren, for their better protection, to build a blockhouse on a knoll lying east of the fort, build a mud wall around the fort, and put up strong bastions. In fact, the visiting brethren seemed impressed with a sense of coming trouble, and with the necessity of taking all possible precaution against the treachery or the easily aroused enmity of contending tribes, in the midst of which the settlement had been established. A number of meetings were held, and valuable instructions were given. The brethren were exhorted to be patient and kind, to encourage and instruct the Indians, always set a good example before them, and never to bring reproach upon the cause. The visit proved exceedingly encouraging to the struggling missionaries.

They were troubled with grasshoppers, to some extent, this year, but succeeded in raising a fair crop of potatoes, and other vegetables, and two thousand five hundred bushels of wheat. Thus, after struggling three seasons against poverty, an unfavorable climate and the destructive grass-hoppers, they were at last successful in raising sufficient produce to sustain the mission until another harvest. The mission demonstrated the fact that grain could be raised on the head waters of Salmon River. The mission raised the first grain grown in Idaho and Montana, built the first houses and grist mill, and made the first irrigating ditches in that country, thus introducing this great system which has transformed the vast country now included in these states, from a desert to a fruitful country.

In September of this year Elder Parry, who had returned in the spring with the other brethren, was sent back to Utah in company with Elder Belnap, taking with them the mail and carrying to

their home the good news of the success the mission had met with in raising good crops and in having maintained peace with the Indians. They arrived in Utah during the latter part of the month, and found the people very much excited over the news of the approach of Johnston's Army, which had been received a few weeks before their return.

(TO BE CONCLUDED IN OCTOBER NUMBER.)

PILGRIMS.

There's but the meagre crust, Love,
 There's but the measured cup;
 On scanty fare we breakfast,
 On scanty fare we sup.
 Yet be not thou discouraged,
 Nor falter on the way,
 Since Wealth is for a life, Love,
 And Want is for a day.

Our shelter may be rude, Love;
 We feel the chilling dew
 And shiver in the darkness
 Which steadfast stars shine through,
 Yet shall we reach our palace,
 And there in daylight stay,
 Since Home is for a life, Love,
 And Travel for a day.

The heart may sometimes ache, Love,
 The eyes grow dim with tears;
 Slow creep the hours of sorrow,
 Slow beats the pulse of fears.
 Yet, patience with the evil,
 For though the good delay,
 Yet Joy is for a life, Love,
 And Pain is for a day.

Collier's Weekly.

NATURE AND ORIGIN OF MAN, FROM THE STANDPOINT OF REVELA- TION AND REASON.

BY ELDER JOHN NICHOLSON.

IV.

[Under the above caption, three divisions of an article, by the writer of this, appeared successively in the August, September and October (1899) numbers of the ERA. It was in the form of explanatory interviews between Messrs. Wondon, Tudor and Tree—respectively a sectarian religionist, a deist, and a Latter-day Saint. The last named, by request of the other two, had undertaken to explain to them his religious views and sustain them from the standpoints of revelation and scripture (ancient and modern) and demonstrated truth as observable in nature, and that which has been proved to be true in the experience of man.

The article treated affirmatively the pre-existence of man, as a spirit, an individual being, who thought, acted and passed through progressive experiences previous to his advent upon the human stage. Also the personality as well as diffusive existence of God; fore-ordination and pre-destination of man, considered in connection with his ante-mortal life; and a pre-arranged and completely systematized plan for his redemption from the effects of the "fall;" man and free-will agency inseparable; the rupture in heaven a result of it, and the philosophy of a redeemer.

This explanation appears necessary, in view of the lapse of time intervening between what is referred to and that which follows.—EDITORS.]

Messrs. Wondon and Tudor having come on a trip westward, for business purposes, the opportunity for another interview was utilized. All were, as usual, promptly present at Mr. Tree's office, and the object of the meeting proceeded without delay.

Mr. Tree: Before entering upon the consideration of man in his mortal condition, if there be no objection, I shall read a basic presentment of some of my thoughts in relation to certain natural truths. Should you admit the statements to be correct, then a co-relative admission must logically follow—that whatever is in harmony with them is likewise true. Where co-operation of purpose is proved, the conclusion is inevitable.

This applies to all truth, therefore, if man discovers any principle of truth, and subsequently finds a condition in harmonious correspondence with it, he has made another addition to the volume of truth within the scope of his understanding.

Messrs. Wondon and Tudor stated that it would be their pleasure to listen to the reading of the written statements of Mr. Tree.

The latter then proceeded to read the following, which may be designated as PROPOSITIONS:

TRUTH AND INTELLIGENCE NOT CREATABLE.

If truth and intelligence could be created, there would have been a time when neither existed, and such a condition is an impossibility, as there would then have been no creative power, which, if it exist, must be inseparable from truth and intelligence. To hold that truth or intelligence could be created would be equal to asserting that there is not now, never has been and never can be, any existence.

Mr. Tudor: Is it not possible that some intelligence always existed, and that other intelligence was created or came into existence subsequently?

Mr. Tree: From all we can observe, intelligence is of one character. Its innumerable differences of manifestation are simply the results of degree.

If it were as you suggest, intelligence would not only differ in degree, but also in kind. There would be intelligence, in one respect, of the same nature as duration (without beginning) and therefore could have no end; there would be another class that came into existence, or was created, and therefore would have an end.

Whatever is without beginning is endless; if there be any-

thing which had a beginning, it must be subject to annihilation. Each would be as different from the other as time and eternity, and time is a mere theoretic division, having no existence in fact.

The same evidence that proves anything to be without beginning proves with equal conclusiveness that it will always be. To hold that intelligence had a starting point would be equal to seeking to maintain that it can have a lower standard than physical matter, which has been scientifically demonstrated to be indestructible, and therefore without beginning.

With regard to truth, it is impossible to imagine its non-existence at any time, or to conceive an idea of the possibility of its being either increased or diminished in quantity.

THE OPERATION OF ECONOMY EVERYWHERE IN NATURE.

All the processes of nature are economic. There is no waste of substance or energy. In other words, natural processes are in the interest of productivity, progress and development. The law of natural or divine economy is so evidently universal that to have the correctness of the proposition admitted, it ought only to be necessary to state it.

There is a profitable purpose in every effort of truth, and any operation of a character contrary to this is therefore a violation of law. This principle, as with every other truth, has the immensity of space, illimitable matter and eternal duration, for its field of action. The closer it is followed in the affairs of mankind, the greater will be the real progress, success and harmony that will characterize human concerns.

Its demands are inexorable, and persistent violations of it, whether in the sphere of political or of domestic economy, or individual conduct, lead, sooner or later, to disaster, according to the magnitude of the infractions. It permeates the most trivial as well as the most gigantic concerns. In the contemplation of any proposed enterprise, or act, its relations to this great truth ought to be closely regarded, so that what is intended to be done may be in agreement with it.

This conformation is complete where the most beneficent results possible accrue from any expenditure of mental or physical force, or the use of material resources.

The putting of any person or thing to other than a legitimate and consequently profitable use, is an encroachment upon the domain of economy.

If there were a universal conformation to this law in the field of morality—say in the relations of the sexes—the earth would be transformed into a moral heaven.

More than that, the world would also be an intellectual or spiritual paradise, as the sexual purity of the human atmosphere would prove the prevalence of an advanced mental comprehension of truth. Selfishness is in direct conflict with economy which demands that benefits be diffused rather than concentrated—the greatest good to the largest possible number.

Rounded greatness is not selfish, because the selfish man keeps in constant view the beneficent results that even the greatest of his enterprises will have upon his own welfare, rather than the progressive effects that would be likely to accrue to the largest practicable number of his fellow-men.

The individual thus limits the area of his good offices to humanity, while economy demands that they be extended to the widest, highest and deepest possible degree. If the genius of this principle were lived up to, not one of the social complications which now disturb the peace and prosperity of the nations would or could exist. The present condition of rich and poor and the attitude of the two classes toward each other are the effects of the continuous violations of the ever-just demands of economy, which requires that every man shall be entrusted with the performance of that labor, and the control of those resources, which he can and will use to the best general as well as individual advantage.

If human enactments were made more conformable to natural laws, and man had a complete understanding of them, combined with a disposition to act in unison with their requirements, every economic question would be solved; warlike and anarchistic national and international eruptions would have no place in the world; a millennial era would prevail.

Obedience to the requirements of the principle now under consideration, implies and involves a harmonious relation with every other truth, because there is a relativity between all truth; this connection is as indissoluble as truth itself, which is inde-

structible. Natural economy is inseparably associated, in its application to things as they exist, with every other law. It enters into every phase, feature and change of existence, in time and eternity.

Until man recognizes this position, he will not be in harmony with his eternal environments nor in a condition of perfect peace, because he will be constantly producing, by infractions of truth, abnormal conditions which divine law immediately seeks to adjust, the result being a conflict and concomitant disturbance.

Mr. Tudor: If God and nature operate economically, how can the production of poisonous reptiles and all sorts of repulsive and seemingly useless forms of animal and vegetable life, in some parts of the earth, be reconciled with this principle.

Mr. Tree: It is an economic provision of God and nature that this should be. These products spring into life where man is not. They are conditions to be subdued. When man appears they furnish an incentive to action. He does them battle and is thus developed in mind and body. Hence the beneficence of the decree of God and nature, that man should live "by the sweat of his brow"—by labor. When he establishes himself on any part of the globe, ostensibly obnoxious productions disappear and give place to others that are necessary to his sustenance and comfort.

Many things that appear objectionable are beneficent, because they contribute to the development of the highest form of life (mankind) to which all other forms of existence are subordinate.

ALL THINGS GOVERNED BY LAW.

Whenever there is a condition contrary to law, the legal forces of nature immediately operate to bring about an adjustment. Until that object is attained, harmony is impossible. Every intelligent person is in a position to perceive the force of this truth by observation of the processes which are associated with his own physical organism, for this is the character of what is termed the curative action, by which substances or conditions which are unnatural are removed from the human body.

While this activity is in progress, a disturbance, usually causing distress, is present. When the adjustment is completed, by the elimination of the cause of commotion, the situation becomes

normal and health returns. As with man, so with nature throughout the universe. Nature is a limitless educational system, which is, in a sense, compulsory as well as persuasive. Its chief inducement is the highest degree of enjoyment to him who becomes familiar with its governing principles, and who in his life conforms to their demands.

Its compulsory aspect is exhibited by the inexorable character of its requirements, which make no allowance on the score of ignorance. The blow which results from a violation of the laws of nature strikes the uninformed as well as him who sins with his eyes open.

Thus, in being punitive, it is necessarily corrective. To do is the first requirement made of individual man, because enlightenment is the initial step in the direction of doing, and to do is to develop.

If the ignorant were to escape the punitive process of nature on the ground of lack of knowledge of law, there would be no visible or forceful incitement to learn. Hence, even what may be termed the coercive feature of nature is beneficent, because adjustable.

Man, from experience, is enabled to perceive the preservative character of this provision of nature, which forbids the escape from a punitive process of the ignorant lawbreaker.

When man follows nature, which is a universal embodiment of divine wisdom, he makes no mistakes. When he departs from the genius of its teachings, he must suffer disadvantage, that he may be whipped into line with its demands. By this process man is ultimately brought into harmony with his eternal environments.

If lawlessness brought no detriment to the perpetrator, the wickedly disposed would continue in their criminal career without natural check or hindrance. The results of their evil deeds frequently induce them to reform. The efforts of man to establish sound government, that there may be good order, are analogous to the operations of natural law. They are efforts to second the doings of nature and of nature's God.

It cannot be too strongly urged that the disturbances which arise from the breaches of natural law are corrective, because,

viewed in that light, they are merciful. The most enlightened nations follow in the wake of nature. Laws are established in civilized communities for the protection of society. The more progressive the people, the more humane are the laws, because they are enacted, administered and executed with a view to the reclamation of the culprit from the path of crime.

The reformation of criminals is one of the leading questions of the present age, because the better classes are grasping after the moral development of the race. Legislation is so constructed as to give beneficent recognition to various classes of criminals who, having been seized by the law and cast into prison, exhibit by their subsequent behavior that they are fit subjects for clemency.

In the first place, justice demanded that they be placed in durance. But mercy, as well as justice, is regulated by law, and, by virtue of a beneficent statute, steps in and makes a valid claim, which justice recognizes by relinquishing the captive before the expiration of the original sentence.

Thus is followed the theological idea of divine forgiveness on the basic condition of repentance, which means reformation.

Looked at from the broadest standpoint, all nature is an infinite reform school in which the student may advance step by step to great heights of moral and intellectual grandeur.

In a limited way, man himself, as he may have present capacity, applies the principles which may lead to the most glorious results, for intelligences exist that they must endure, and as their destiny is that they shall continue, so must it be that they shall press forward upon the path of progress.

Divine wisdom and nature repudiate the contracted and demoniacal idea that sinners are consigned, by the great governing power in space, to a place of endless torment, there to remain eternally in indescribable and exquisite agony. The very thought of a situation so utterly devoid of a redeeming feature, is revolting.

The sinner must, as justice requires, be punished according to the demands of law, which is not malignant but reformatory. The punitive process itself is eternal, because the laws of truth endure forever, but the duration of the penalty must be limited accord-

ing to the nature of the offense and the continuance of its perpetration.

Reasoning from analogy, a man guilty of contravening a human law is, when human justice seizes him, cast into prison; the laws under which the penalty is inflicted upon him may exist for ages, yet their claim upon the offender may endure only for a few months. The prison in which he is incarcerated may remain intact for centuries, but he may only be an inmate of it for a week. The duration of the law may have no corresponding relation to the period in which the offender may be under its ban. The punishment must be in unison with the just demand of the law which has been broken.

The law of economy, it should be observed, enters into every condition in space, and it hardly would be possible to conceive of a more flagrant violation of it than to maintain an intelligent being throughout eternity in a condition in which his solitary occupation would be the endurance of the most terrible suffering, which would incapacitate him for the performance of any profitable act. The gospel of nature teaches that disturbances in nature result from infringements of law, and they cease when the legal processes of adjustment have completed their work.

Mr. Wondon: I understand you to claim that your religion is a legal system, which operates in unison with natural law, or truth in a general sense. You hold that natural law is punitive, therefore, in a way, compulsory, and consequently merciful, because educational. There are comparatively few people now on the globe, or of past ages, who have heard of your system of religion. Do you hold that such as have had no opportunity to learn it could justly be punished for their lack of obedience to it?

Mr. Tree: There could be no condemnation of man for not obeying what is not present with him. Because of the misuse of man's free-will agency, the Gospel of Christ in its fullness has, as a rule, been absent from this planet. Not so with what is called natural law which is ever present; hence the penalties of the latter are present likewise. When the light of the Gospel comes into the world, however, and, as stated by Christ, men reject it because they prefer darkness on account of their deeds being evil, they are subject to condemnation. They thus repel the means by which all

unlawful conditions may be legally adjusted. The Gospel is a system prolific of magnificent benefits to the obedient. None can obey without acquaintance with it. Justice, therefore, demands that every soul shall hear it. The subject of universal opportunity will, however, necessarily receive attention, as a distinct feature of our explanations.

JUSTICE, A MORAL LAW OF THE UNIVERSE.

Man recognizes this truth, and as he advances in the path of genuine progress, he provides for the administration of the principle.

If it were otherwise, egoism would have an unrestricted field, and anarchism, that would endanger the very existence of the race, would have untrammelled sway.

The principle receives recognition even among barbarous peoples, and operates extensively, through the medium of laws conformable to its genius, among all nations and communities who are advanced in the scale of intelligence.

The administration of justice by man is necessarily imperfect, because of his inability to grasp all the conditions which require the application of the law. Self-interest, prejudice and absence of rectitude, generally lead to its misapplication and misdirection.

Justice is eternal and divine. It follows that it has an administration in harmony with its own character. Divine administration admits of no instance of improper punishment nor any case of escape from the claims of the law. The instances which history furnishes of a Providential or Divine administration of justice are overwhelming in number and potency. Men and peoples have committed gross and gigantic wrongs. They have thrown off all restraints of human law, because they had the power to do so.

Justice, whose feet are clothed in wool, but whose clutch is iron, has, evidently without the help of human agencies, reached its legitimate victims by a course of circumstances that has shown the perfect manipulation of Divine wisdom and intelligence, and overwhelmed the wicked with the disastrous consequences of their own misdeeds.

To doubt the existence of eternal, divine justice, as a principle, is much more unreasonable than to doubt, with all the evi-

dence to the contrary, that justice has now, or ever has had, a place among the hosts of men. To admit its existence, implies an admission of its perfect administration.

UNIVERSAL RECIPROCITY.

When conditions are normal, reciprocity is universal. If this were not so there would be no equilibrium in nature. The universality of reciprocity in nature, essential to preserve equilibrium, is a striking feature of things as they are, and, of course, as they have been and will continue to be. On this point, I take occasion to quote the words of a scientific class-book. After explaining the chemical processes by which the various classes of plant and animal life contribute to the existence and support of each other, the author, Dr. James E. Talmage, says:

Upon such a plan does the Creator maintain the equable balance of the elements. Is it not wonderful that the animal, in the unconscious exercise of his own vital processes, contributes to the support of the humble plant? And the plant is not unmindful of the aid thus received. The field of growing corn, while preparing aliment for the support of a higher life, the rosebush perfecting its flowers with which to please the eye, adorn the home, and inspire the heart of man, the vine laboring to ripen its tempting clusters, all are purifying the atmosphere and preserving the equilibrium without which animal life would soon cease to exist on earth. What, then, is independent of nature? The mighty oak, and the gay squirrel which finds food and shelter beneath the hospitable branches of the tree, are mutually dependent. Neither the animal nor the plant can say to the other, "I have no need of thee." Each has been prepared by its Creator to be a support to the other. Could any power possessing aught less than infinite wisdom have planned and executed so perfect, so admirable a design?

The duty of man in this regard is immeasurably greater than the involuntary operation of the reciprocal function in the lower forms of life. It rests upon him to foster and develop all that he comes in contact with in nature. Thus is his own progress enhanced.

Where man is not, nature frowns in barren wastes or wild and rank productions unsubdued. He responds to the call of economy and reciprocity by the expenditure of mental and physical force.

Nature blooms in useful productivity under his intelligent manipulation, while he gains an ample return in response to his efforts—sustenance, health, vigor and enjoyment.

But the crowning field for his energy goes a step higher than the law of reciprocal advantage, in the ordinary sense, although the one principle has an intimate relation to the other. As revelation may be designated inspiration perfected, so may individual sacrifice for the benefit of the whole be regarded in its relationship to reciprocity. Man occupies a higher place in his relation to reciprocity than do all other forms of life. With him it cannot consist of a mere involuntary contribution to the universal weal. It must, he being a free and intelligent agent, be a willing response to the highest moral obligation. The natural truth, which prompted the beautiful exclamatory paragraph above quoted has been scientifically demonstrated. It proves the reciprocal principle in nature. When man fails to conform to it, he is in conflict with his surroundings. When the time comes that he shall be in accord with it, the dream of the poet and the vision of the prophet shall be realized, and "every man, in every place, will meet a brother and a friend."

All that is needed to bring about this unified condition in human affairs is universal application in that domain, of the principle by which the balance is maintained in nature. The equilibrium of human concerns would then be maintained and secured. But this can only be reached by man's acceptance of the immediate direction of divine wisdom.

THE PROCESSES OF NATURE GRADUAL.

Observation teaches us that all natural processes are gradual—there are no leaps and bounds from a condition of comparative crudity to one of maturity and perfection.

In the relation of this law, to intelligent beings, "There is no excellence without labor." This expression is axiomatic. Nature exhibits this principle so clearly that it is scarcely necessary to present argumentative evidence in its support.

In intelligent beings, the ratio of progress, as a rule, depends upon the activity of the individual. It is a matter of common observation that a person with marked inherent mental gifts, but who

fails to economize them by exercise, will fall behind, in the race of development, another who is not so richly endowed by nature, but who brings the powers he does possess into assiduous activity, by labor and training.

The first violates the law governing progressive existence, and the other moves forward in accord with it. The converse of the thought last stated is where the individual has recourse to inordinate or excessive activity, in this way weakening his physical and mental energy, impairing his usefulness, and thus impeding his progress. This is as much a violation of law as to allow the mind to remain in a condition of partial dormancy. Nature resents any attempts at forced growth. The hot-house plant is unable, after attaining maturity, to endure climatic hardships, and is more short-lived than that which has been reared in the natural atmosphere.

The object in view in presenting this principle is not only to impress upon the reader the idea that natural progress is not sudden but gradual, but also that whatever is in harmony with physical, moral and intellectual development, must be in unison with natural law, and therefore must be true.

SELF-DENIAL THE TRUE BASIS OF HUMAN CONDUCT.

The principle of sacrifice of self-interest for the good of others, is the highest virtue in intelligent beings. It is the grandest phase of intellectual morality.

The man who is an exemplar of this principle is necessarily exalted by it. He may be despised and trodden down by his fellows at first, but truth and the God of truth will, by their irresistible potency, raise him to his true level as belonging to the highest and noblest rank and class of intelligences, a position which is far beyond the comprehension of the mere money-grubber.

The law of sacrifice is essential in checking the preponderating disposition toward selfishness; hence, it operates in the interest of the maintenance of the equilibrium of affairs among intelligent beings.

Unselfishness, to the extent of sacrifice, in intelligent beings, is largeness. The selfish man is a small man, the benefit of whose operations, so far as the individual is concerned, run to a central point—self. He has a limited circumference, while the man who

sacrifices himself for others, goes outside of himself for the purpose of preserving others. The admiration of all intelligences is finally and instinctively attracted toward the individual who places himself on the sacrificial altar for the public welfare—for truth.

History is bedecked with illustrious, individual examples of self-abnegation for the good of humanity. Their lives and works are cited as examples to be followed by those who would reach the more exalted heights of moral and intellectual greatness.

Such men are beacon lights to humanity. They have been strewn through the generations as the salt of the earth—a means in the hands of Divine Providence of preserving the race from devouring itself. But for such noble characters the affairs of men would probably have resolved into anarchy and ended in dissolution.

Mr. Tree here said: I have now concluded the reading of my views in relation to natural truth, and, unless you object, I shall expect to make some reference in future explanations, to what has been presented.

Mr. Wondon: I cheerfully endorse Mr. Tree's seven propositions, if such I may call them, as being unquestionably correct.

Mr. Tudor: I agree with Mr. Wondon. It appears to me that the declarations of Mr. Tree are axiomatic.

THE EXPULSION FROM MISSOURI.

BY THOMAS J. HOWELLS, ONE OF THE FIVE SPEAKERS AT THE Y.
M. M. I. A. ORATORICAL CONTEST, SALT LAKE
STAKE OF ZION.

The records of the great military monarchies supply comparatively little in the annals of history to the growth, power, sufferings, and persecution of the ancient Saints and Christians. It is not necessary, however, to search the archives of ancient history, among the catacombs of Rome, the caves of Greece, or the temples of ancient Egypt, but here in this boasted land of religious liberty, in the nineteenth century, among the fertile hills and valleys of Missouri, are found the stern realities of religious intolerance.

Among the foremost of those who frequented the stream of western emigration, and settled in the State of Missouri, were a rough class of hardy people, principally from the mountainous portions of the Southern States. They had settled among the timbered lands, overlooking the broad-stretching, fertile prairies, lived in cabins, with dingy, smoked, log walls, unadorned by pictures or ornaments. They cared not for education or social advancement, yet were jealous of those who sought to obtain better homes and cultivate higher ideals.

The old settlers were lovers of office, and the honors, powers, and emoluments arising therefrom; and on account of the rapid increase of the Saints, they feared the powers which they so highly prized, would be wrested from them. As early as the spring of 1832, their displeasure was made manifest. Windows were broken, hay stacks burned, and people insulted with abusive language. In

the spring of the same year, three hundred old settlers met at Independence, to consider the plan of immediate removal, or destruction, of the "Mormon" people from Jackson County. This mass-meeting, however, only terminated in a drunken row.

But the cloud of persecution still hung low, and sectarian priests fanned more vigorously the flame of public prejudice, until, by action of another mobocratic mass-meeting, a document was passed setting forth the alleged grievances of the mob, and binding all who signed it to assist in removing the "Mormons." They said that civil law did not afford sufficient guarantee against this people, who were idle and degraded, had the audacity to claim revelation from God, to heal sick by laying on of hands, speak in unknown tongues by inspiration, to perform miracles, and have prophets and apostles of God, all of which this document claimed is, "derogatory of God and religion, and subversive of human reason." Some of the charges were happily true, the Saints did receive revelations, through the Prophet Joseph Smith, and in many cases direct from God, they did speak in tongues, they did heal the sick by the laying on of hands, and they did have inspired prophets and apostles. How all this can be derogatory of God and true religion, or subversive of human reason, can only be comprehended by a blood-thirsty Missouri mob, seeking in vain for an excuse to destroy an unoffending people.

Nor was it long until the cloud of persecution burst. A few days later Bishop Edward Partridge and Elder Charles Allen were dragged to the public square, there stripped of their clothing, and a solution of acid and tar applied to their skin, covered with feathers, and set free to the fury of the angry mob. Clergymen, magistrates, state and county officials, men who had sworn to honor and sustain the law, alike looked on and participated in the outrage.

The Saints were told that they would be given until the first of April to leave the country, and until then they would be unmolested; but, alas! how untrue! The fiendish hate of their enemies had not yet reached its climax. They sought the leaders of The Church, and with horrid yells and loud cursings, dragged them through the maddened crowd which abused and insulted them on the way to the public square. There they were given their choice, either to renounce their faith in the Book of Mormon, or

leave the country forthwith. Three days later, the mob came dashing into Independence, bearing red flags, and flourishing guns and knives, making the air hideous with their yells, "We will rid Jackson County of the 'Mormons,' peaceably if we can, forcibly if we must. If they will not go, we will whip and kill the men, ravish their women, and destroy their children." The mob proceeded to the Whitmer settlement, and whipped several of the men nigh unto death, drove helpless women and children into the cold, damp forest, in the middle of the night. Sectarian preachers, men whose breasts were supposed to be filled with the milk of human kindness, were found leading armed bands of marauders from place to place, stimulating the cowardly desire to assault the defenseless.

One company of Saints, numbering nearly two hundred, with but three men among them, the remainder helpless women and children, were driven by that ferocious mob thirty miles across a snow-covered prairie, their trail being easily traced by the blood which flowed from their torn feet. One of these was a man whose blood had stained the snow that terrible winter at Valley Forge, where he had followed the Father of our Country, to protect our Constitution, which the Saints believed had been formed by divine inspiration yet now it stained the sleet and slush of Missouri, before a maddened, vicious, although unprovoked mob.

On the west bank of the Missouri, were men, women, and children waiting for passage. Night was coming on, dark clouds were rising in the west; husbands were looking for wives, and they for their husbands; parents for their children, and they for their parents. Picture in your mind's eye that scene. The dismal, dark Missouri rolling on to the Father of Waters, while rain in torrents poured down from heaven, the blackness of night being broken only by serpent lines of lightning. Why were these helpless people thus exposed to the fury of the elements? What had they done? What laws divine or human had they broken? Poverty, superstition, unity, unpopular belief, these were their crimes. Where is the law in any land of civil and religious liberty that could reach them? Oh! were it not for that still small light that burned within their bosoms, and illumined their souls, with uplifted hands to heaven, they might have cried, Man! Country! God! Why have you forsaken us?

In the fall of 1833, exiled from Jackson County at the bayonet's point, they settled among the hospitable and kindly disposed people of Clay County. Here they were permitted to remain for a period of three years, but alas! they were then on the eve of another exodus; the foul winds from Jackson County had breathed anew the breath of contention, the same charges, but more modified, had grown into a feeling of hostility, the first spark of which might ignite into the horrors of a civil war. Again they surrendered their dearest rights as American citizens, and settled in the Shoal Creek region. Here in this isolated wilderness, away from their former persecutors, they purchased land, almost entirely unoccupied, the primeval forest yet unaccustomed to the sound of the rifle or the woodman's ax.

In response to a petition, the legislature of the State of Missouri, incorporated this region as a separate county, to which the name of Caldwell was given. Prosperity, good will, and unity existed here, and the city of Far West was founded. But conditions must soon change. The geyser only slept, for beneath the fair, frail crust of outside seeming, still boiled and rumbled, echoed and reechoed, the roaring of its dreadful waters, about to burst forth in renewed effort, upon the hapless Saints. Old charges were again revived. History oft repeats itself; men were whipped, women insulted, and property destroyed.

They appealed for protection, and a redress of grievances, from sheriff, justice, judge; to secretary and governor. An answer was given, when, on the 20th of October, Governor Boggs issued an order placing it in the hands of Major General Clark at the head of three thousand men, to proceed to Far West and put it into execution. Was this an order for the protection of the abused Saints? No! it was an order for the extermination, or permanent exile, from the State of Missouri. In the afternoon of October 27, a soldier-mob, bearing the order of Missouri's first executive, fell upon the little settlement of Haun's Mill and murdered in cold blood, without warning or provocation, nearly a score of honest, true and virtuous American citizens. Among the number was one Thomas McBride, a soldier of the Revolution, who for his country had suffered untold hardship, hunger, and fatigue, who had volunteered his life for the benefit, protection and advancement of

humanity, was shot in cold blood by the mob; and before the black hand of death had hurled him on to immortality, the mobber, seeing a corn knife near, hacked his yet conscious body to pieces. Corn fields were robbed, thousands of acres of grain destroyed, cattle shot in their pens for sport.

Then followed the advance upon Far West; finally the compromise that the Saints would lay down their arms, the leaders surrender themselves for the protection of their families, and the confiscation of their property to defray the expenses of the vast mob, incurred in committing these crimes and depredations. About seventy of the men were held prisoners and sentenced to death by a court which forbade their presence at the trial. Notices were placed in conspicuous places, that Joseph Smith and companions were to be put to death on the public square, the rest permitted to leave the state on pain of death. Major General Lucas handed down the following sentence: "Brigadier General Doniphan, Sir: You will take Joseph Smith and other prisoners into the Public Square of Far West, and shoot them at 9 o'clock to-morrow morning." Doniphan, possessing a knowledge of law and a kindness for humanity, replied that as it was cold-blooded murder, he would not obey the order, and the lives of the prisoners were saved.

Again the work of extermination was begun. The sick were torn from their beds, thrust out into the midnight air, and compelled to seek safety in some bleak forest. There were shivering little children and infants there, homeless but for a mother's arms, couchless, but for a mother's breast; and in such distress, pursued by merciless oppressors, they fled from vile Missouri.

Homeless, heart-broken and plundered they sought shelter among the uninhabited plains of Illinois. Such is the exodus from Missouri, such is a story of trial, persecution, and death, that would make the cheek of the savage flush, and the tale of the "Exile of the Acadians" pale in comparison. The very thoughts of it tend to harrow up our souls, and make our blood boil with indignation and disgust. But the same Omnipotent God who governs and controls the mighty forces of earth, and guides the orbs of heaven in their prescribed courses, alike governs and shapes the destiny of man, and better, perchance a thousand times better, that theirs was the life of privation and suffering, for thrice greater is their

reward in heaven. And what a great and living testimony of the divinity of this work! how it stands out in bold relief against the unbelieving world; for never yet in the annals of profane or sacred history did people lay down their lives and all that was dear to them, suffer untold persecutions, privation and death for the doctrine of a man-shaped religion!

How it should instil into our lives the righteous desire to uphold and promulgate the word of God and reverence his servants in charge! and how, with minds filled with reverence, love, and admiration, do we contemplate the sufferings of those connected with the exile from Missouri; and with up-lifted hands to heaven, we should thank our God, that we are considered worthy of the work which they so nobly carried through the expulsion from dark Missouri.

As the light of day follows the darkest night, so after the long lapse of trial, persecution, exile and death, the path of the Saints should yet be lighted by a zenith sun. For what is man, that God should be mindful of him!

A NEPHITE'S COMMANDMENTS TO HIS THREE SONS.

BY B. H. ROBERTS.

III—CORIANTON. II—CONCLUDED.

And now Alma comes to the doubts of his son and his errors in doctrine, and so simple are his teachings, so clear his reasoning upon the several doctrines, that I shall offer no apology for quoting his words *in extenso*.

CORIANTON'S DOUBTS CONCERNING THE COMING OF MESSIAH IN THE FLESH.

As was common to nearly all skeptics among the Nephites, Corianton had much doubt concerning the coming of Messiah in the flesh. How could his earthly advent be known so long before the event was to take place, was the question he had asked over and over again. This advent was predicted by the prophets among the Nephites with the greatest plainness. The prophecies were not veiled at all. The coming of Messiah to the Nephites was as much a common-place of prophetic history, as it is now of actual history. The very plainness of the prediction seemed to be a trial to their faith—so it seems in the case of Corianton, and to him Alma said:

And now, my son, I would say somewhat unto you concerning the coming of Christ. Behold, I say unto you, that it is he that surely shall come, to take away the sins of the world; yea, he cometh to declare

glad tidings of salvation unto his people. And now my son, this was the ministry unto which ye were called, to declare these glad tidings unto this people, to prepare their minds; or rather that salvation might come unto them, that they may prepare the minds of their children to hear the word at the time of his coming. And now I will ease your mind somewhat on this subject. Behold, you marvel why these things should be known so long beforehand. Behold, I say unto you, Is not a soul at this time as precious unto God, as a soul will be at the time of his coming? Is it not as necessary that the plan of redemption should be made known unto this people, as well as unto their children? Is it not as easy at this time, for the Lord to send his angel to declare these glad tidings unto us, as unto our children; or as after the time of his coming?

CORIANTON'S DOUBTS OF THE RESURRECTION.

Not only the coming of Messiah in the flesh tried the faith of Corianton, but another thing, which to this day is too much for the faith of many minds—the resurrection from the dead; the state of the souls of men between death and the resurrection, as also their place of residence, were among the more or less unessential questions which worried his youthful mind. On these subjects Alma said:

Now my son, here is somewhat more I would say unto thee; for I perceive that thy mind is worried concerning the resurrection of the dead. Behold, I say unto you, that there is no resurrection; or, I would say, in other words, that this mortal does not put on immortality; this corruption does not put on incorruption, until after the coming of Christ. Behold, he bringeth to pass the resurrection of the dead. But behold, my son, the resurrection is not yet. Now I unfold unto you a mystery; nevertheless, there are many mysteries, which are kept, that no one knoweth them, save God himself. But I show unto you one thing, which I have inquired diligently of God, that I might know; that is concerning the resurrection. Behold, there is a time appointed that all shall come forth from the dead. Now when this time cometh, no one knows; but God knoweth the time which is appointed. Now whether there shall be one time, or a second time, or a third time, that men shall come forth from the dead, it mattereth not; for God knoweth all these things; and it sufficeth me to know that this is the case; that there is a time appointed that all shall rise from the dead. Now there must needs be a space betwixt the time of death, and the time of the resurrection. And

now I would inquire what becometh of the souls of men from this time of death, to the time appointed for the resurrection? Now whether there is more than one time appointed for men to rise, it mattereth not; for all do not die at once; and this mattereth not; all is as one day, with God; and time only is measured unto men; therefore there is a time appointed unto men, that they shall rise from the dead; and there is a space between the time of death and the resurrection. And now concerning this space of time. What becometh of the souls of men, is the thing which I have inquired diligently of the Lord to know; and this is the thing of which I do know. And when the time cometh when all shall rise, then shall they know that God knoweth all the times which are appointed unto man. Now concerning the state of the soul between death and the resurrection. Behold, it has been made known unto me, by an angel, that the spirits of all men, as soon as they are departed from this mortal body; yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. And then shall it come to pass that the spirits of those who are righteous, are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles and from all care, and sorrow, etc. And then shall it come to pass, that the spirits of the wicked, yea, who are evil; for behold, they have no part nor portion of the Spirit of the Lord; for behold, they chose evil works rather than good; therefore the spirit of the devil did enter into them, and take possession of their house; and these shall be cast out into outer darkness; there shall be weeping, and wailing, and gnashing of teeth; and this because of their own iniquity; being led captive by the will of the devil.

Now this is the state of the souls of the wicked; yea, in darkness, and a state of awful, fearful, looking for the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection. Now there are some that have understood that this state of happiness, and this state of misery of the soul, before the resurrection, was a first resurrection. Yea, I admit it may be termed a resurrection; the raising of the spirit or the soul, and their consignation to happiness or misery, according to the words which have been spoken. And behold, again it hath been spoken, that there is a first resurrection; a resurrection of all those who have been, or who are, or who shall be, down to the resurrection of Christ from the dead. Now we do not suppose that this first resurrection which is spoken of in this manner, can be the resurrection of the souls, and their consignation to happiness or misery. Ye cannot

suppose that this is what it meaneth. Behold, I say unto you Nay; but it meaneth the re-uniting of the soul with the body of those from the days of Adam, down to the resurrection of Christ. Now whether the souls and the bodies of those of whom have been spoken, shall all be reunited at once, the wicked as well as the righteous, I do not say; let it suffice, that I say that they all come forth; or in other words, their resurrection cometh to pass before the resurrection of those who die after the resurrection of Christ. Now my son, I do not say that their resurrection cometh at the resurrection of Christ; but behold, I give it as my opinion, that the souls and the bodies are re-united, of the righteous, at the resurrection of Christ, and his ascension into heaven. But whether it be at his resurrection, or after, I do not say; but this much I say, that there is a space between death and the resurrection of the body, and a state of the soul in happiness or in misery until the time which is appointed of God that the dead shall come forth, and be reunited, both soul and body, and be brought to stand before God, and be judged according to their works; yea, this bringeth about the restoration of those things of which have been spoken by the mouths of the prophets. The soul shall be restored to the body, and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost, but all things shall be restored to their proper and perfect frame. And now my son, this is the restoration of which has been spoken by the mouths of the prophets: And then shall the righteous shine forth in the kingdom of God. But behold, an awful death cometh upon the wicked; for they die as to things pertaining to things of righteousness; for they are unclean, and no unclean thing can inherit the kingdom of God; but they are cast out, and consigned to partake of the fruits of their labors or their works, which have been evil; and they drink the dregs of a bitter cup.

CORIAnton's ERRONEOUS IDEAS ON "RESTORATION."

From what is said in the Book of Mormon, it is clear that Corianton had gone far astray on the subject of "restoration." He seems to have argued himself into the belief that "restoration," no matter through what labyrinths of sin man might wander—"restoration" would bring him back to innocency—the point from whence he started; and this erroneous view seems, in some way, to have led to the great sin of Corianton, for Alma says, in what connection the reader will see in the larger quotation on this subject—"Do not suppose because it has been spoken concerning restora-

tion, that ye shall be restored from sin to happiness." And again: "Do not risk one more offense against your God upon those points of doctrine, *which ye have hitherto risked to commit sin.*" And now Alma, at greater length, on "Restoration:"

And now my son, I have somewhat to say concerning the restoration of which has been spoken; for behold, some have wrested the scriptures, and have gone far astray because of this thing. And I perceive that thy mind has been worried also, concerning this thing. But behold, I will explain it unto thee: I say unto thee, my son, that the plan of restoration is requisite that all things should be restored to their proper order. Behold, it is requisite with the justice of God; for it is requisite and just, according to the power and resurrection of Christ, that the soul of man should be restored to its body, and that every part of the body should be restored to itself. And it is requisite with the justice of God, that men should be judged according to their works; and if their works were good in this life, and the desires of their hearts were good, that they should also, at the last day, be restored unto that which is good; and if their works are evil, they shall be restored unto him for evil; therefore all things shall be restored to their proper order; everything to its natural frame; mortality raised to immortality; corruption to incorruption; raised to endless happiness, to inherit the kingdom of God, or to endless misery, to inherit the kingdom of the devil, the one on one hand, the other on the other; the one raised to happiness according to his desires of happiness; or good, according to his desires of good; and the other to evil according to his desires of evil; for as he has desired to do evil all the day long, even so shall he have his reward of evil when the night cometh. And so it is on the other hand. If he hath repented of his sins, and desired righteousness until the end of his days, even so he shall be rewarded unto righteousness. These are they that are redeemed of the Lord; yea, these are they that are taken out, that are delivered from that endless night of darkness; and thus they stand or fall; for behold, they are their own judges, whether to do good or do evil. Now, the decrees of God are unalterable; therefore, the way is prepared, that whosoever will, may walk therein and be saved.

And now behold, my son, do not risk one more offense against your God upon those points of doctrine, which ye have hitherto risked to commit sin. Do not suppose, because it has been spoken concerning restoration, that ye shall be restored from sin to happiness. Behold, I say unto you, wickedness never was happiness. And now, my son, all

men that are in a state of nature, or I would say, in a carnal state, are in the gall of bitterness, and in the bonds of iniquity; they are without God in the world, and they have gone contrary to the nature of God; therefore, they are in a state contrary to the nature of happiness. And now behold, is the meaning of the word restoration, to take a thing of a natural state, and place it in an unnatural state, or to place it in a state opposite to its nature? O, my son, this is not the case; but the meaning of the word restoration, is to bring back again evil for evil, or carnal for carnal, or devilish for devilish; good for that which is good; righteous for that which is righteous; just for that which is just; merciful for that which is merciful; therefore, my son, see that ye are merciful unto your brethren; deal justly, judge righteously, and do good continually; and if ye do all these things, then shall ye receive your reward; yea, ye shall have mercy restored unto you again; ye shall have justice restored unto you again; ye shall have a righteous judgment restored unto you again; and ye shall have good rewarded unto you again; for that which ye do send out shall return unto you again, and be restored; therefore, the word restoration more fully condemneth the sinner, and justifieth him not at all.

CORIANTON'S DOUBTS AS TO THE JUSTICE OF GOD IN THE PUNISHMENT OF THE WICKED.

It is but natural, perhaps, for those who fall under the condemnation of the law to doubt of its justice, and emphasize the beauties and blessedness of mercy. And, indeed, we all do pray for mercy, and love it, especially if we be the objects upon which it is to fall; and that same craving for mercy for ourselves should teach us, and doubtless it does teach us, to do the deeds of mercy. But it should ever be part of our consciousness upon this subject that justice itself with God, is oftentimes, and I might say always, but mercy in its sterner aspects. Corianton doubted of the justice of God in the punishment of the wicked, and thus Alma vindicated the justice of God, set forth the operations of both justice and mercy as manifested in the plan for man's redemption; and let me say, in parenthesis, that this passage is one of the noblest in all the literature of the Nephites that has so far come to us, and to the youth of The Church, I commend it:

And now, my son, I perceive that there is somewhat more which doth worry your mind, which ye cannot understand, which is concerning

the justice of God, in the punishment of the sinner; for ye do try to suppose that it is injustice that the sinner should be consigned to a state of misery. Now behold, my son, I will explain this thing unto thee; for behold, after the Lord God sent our first parents forth from the garden of Eden, to till the ground, from whence they were taken; yea, he drew out the man, and he placed at the east end of the garden of Eden, Cherubim, and a flaming sword which turned every way, to keep the tree of life. Now we see that the man had become as God, knowing good and evil; and lest he should put forth his hand, and take also of the tree of life, and eat and live forever, the Lord God placed Cherubim and the flaming sword, that he should not partake of the fruit; and thus we see, that there was a time granted unto man to repent, yea, a probationary time, a time to repent and serve God. For behold, if Adam had put forth his hand immediately, and partook of the tree of life, he would have lived for ever, according to the word of God, having no space for repentance; yea, and also the word of God would have been void, and the great plan of salvation would have been frustrated. But behold, it was appointed unto man to die; therefore as they were cut off from the tree of life they should be cut off from the face of the earth, and man became lost forever; yea, they became fallen man. And now we see by this, that our first parents were cut off both temporally and spiritually, from the presence of the Lord; thus we see they became subjects to follow after their own will. Now behold, it was not expedient that man should be reclaimed from this temporal death, for that would destroy the great plan of happiness; therefore, as the soul could never die, and the fall had brought upon all mankind a spiritual death as well as a temporal; that is they were cut off from the presence of the Lord; it was expedient that mankind should be reclaimed from the spiritual death; therefore as they had become carnal, sensual, and devilish, by nature, this probationary state became a state for them to prepare; it became a preparatory state. And now remember, my son, if it were not for the plan of redemption, (laying it aside,) as soon as they were dead, their souls were miserable, being cut off from the presence of the Lord. And now there was no means to reclaim men from this fallen state which man had brought upon himself, because of his own disobedience; therefore, according to justice, the plan of redemption could not be brought about, only on conditions of repentance of men in this probationary state; yea, this preparatory state; for except it were for these conditions, mercy could not take effect except it should destroy the work of justice. Now the work of justice could not be destroyed; if so, God would cease to be God. And thus we see that all mankind were fallen,

and they were in the grasp of justice; yea, the justice of God, which consigned them for ever to be cut off from his presence. And now the plan of mercy could not be brought about, except an atonement should be made; therefore God himself atoneth for the sins of the world, to bring about the plan of mercy, to appease the demands of justice, that God might be a perfect, just God, and a merciful God also. Now repentance could not come unto men, except there were a punishment, which also was eternal as the life of the soul should be, affixed opposite to the plan of happiness, which was as eternal also as the life of the soul. Now, how could a man repent, except he should sin? How could he sin, if there was no law, how could there be a law, save there was a punishment? Now there was a punishment affixed, and a just law given, which brought remorse of conscience unto man. Now if there was no law given,—if a man murdered he should die, would he be afraid he would die if he should murder? And also, if there was no law given against sin, men would not be afraid to sin. And if there was no law given if men sinned, what could justice do, or mercy either; for they would have no claim upon the creature? But there is a law given, and a punishment affixed, and a repentance granted; which repentance, mercy claimeth; otherwise, justice claimeth the creature, and executeth the law, and the law inflicteth the punishment; if not so, the works of justice would be destroyed, and God would cease to be God. But God ceaseth not to be God, and mercy claimeth the penitent, and mercy cometh because of the atonement; and the atonement bringeth to pass the resurrection of the dead; and the resurrection of the dead bringeth back men into the presence of God; and thus they are restored into his presence, to be judged according to their works; according to the law and justice; for behold, justice exerciseth all his demands, and also mercy claimeth all which is her own; and thus, none but the truly penitent are saved. What! do ye suppose that mercy can rob justice? I say unto you, nay; Not one whit. If so, God would cease to be God. And thus God bringeth about his great and eternal purposes, which were prepared from the foundation of the world. And thus cometh about the salvation and the redemption of men, and also their destruction and misery; therefore, O my son, whosoever will come, may come, and partake of the waters of life freely; and whosoever will not come, the same is not compelled to come; but in the last day, it shall be restored unto him; according to his deeds. If he has desired to do evil, and has not repented in his days, behold, evil shall be done unto him, according to the restoration of God. And now, my son, I desire that ye should let these things trouble you no more, and only let your sins trouble you, with that trouble which shall

bring you down unto repentance. O my son, I desire that ye should deny the justice of God no more. Do not endeavor to excuse yourself in the least point, because of your sins, by denying the justice of God, but do you let the justice of God, and his mercy, and his long suffering, have full sway in your heart; but let it bring you down to the dust in humility.

After these instructions, corrections, warnings, exhortations and vindications of God in all his dealings with the children of men, Alma closes as he began, in the loving, sympathetic tones of the father:

“And now, O my son, ye are called of God to preach the word unto this people. And now, my son, go thy way, declare the word with truth and soberness, that thou mayest bring souls unto repentance, that the great plan of mercy may have claim upon them. And may God grant unto you even according to my words. Amen.”

HE LIVETH LONG WHO LIVETH WELL.

He liveth long who liveth well;
All else is life but flung away.
He liveth longest who can tell
Of true things truly done each day.

Then fill each hour with what will last;
Buy up the moments as they go;
The life above when this is past
Is the ripe fruit of life below.

HORATIUS BONAR.

THEOLOGY IN OUR CHURCH SCHOOLS.

BY PROFESSOR N. L. NELSON, OF THE BRIGHAM YOUNG ACADEMY.

[Every method deemed useful, proper and advantageous in teaching religion in The Church schools, may be studied with profit and adopted as far as practicable by the class teachers of the Mutual Improvement Associations. The aim in our associations should not be altogether the obtaining of knowledge,—it should also be the training of the heart, for the keynote of our work is the “establishment in the youth of individual testimony of the truth and magnitude of the great latter-day work; the development of the gifts within them, that have been bestowed upon them by the laying on of hands of the servants of God; cultivating a knowledge and an application of the eternal principles of the great science of life.” That should be our primary aim. The methods suggested in this paper through which this aim may be realized, though applying more especially to the labors of teachers in Church schools, are worthy the serious consideration and study of all Improvement Association presidents and class teachers.—EDITORS.]

As Latter-day Saints contribute annually thousands of dollars for the support of Church schools, especially schools of higher instruction, they ought to be interested in the aims, methods and results of those schools, if for no other than purely financial reasons. It is probable, however, that the financial aspect of the question forms the least motive for observing the work of these institutions; and rightly so, for the greater motive must always center in the transcendent influence which they are disseminating among the people.

To these schools come the leading spirits of our communities; and they come, moreover, at an age when the mind is peculiarly susceptible—the age when childhood has been put off and man-

hood and womanhood have not yet been put on; the age when life-ideals are being created; the age of ephobic ferment, to use the language of science. It is hardly too much to say, therefore, that as their minds are biased—if bias it may be called—so to a very large extent will be the complexion of the society of which their training naturally fits them to be leaders. It follows, therefore, that if Latter-day Saints are concerned about their own destiny, they are, or should be, concerned about one of the potent springs of that destiny—the kind of instruction and training imparted to their sons and daughters.

No doubt this interest on the part of patrons is thoroughly awake as to the intellectual results achieved; the results on which hang the tremendous issue of whether their children and children's children shall own the material resources of the country or be themselves owned, as they surely will be if the keen intellect of the outsider be pitted against mere moral uprightness, or the kind of "good" that is good for nothing in particular. Let me suppose, however, that on the question of the intellectual thoroughness of these schools, or at least the best of them, patrons are reassured; in other words, that they are willing to trust to them the education of the head,—what are these institutions doing for the education of the heart? Under the designation of "heart," I mean three distinct aspects of religious education, viz.: social purity and harmony in all the relations of life; moral integrity or the power to be absolutely honest and just; spiritual regeneration or the power gradually to merge earth-life into heaven-life. It is this heart-education, this three-fold spiritual training that distinguishes or should distinguish Church schools from secular schools. How are these schools fulfilling their mission?

The word theology conveniently covers the efforts made to develop the heart-side of the student. In discussing this theme, it will be advantageous to consider three aspects: aims of theological training; methods of theological training; and results of theological training. It is of prime importance that the teacher constantly ask himself the question: "What do I wish to accomplish by this course of instruction? Is it my purpose to increase the student's area of knowledge, or shall I aim at shaping his character? Is it primarily my purpose to sharpen his reasoning faculties, or to

open for him the channel of revelation? In short, shall I direct my efforts to his head or to his heart?"

Theology—including social and moral ethics—can be taught in quite the cool, formal, matter-of-fact way in which we teach geography or mathematics. Indeed, where no definite aim is kept in view, this will generally be the case. And what is truer still is the fact that if intellect alone be employed by the teacher, rarely will anything but intellect be aroused in the student. It is too often true, I fear, that the only result of a lesson in theology is an increased flow of blood to the forehead.

Such results are peculiarly barren. They go but a little way toward the Kingdom of God. Theological knowledge *per se*, contributes to character but little more than does the heaped-up mound of fertilizer to the adjacent field of corn and potatoes; yet each is full of character-potentiality. The great question is one of distribution and absorption. Perhaps no better statement of the purpose of theological training can be formulated than that insisted on by Dr. Karl G. Maeser, viz.: that every effort of the school—not of the religious class-work only—must be bent toward awakening in the student a testimony of the Gospel. This aim is definite, concrete, and goes to the very heart of the matter. Observe that all differentiations of character as to social, moral and spiritual deficiencies are, by such an aim, taken from the judgment of the teacher and left to the adjustment of the Spirit of God; where, by the by, it is safest to leave them; for it is most certain that any man or woman who is made humble enough to receive a testimony, and diligent enough to keep it glowing, will be getting mended precisely where he most needs mending, much more truly than if his teacher supervised the work; for though man may become wise enough to know in large what defects are in his fellow-man, only the Spirit can search the heart and fit the remedy to the disease.

This, then, must be the aim of our Church schools—to create that hunger and thirst after righteousness which is satisfied only by a testimony of the Gospel. We are not to aim at making theologians, capable of debate and disputation; not at acrobatic feats in scriptural memory-cramming; not at familiarity with forms, ordinances and ceremonies. These are all useful and will not be neglected, but they are to come, when they come, as by

products. Like the man who plants an orchard, we aim at fruit, not trees. This being the case, any Church school may be judged, not by the elaborateness of its instruction, but by the proportion of its students that "pass from death unto life." This primarily; secondarily, by the number fitted in mind as well as in heart to lead others from death unto life.

We come next to a consideration of the means for realizing this aim. Having had, as student and teacher combined, an experience of twenty-one year's observation and practice, I may assume to speak with some degree of authority as to the practice of methods in teaching theology. During that time I have seen device after device adopted, tried, modified, retained, or abandoned, according as the observed effects were good, bad or indifferent. For theological training has been, and indeed, is now, in the experimental stage. Dr. Maeser, who began this great work, tried to feel his way along this road day by day, setting aside the preconceived methods of normal schools—since he had a new element here to deal with, namely, the spiritual man—and asking the Lord hourly in fear and trembling how best to make the light of Heaven break forth from the bosoms of these, his earth-shadowed children. And while, as intimated, all is not yet known as to the most effective way of awakening the spiritual life, some general principles have had time to justify their innate value.

To attempt an historical sketch of methods and devices in teaching theology, as I have observed them, would unduly swell this article. Suffice it that I generalize under four sub-heads what I have observed to be most effective in the religious instruction of the Brigham Young Academy, namely, (1) direct impression, or formal theological instruction; (2) indirect impression, or social, moral and spiritual environment; (3) indirect expression, or reviews, repetitions, reproductions; and (4) direct expression or fasting, testimony-bearing, preaching, prayer and performance of religious duties.

Under the first head, we have two subdivisions to consider, namely, range and classification of subject matter, and method of presentation. The first subdivision has presented great difficulty, and the solution is considered tentative and experimental. The problem involved is what to include, what to exclude, and what

order of presentation will best secure and retain interest during a six-year course of theological instruction. Fairly good results have come from the present arrangement, which is as follows: first year, Church history, the object being to promote faith; second and third years, semi-historical, semi-doctrinal theology as presented in the Bible and Book of Mormon; fourth year, doctrinal theology, following the Compendium order of study; fifth year, the Gospel, scientifically and philosophically considered; sixth year, a seminary in theology, individual research in the theological library with a view to the preparation of theses. Students, however, are placed in classes largely according to inclination and previous study, the year of entrance determining their places only when they have no preference.

As to presentation, the combined lecture and question method has been found most effective. The teacher lectures until the attention flags when he begins to quiz. Students are encouraged to interrupt the lecturer at any time with relevant questions. In their preparations, students are encouraged to delve into the original sources of theological knowledge, i. e., the standard works of The Church, and to think out their own elaborations by the aid of the Spirit of Truth; but when thinking power has not been sufficiently developed, the proper commentary is placed in their hands until they develop the power.

For three years, one hour each day, the week's work in theology has been as follows: Mondays, general lectures on the divine authenticity of the Bible and Book of Mormon; Tuesdays, Wednesdays, and Thursdays, the regular class-work; Fridays, alternately, class testimony meetings and priesthood meetings (with provisions for lay members' meetings at the same time.)

Such is a brief *resume* of the direct impression-work in theology. Observe that all the classes are going on at the same time, no student is excused,* and the classes are so subdivided that every teacher, with occasionally an exception, is given a class to teach in theology. This arrangement has demonstrated both positively

* Non-members, when they do not desire to enter the theological classes, are given classes in ethics.

and negatively its usefulness—in past years it was sufficiently varied to enable us to know—and the reasons will appear later on.

We next consider the indirect impression-work. As before indicated, this consists in the influence exerted by personal and other environment. In the first place, the teachers from their common daily work in theology and for other reasons, are a united harmonious body, and this never fails to impress. Second, these teachers, from contemplating spiritual things one hour each day, escape largely the insidious tendency to worldly-mindedness which comes from thinking solely about secular branches of study; and it goes without saying that as they feel so they unconsciously impress those coming in contact with them. Third, the spiritual atmosphere is predominant in the school. Students often compare it to the feeling they have experienced in the temple, and say, "It is so easy to be good here." In such a climate, it is only natural for the dwarfed religious instincts to spring into renewed life. Fourth, the Domestic organization, involving as it does confidential relations between each student and his advisory teacher; domestic visits in the capacity of block teachers from members of the faculty and fellow-students; family prayer night and morning in which each student is expected to take part—this organization, I repeat, carries into the boarding places the influences predominant in the school room. Fifth, Sunday mornings are devoted to Sunday school, Sunday afternoons, on fast-days, to fasting, prayer, and testimony, and Sunday evenings to meetings in domestic ward capacity, the students conducting the exercises; and it is needless to say that in these meetings the direct theological instructions of the week are strongly re-inforced.

Such, briefly, is the indirect impression-work in the Academy. It will be seen at a glance what a moral force it is—almost more powerful than the direct instruction which it aims to supplement.

But let the impression-work be never so effective, it is not this that shapes character so much as the expression-work. It is not what is put into a student but what is drawn out—not the percolation into the heart of the mountain, but the gushing, sparkling overflow at the spring—that enlivens, refreshes, and invigorates the mind. Brigham Young is credited with saying that more elders have received a testimony of the Gospel on their feet than on their

knees. The teacher that contents himself with mere impressional theology makes a serious mistake.

In this connection, we shall first consider some methods of indirect expression, or the reproduction of the subject-matter under discussion. Every teacher realizes that no thought is really «clinched» in the mind of a student until it finds air again. The methods of drawing forth what has there been lodged are varied, involving the daily quiz preparatory to a new lesson, the synoptical review, and the written reproduction. These all serve a useful purpose in fixing the thought and shaping the character, and are much used in the classes of the Academy.

But there is one device introduced by Dr. Maeser, and followed during his administration of the school, which was more effective than any other scheme of indirect expression with which I am acquainted. This was the weekly theological repetition class. The teacher would place on the board ten or more questions covering the work in theology during the week. Then on Fridays, the students would meet in sub-classes of six to ten in each with an advanced student as repetitor. A free-for-all discussion now took place which did more to arouse interest and rivet conviction than ten times the amount of passive listening would have done. The special advantage of this method lies in the fact that diffident students, who if left to themselves would never open their mouths, are led to think aloud and so gain courage and enthusiasm.

Nor did this repetition work result alone in mere reproduction. Freed from the awe which the presence of a teacher inspires, these young people evolved new ideas, thought all around the subject at issue, and came to the regular class full of an unsatisfied hunger for spiritual food—a hunger which, like fire, only grew more insistent by being fed. I have had occasion to verify these conclusions by recent experience. The missionary class of last school year having been placed in my charge, I adopted the repetition idea with returned missionaries as repetitors, but held the classes daily instead of weekly. The results were little short of marvelous. In ten to fifteen weeks, some of the rawest of our raw ranch boys were tolerably prepared for missionary work.

It will be seen that the real reason why this review-work is superior to other kinds of reproduction lies in the facility it offers for

original ideas, or what I shall now discuss under the head of direct expression. Unlike reproduction, which may be compared to the water drawn from a cistern, direct expression is the spontaneous outburst of an awakened soul, the outflowing of a living stream. At first this is feeble enough, a mere oozing forth amid the mud of doubt and indecision. But gradually, as the source is made stronger by impression, the expression becomes clearer and more pronounced, until at length it ceases to be colored by doubt or fear. It is then called a testimony of the Gospel.

Realizing that the wisest instruction is at best only like good seed, doomed to rot in the soil if it does not sprout and come forth, teachers give every opportunity for direct expression. Testimony meetings form part of the regular course, and students are gently encouraged to arise of their own accord. Further opportunities are afforded in priesthood, lay-members' and fast-day meetings. Original expression of the spiritual nature is also found in another form, but no less potent for good, in the Domestic organization; in which about one-third of the school are called, by two's, to visit and exhort their fellow-students. So, also, when a student is ill, his classmates form circles for fasting and prayer. So striking at times have been the results of these loving efforts, that they have re-acted strongly in promoting the faith of the entire school.

Having thus briefly considered the methods of the theological training, viz., impression-work direct and indirect, and expression-work direct and indirect, I proceed to the examination of results. Happily on this point little need be said, for they are known and felt wherever the students go. Speaking for the Brigham Young Academy, I am safe in saying that seventy-five per cent of the young people have their spiritual natures awakened to an active testimony of the Gospel, and so are prepared to do the work which the Lord has for them to do. And yet there is much room for improvement here as elsewhere in the service of The Church.

While in this paper I have followed the lines of theological training laid down in the Brigham Young Academy, these are, I believe, the same, in the main, throughout the entire Church school service.

With one exception; I have been informed that in one of our Colleges, the plan has been tried of relegating all theological work

to a professor of theology with his assistants, making this a department parallel with secular divisions of learning. That is, this professor spends all of his time teaching theology, holding classes consecutively during the day, just like the professor of English, mathematics, or other branches.

It would be interesting to know what have been the results of this experiment. To us teachers who have followed closely in the footsteps of Brother Maeser, it appears like a most startling innovation. The argument for it is no doubt this: that as English, mathematics, science, etc., are best taught by specialists, so also is theology. To which I reply that if the purpose were to make acute theologians, this would be most true.

But this is not the purpose, as I have shown in the foregoing discussion. In bygone years, the experiment was tried in part by the Brigham Young Academy; that is, certain teachers who were over-loaded with secular work were excused from teaching classes in theology. The result was strongly negative. Although good Latter-day Saints, these men, having no spiritual activity, came to live mostly in their intellectual selves. The school soon detected their coldness, nor could they keep their places warm even in the circle of the faculty. They lost influence, therefore, both with students and teachers, and so the experiment was abandoned.

It seems to me that the proper conception of Church school education is that the whole school is to be spiritualized, teachers and students alike, not merely a certain wing of it. Intellectual theology has its place no doubt in preparing for a testimony of the Gospel; but after all, the torch of life is likely to be best lighted by coming in contact with a glowing soul.

THE REVOLUTION IN CHINA.

BY DR. J. M. TANNER.

II.

For more than a month, conflicting statements have been constantly wired throughout the world, respecting the fate of the representatives of foreign countries now stationed in Peking. One day information comes that the legationers are resisting the Chinese but cannot hold out much longer. Another day we are informed that all of the diplomatic corps have been massacred; horrible stories of Chinese cruelty are freely circulated, and the world has been kept in fever-heat excitement over the fate of the foreigners now in Peking. Up to date, however, it is generally considered that the representatives are yet alive, with the exception of the German ambassador, who was killed something like a month ago. The unreliability of these reports, however, has allayed in a large measure the fears which were almost universally prevalent. When the dangers first arose and immediate relief was desired, Admiral Seymour of the British fleet organized a small relief corps of about three thousand men. He had not proceeded very far up the Pei Ho River, in the direction of Peking, before he was so overwhelmed by the Chinese forces gathered to resist him, that he was with great difficulty able to extricate himself from the dangers that threatened the entire destruction of his relief force, and he thereupon retreated to Tien Tsin.

If the reader will note on a map of China the position of these modern historic places, he will find a knowledge of their location very helpful. At the mouth of a small river called Pei Ho are

located the Taku forts. These forts are intended to guard the entrance to the interior, in the direction of Peking, against European navies. The forts were bombarded by the allied forces, the American forces refusing to take part, and the Chinese have been obliged to evacuate them. It is believed by many that the bombardment of Taku was a mistake, that it aroused the Chinese to a bitter resistance and complicated the conditions of the foreign ministers at Peking. From the Taku forts to Tien Tsin, about twenty-seven miles, the river is sufficiently deep to accommodate the largest sized vessel. The distance from Tien Tsin to Peking is about seventy miles. Tien Tsin is a town of considerable commercial importance and contains a large number of foreigners. Above this city, however, the river is shallow, and accommodates only the smaller sized crafts. It is necessary, then, in conducting a campaign against Peking, for the soldiers to disembark at Tien Tsin and take up their march between that city and Peking.

It will be seen from the above description that an undertaking to relieve the foreigners at Peking, would involve the overthrow of the Taku forts and the control of Tien Tsin. Neither the forts nor this important city could very well be left in the control of the Chinese who could thereby be able to cut off communication in the rear, as well as the necessary provisions and ammunition of war to sustain the relief forces. After the destruction of Taku, the allied forces made an attack upon Tien Tsin. The Chinese soldiery retreated and the citizens were forced to capitulate.

We are told by correspondents that the Russian soldiery conducted themselves in a brutal manner by looting the stores and making unjustifiable attacks upon the Chinese. Much has been said in praise of the Americans and Japanese and in denunciation of the Russians. We shall be able to discriminate more exactly between denunciations and denials, when the passion of this event has subsided, and the historian makes an impartial record of the fall at Tien Tsin.

The Americans dispatched their soldiery from the Philippine Islands and joined forces chiefly with the Japanese and Russians, in the relief expedition to Peking. The number of soldiers has been variously given from twenty to thirty thousand, for the most part Japanese and Russians. A few miles out from Tien Tsin, a

hard-fought battle ensued, and it is said something like twelve hundred of the allied forces fell. The Chinese soldiers, however, were compelled to retreat, and the last news, August 15, informs us that the allies are within twenty miles of Peking. The present contest of the Chinese has revealed their ability as soldiers to offer substantial resistance to European armies.

Since the war of 1894, between China and Japan, it is said that something like 100,000 modern rifles have been imported into China. Europeans have been engaged to drill the Chinese, and to show them how to manipulate modern artillery. If the Chinese relied upon this short preparation of six years, and the limited amount of arms at their command, they have certainly miscalculated their ability to withstand European arms. Their preparation has been too incomplete, and there has not been a sufficient patriotic interest in the matter of self-defense to create anything like a military spirit among the Chinese. However, all that China, with her teeming millions, might be able to do if aroused to arms, has introduced some agitation in Europe to enter an agreement by which all the nations of the world will refuse to sell fire arms to China. Such an agreement would be highly impracticable, as the Chinese are quick to imitate, and are already said to have established factories in which the most recent firearms are manufactured. At present, there is no probability that the Chinese will be able to withstand any considerable number of European soldiers, but the spirit of opposition to foreigners is evidently taking a strong hold upon a number of Chinese, and it is difficult to say just what the Chinaman can do in the future, providing he persists in a dogged resistance to European civilization.

Chantung, a province of eastern China, it is said can put into the field two million soldiers, every one of whom would be at least six feet high. It is needless to say that should China develop a military and aggressive spirit as well as patriotism, she would be able to resist the allied forces of all Europe and America, and make it almost impossible for Europe to gain any foothold whatever in the Celestial Empire. It can be reasonably stated that the allies will do as little as they can to arouse any unnecessary antagonism among the Chinese. It is hardly likely that when the present revolution is over that America and Europe will inaugurate

drastic measures by way of exemplary punishment. The revolution is wholly anti-foreign, and aims not only for the overthrow of the missionary system in that country, but is also directed against certain great commercial changes.

It is impossible to say just what effect the railroad system will have upon the country, but there cannot be less than a million people engaged in transportation of persons and merchandise in the most primitive manner. A railroad system which would destroy the opportunities for labor among this great class of carriers would make the most radical change in the labor system of that country. In recent years, there has been some discussion looking to a water system for the city of Canton, in the southern part of China. It is said that water works might be introduced there, and thus do away with the tedious process of supplying that city by means of water carriers. It is estimated that water works for Canton would throw eighty thousand men out of employment. The Chinese, of course, in time, will have to adapt themselves to new conditions, but they do not possess the ready adaptability of Europeans; and, in these great economic changes, haste must be made slowly. There will be another side of this anti-foreign revolution, and as soon as the present dangers have passed, and the passions of the hour subsided, a more dispassionate discussion of the situation can be had, and a more impartial view of the situation will be taken.

The Chinese problem, it may be said, offers material for political speculation and future historic interest. As the Chinese question appears today, it is certainly one of the most important of this century, and should be followed with a lively interest by all who are interested in the radical transformation likely to go on in the near future throughout Asia.

It is hardly to be believed that Russia is responsible for the present uprising of the Boxers, notwithstanding the frequent assertions to that effect by the foreign correspondents of Shanghai. Russia was evidently the predominant power at Peking, and this uprising was not necessary to carry out her purpose there. From a Russian point of view, the revolution is hardly fortunate. Russia might have insinuated her influence and power little by little in dealing with the Chinese, and obtained by degrees all she desired

and all she could handle. Present events, however, will compel all the great nations of the world to take a part in the adjustment in the affairs of China, the very thing that Russia would gladly avoid. Russia, Germany and France might naturally enough consent to a partition; but against this policy will stand the policy of the United States, England and Japan. England and the United States ought easily to decide this question, even without Japan's assistance. From an American point of view, it is very desirable that England should have a free hand to act in China as early as possible, and those who are interested in the American growth of commerce in that empire will wish for a speedy end of the war in South Africa, in order that England may join the United States in dictating the terms of a future adjustment with China.

IN THE ANDES.

Beneath the equator's fiery arch I feel
 The bending axle of the earth, and see
 The neighboring stars their household lights reveal,—
 Night swims in glory, and my soul is free.
 Be silent, Silence! High the white peaks o'er
 In dome of space the Southern Cross appears.
 There is no space,—where space lies not before,—
 There is no time, but time beyond appears.
 Then what am I?—'Neath yonder tent of grass
 Two happy Creoles and their children sleep,
 And in the night let Aldebaran pass,
 But in oblivion still their fond faith keep
 To wake in bliss.—Love makes their lives divine;—
 Soul, what are mysteries if such hearts be thine?

HEZEKIAH BUTTERWORTH.

BUILDING.

BY L. L. GREENE-RICHARDS.

Since there is but one structure you can build,
That may not fail you, oh, ambitious youth!
Build deep, build strong, build high; nor even gild,
Or decorate, with aught but stainless Truth.

Have Virtue for your firm foundation stone;
Less solid things, Time's agents will consume;
But these materials—these two, alone,
Ensure your structure against evil doom.

Sometimes, in youthful ardency and haste,
You over-reach; and after, find some flaw;
Rebuild with greater care, nor deem it waste,
If, through the change, you learn some higher law.

For each mistake, put true Repentance in;
With evil, cold indifference cannot cope;
Refreshed each morn, your daily tasks begin
With true humility, true faith, true hope.

Your Father holds for you each gift and grace,
And he will hand them over as you need;
He knows your wants for every time and place;
He points, he speaks—watch; listen—and take heed!

Remember, all that is not true may turn;
A seeming friendship, tested, may prove vain;
A love, o'er which with tenderest thoughts you yearn,
Instead of promised bliss, give intense pain.

Lost friends, lost love, with scathing ridicule,
For your mistaken trust, may fling you scorn;
And with no pity for your pain, "O, fool!"
They cry, "you'd better not been born!"

You think such mocking jeers are heard; but wait;
Your wounded heart may be o'er sensitive;
You are but learning how to build; with great
And Christ-like charity, forbear—forgive!

Hard lessons in your building need be taught;
Heroic still, your structure well endures;
Build patiently; a gem, such as you sought,
Refined, ennobled, shall be truly yours.

Yours to enrich and bless and glorify
The structure you would build; admit no doubt;
The prize is yours, you'll hold it by and by,
Your building would not be complete without.

Build bravely on, nor turn to right nor left;
More worthy, for o'ercoming worldly strife;
Though of all chances else at once bereft,
Virtue and Truth will gain Eternal Life.

With heart kept pure, and clean, unsullid hands,
Build for all ages, not alone for time;
And lo, at last, your mighty structure stands,
A CHARACTER, chaste, beautiful, sublime!

EDITOR'S TABLE.

THE BOER WAR.

More than ten months have passed since the beginning of the war in southern Africa, and the Boers are still resisting Lord Roberts' army of two hundred thousand men. The Boers have availed themselves of the natural defense of the Leydensburg district, and are now carrying on vigorously a guerrilla warfare. At the present time, a winter season in that country, the British are suffering severely in consequence of the rigorous climate. It is said that more than thirty thousand soldiers have been returned to England because of their physical inability and sickness. The English army, like the American during the Spanish war, is having its medical and hospital scandal.

The surrender of General Prinsloo with his five thousand men was a severe blow to the Orange River Free State army, which is now designated by the English as the Orange River Colony. The Free Staters are practically out of the contest, as the army of General Dewet cannot long defend their country. It would seem the better plan for the army of the Orange River Free State to give up any further efforts to defend the state, and unite their forces with those of the Transvaal, where the opportunities for natural defense are so much more favorable. While the events of the war in South Africa have not been of an exciting nature, they are giving rise to a great many side-issues. In the first place, Dutch aiders and abettors in Cape Colony are to be tried for treason, and there are tens of thousands of them, so that a considerable portion of this

English colony must be taken, day after day, to the judicial "grist mill." Too great a severity against the Dutch will be used as political capital by the Liberal Party in England. Indeed, Mr. Chamberlain feels this danger, and has announced a liberal policy on the part of his government which will, he says, propose with-holding political rights from the Dutch for ten years, and that after that period, they will be permitted to enjoy local self-government as it is enjoyed in other local self-governments under British rule.

Both great political parties in the United States give their attention to the Boer war, the Democrats in strong terms, the Republicans in moderate ones; but both parties, however, in terms favorable to the Boers. This will cut no figure in the campaign, and will have no effect either in England or South Africa.

MINISTERS AND MONEY.

A man of an ill tongue is dangerous in his city; and he that is rash in his talk shall be hated.—*Ecclesiasticus*.

A Methodist conference is being held in Salt Lake City, at this writing. The reverend gentlemen who take part seem specially solicitous about the Latter-day Saints. A number have devoted much of their speaking time, if we may believe the reports of the daily newspapers, to the hurling of invective against the "Mormons." We have only space to notice one or two ranting products of their ill tongues.

A Dr. King, who acknowledges himself to be a law-breaker in that he agrees with such as break the law of the land, declared: "No; it was not law that excluded Roberts; it was the Christian conscience of the nation. B. H. Roberts," he declared, "had as good a legal right to his seat in Congress as any other member of that body. It wasn't law, it was God's gospel that kept Roberts out of Congress."

In view of this very disloyal remark, men of broad views are in duty bound to exclaim that the Union would be in bad straits were it to be ruled by such Christian conscience as would be created and inculcated by this narrow-grooved Methodist, and self-confessed law-breaker at heart, Dr. King.

Bishop Fowler, who is evidently an old man so steeped in prejudice that for him there is no hope of repentance, was especially unfair and mean. If he is reported right, he is a veteran liar, too. There are thirty-thousand young men in "Mormondom" whose honest, industrious, virtuous lives, and noble families, will support us in this statement, when they learn that he said, referring to the "Mormon" Church: "They (The Home Missionary Society of the Methodist Church in Utah) are fighting a system that was founded upon a falsehood, and that is fostered in vice."

The work of the "Mormons" in the world, both in a spiritual and a temporal direction, denies this falsehood of Bishop Fowler, and speaks louder than words in its own defense. On the contrary, the "Mormon" system has redeemed more people, in the past seventy years, from poverty and vice, than were ever rescued by the long-haired fraternity of the Methodist Church in all their lengthened careers. It has taught more truth; expounded more common sense; made clearer the true mission of our Savior; made more people happy, and its converts have sacrificed more for the sake of the Gospel of Christ.

No; Bishop Fowler, such work could not have been accomplished by this people, if the "Mormon" Church had been "founded upon a falsehood and fostered in vice." We testify to you, and you will have it to answer for: The Church of Jesus Christ of Latter-day Saints is founded upon revelation from God, and fostered in and by the love of Jesus Christ.

But the motive—the milk in the cocoa nut—excuses much of what the bishop said. Listen again; the italics, which are ours, tell the true reason for the invective:

I have been in Wyoming and find the Mormons spreading over that state; there are many of them in New Mexico, and if things keep on as they are now going, there will be before twenty-five years a larger territory cursed and blighted with Mormonism than was touched by

slavery before the war. And unless the *churches put men, money and energy into the field* against this evil the coming generations will have a problem on their hands that they cannot easily master. * * * The hardest problem to be found anywhere in the mission field is to be found right here. I believe that Utah is nearer the mouth of hell than any other place on the earth. I said that once before, and I repeat it now.

Money wanted! If the Methodist ministers have such love for the gospel, such aversion to the "Mormon" system, such concern for the country so "cursed and blighted" with "Mormonism," why is it that they are not willing, like the "Mormons" are, to show their love and concern by their works? Why not send hundreds of missionaries, with the love of right and of the Gospel burning in their hearts, to these "Mormons," and give them light? Why not do it without money? So do the despised "Mormons" to the nations. But one is led to suspect that the Methodist ministers are missionaries for what there is in it. No money, no mission! So do not the despised "Mormons." They go because they love the principles which they promulgate, and not because they covet money reward. That explains why the Latter-day Saints are spreading from Mexico to Canada, and from California to Maine, and into Europe and the islands of the sea; while, as Rev. Iliff explained in his sketch, the Methodist Home Mission Society, born in Ogden, in 1881, has spread all the way from Ogden to Sanpete.

Methodism is built upon the wrong foundation; the ministers who preach for hire and divine for money have no heart in their work, only as it brings them money; hence, they cannot succeed. The Church of Jesus Christ is built upon the foundation of living truth, and its missionaries have an abiding testimony of it; it cannot fail, for truth endureth forever. The hireling ministers who think they serve God by reviling the Saints, and who think they own the kingdom of the Father because they feign piety, will awaken some day to find that: "Because of unrighteous dealings, injuries, and riches got by deceit, the kingdom is translated from one people to another"—to the Latter-day Saints. Indeed, this day has already come. The perfected change will increase liberty; widen patriotism for country, home and family; set on high the

nobility of virtue, hasten the final universal brotherhood of man, and the millennial reign of peace.

SEEK WISDOM.

Through the Prophet Joseph Smith, the Lord commanded his servants: "Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom: seek learning even by study, and also by faith."

Solomon, the wise, declared: "Happy is the man that findeth wisdom, and the man that getteth understanding, for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her. The Lord by wisdom hath founded the earth; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew."

The son of Sirach, who, next to Solomon, is said to have been the wisest man, said: "Wisdom exalteth her children, and receiveth them that seek her, and will go before them in the way of righteousness. He that loveth her, loveth life, and they that seek life in the morning shall have great joy. He that keepeth her, shall inherit glory, for unto whom she entereth, him the Lord will bless. They that honor her, shall be the servants of the Holy One, and them that love her, the Lord doth love. Whoso giveth ear unto her, shall judge the nations, and he that goeth unto her, shall dwell safely. * * * * * For first she will walk with him by crooked ways, and bring him into fear and dread, and torment him with her discipline, until she hath tried his soul and hath proved him by her judgments. Then will she return the straight way unto him, and comfort him, and show him her secrets, and heap upon him the treasures of knowledge, and understanding of righteousness. But if he go wrong, she will forsake him and give him over into the hands of his destruction."

NOTES.

Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.—*Proverbs*.

“Hunger, rags, cold, hard work, contempt, suspicion, unjust reproach, are disagreeable; but debt is infinitely worse than all.”

After all, the kind of world one carries about in oneself is the important thing, and the world outside takes all its grace, color and value from that.—*Lowell*.

“He is dead whose hand is not open wide
To help the need of a human brother;
He doubles the length of his lifelong ride
Who gives his fortunate place to another;
And a thousand million lives are his
Who carries the world in his sympathies—
To give is to live!”

Be courteous. Courtesy, as a mere business quality, is worth its weight in gold. A courteous salesman outsells his surly and unaccommodating fellow-salesman three times over. A courteous man always predisposes people in his favor; he creates everywhere an agreeable impression; makes people willing to serve and anxious to keep him. Many a man of very ordinary mental force has achieved striking success in business, simply because of the kindness of his spirit and the courtesy of his manner.—*Success*.

“The Romans, commanded by Julius Cæsar, fifty-five years B. C., entered Great Britain, occupied the country, and for nearly five hundred years dwelt in comparative peace with the native Britons. After the lapse of almost five centuries, the Saxons continually invaded the island until they possessed the whole of it. The Romans were driven out of the country, and the natives who escaped destruction from the cruel Saxons fled into Wales. Hence, the Welsh people are descendants of the Britons. One of the most powerful of the Saxon tribes was that of the Angles, and the part of Britain where they settled was known as ‘Angleland,’ afterwards changed to ‘England.’ The language known

as English, and which is spoken by many millions of the most cultivated and energetic people in the whole world, is really the Anglo-Saxon tongue modified and enriched by words from another language."

We cannot know the future; then why worry over it? It may be even brighter than we think. Every cloud has a silvery lining. Our faces should be a mirror reflecting only brightness. The gleaming of a pleasant smile, the warm pressure of the hand, the loving word spoken at the right time, counts for so much. It does not pay to become cynical.

The Congress for Christian Archæology, at the recent convention in Rome, by formal resolution, expressed its desire that the famous crypts under the vatican be opened to the researches of specialists. It is, perhaps, not generally known that underneath the basilica of St. Peter there are long galleries, a subterranean church, incomparably richer than the church above ground. Here, among other things, was discovered, in a kind of dark cellar, a massive granite block, which proved to mark the grave of Otto II; then, too, statues of bishops, masterpieces of Ghiberti, and a large number of bas-reliefs, in which the artistic hand of Mino da Fiesole was detected.

"Good manners play a most important part in business. Deportment, good manners and deference beget confidence. A young man is liked who has respect for his employers; and unobtrusive confidence in himself is a great support. It makes him pleasant and attentive to others. There are men you can transact business with, and men you cannot. The successful man is the one who has a pleasant, magnetic personality. Such traits are worth cultivating. The man who interests me least is the one who, when you ask him if he can do a certain thing, replies: 'I do not know;' or, 'Can I have some help in it? I think it will interfere with my other work;' or, 'When do you wish it done?'—instead of going straight ahead and trying to do it. I would sooner have a young man fail to complete an undertaking in a specified time, than hesitate to undertake it. Hesitation shows a lack of ambition. When you are asked to do something, ask no questions, but shoulder your task, and bend every energy to carry it to successful termination."—*W. A. Nash, N. Y. Bank President.*

Nations, like individuals, sometimes make heroic struggles for life. The Creek Indians, a tribal sub-division of the old Muskhogean stock, who are of the full blood, have withdrawn from the regular Creek government in Indian Territory and have established a pure Indian govern-

ment of their own with Chinnubie Halfo at the head. No white persons or half-breeds will be permitted to live with the full bloods, and the full-bloods will keep to themselves and away from settlements where the others live. The government is to be run according to the ancient law of the tribe. The Seminoles are disposed to make the same movement. It is not thought that the United States government will attempt to prevent the new government being put into operation, but if it does, the Indians are expected to sell their lands and remove to Mexico, negotiations looking to a movement of that kind have been under way for some time.

Dr. Louis Kolpsch, recently a traveler in famine-stricken portions of India, writes: "One-half of India today is a great charnel house, in which countless thousands have already perished of cholera, plague, dysentery and starvation, and as many more are doomed to a like fate. Twenty thousand new cases of cholera weekly, with seventy-five per cent mortality, representing fifteen thousand deaths every seven days; plague on every hand, dysentery mowing down its victims right and left, and starvation staring millions in the face, reaping a harvest unprecedented, sums up the horrible story." An Indian correspondent for a London paper writes: "In Central India the affliction is the deepest. The fields are void and barren, and without people. The cracked earth, burnt to a mahogany brown, shrieks for rain. Not a patch of green anywhere, not a blade of grass. The leaves of the trees, withered, frizzled, twisted, have fallen off the naked branches. In entire villages not a living creature can be seen, save, perhaps, an emaciated bullock breathing out its life in the company of a starving crow, that watches for its last gasp from an adjacent dung heap. Half the population, those still able to walk or stand, have gone off to the relief camps; the other half have laid themselves down to die in silence in hovels and dark places."

I invite every young man to read Emerson's essay on Compensation earnestly and critically. It will tell him that compensation is a natural law which follows him from the cradle to the grave, and from which he cannot escape, and if he is wise he will not care to. He will learn that for every hour he labors he will be fairly paid sooner or later, and that the longer the reward is withheld the greater it finally becomes. It accumulates like compound interest and can never become outlawed. Ask any successful man regarding the truth of the above. I will risk his answer. So do not think your employer can finally cheat you. Time will pay you back. Who are to be the leaders twenty-five years hence when those now on the top round shall have passed away? There will

be more places of responsibility to be filled than at present. Who will fill them? It will be the young men who are now working conscientiously and doing all they can to forward the interests of their employers, and at the same time to build up a noble character. Let us not then be impatient for a quick success, remembering that he arrives none the less surely who gets there by a slow train. Personally I do not measure success by money, though not despising the latter. There are no low positions in life—all are important, and the man who can do the work he is asked to do, and do it perfectly, is a success, I care not what his salary may be.—*Saturday Evening Post.*

At the Paris Exposition there will be a selection of Indians from America, who will doubtless create much interest to the men of Europe. The Indian will study the Exposition in all its details, and when he returns to the Far West he will make a word-picture of it to his companions who remained at home, and they will see it in their imaginations as he saw it in reality. "The poetry in the Indian soul is proverbial," says a writer in the *Woman's Home Journal*. "His every word is poetry. He speaks in blank verse, and his language is descriptive, picturesque and rhythmic. He has no arbitrary words in his lexicon. Each word has a meaning to him aside from mere sound. He loves oratory, and his sentences are framed in parables. Fifty of the finest specimens of men, women and children will be selected for the trip. They will comprise members of the royal families and personages of high rank in several Indian nations—the chiefs, the princesses, the head councilmen and the great medicine-men. Among the Sioux are found the most perfectly formed people. The men are athletes, and the women are graceful and beautiful. Next to them physically are the Winnebagoes, who unquestionably are the strongest mentally of all the Indian tribes. Then come the Apaches, the most savage fighters and the most treacherous, whom General Miles named the human tigers. Then there are the Chippewas, the Tuscaroras, the Pottawatomies, the Navajos and the Cheyennes, all embracing the best of the remnant of a once powerful people."

IN LIGHTER MOOD.

One of the principal Chinese temples boasts of an idol which is said to strike dead every liar appearing before it. Its visits from native officials are, no doubt, like the visits of angels to earth, few and far between, remarks the *Denver Post*.

* * *

The following conversation develops a new domestic incumbrance:

Census enumerator: "Do you own your home?"

Lady of the house: "Yes, sir."

Census enumerator: "Is there any incumbrance on it?"

Lady: "None—excepting my husband."

* * *

Teacher (to new pupil): "What is your last name, my little man?"

New Pupil: "Tommy."

"What is your full name?"

"Tommy Tomkins."

"Then Tomkins is your last name."

"No, it isn't. When I was born my name was Tomkins, and they didn't give me the other one for a month afterward."

* * *

A card-sharper who had evidently been doing the races joined a small group of farm servants in a public-house. Failing to interest the company in the mysteries of three-card monte, he exclaimed in desperation: "Well, look here, gents; I'll bet any one of you five shillings I can cut the ace of spades, any of you to shuffle and arrange a deck of cards as you like," at the same time producing the pack, which he pushed toward a colored victim, who agreed to accept the wager, took up the pack, shuffled them, and then placed them on the table.

The sharper then took his knife and cut his pack clean through, at the same time saying: "There! I've cut the ace."

"Naw you hain't neither," quietly said the darkey, grinning. "The ace o' spades is up my sleeve—see?"

OUR WORK.

A CALL FOR OFFICERS' STAKE CONVENTIONS—PROGRAM OF INSTRUCTIONS.

*To the Stake Superintendents, Assistants and all Stake Officers of
Y. M. M. I. A.:*

DEAR BRETHREN:

This circular letter is of great importance to you, containing, as it does, instructions to call a convention of all Y. M. M. I. A. officers in each stake. This step is taken in conformity with the instructions of the General Board at its meeting of August 1, 1900.

The matter of calling a convention of stake officers to meet in Salt Lake City for instructions, was discussed at the M. I. A. General Conference in June, and was finally left to the General Board. That Board has decided that instead of such convention, and instead of calling general missionaries this season, stake conventions will be held in each stake, at which all matters pertaining to mutual improvement work, including the local missionary labor, will be presented by the stake officers assisted by visiting members of the General Board, and by the general missionaries of last year.

The purpose of this convention is to present not only the most essential items of procedure for the associations in their regular work, but also to outline the course to be taken by the local officers in the local missionary labors that were established by the general missionaries last season.

To this end, the following outline of instructions is named for the guidance of the presiding officers in these stake conventions:

The Convention:—Stake Superintendents, after first consulting their Presidents of Stakes for permission, are requested to call a convention of all the officers of the Y. M. M. I. A. in their stakes, to be held in a

central place in each stake, on Sunday, Sept. 16, 1900. Three meetings are to be held. The Stake Superintendent is expected and requested to prepare himself so that he may instruct his officers thoroughly and to the point on the following outlined topics: (These topics are to be treated either by the Stake Superintendent or by such competent assistants as he may call upon, and the subject matter should be prepared before the day of meeting.)

Preparations for the Opening of the Season:—The manual should be obtained and distributed in ample time for the preparation of the first lesson for the opening meeting. The first program should be ready before the first meeting, and be prepared and assigned by the officers at a preliminary meeting of the officers held for the purpose.

As early as possible, *before the commencement of the season's work, and before this convention*, all the organizations should be completed, and vacancies filled, but care must be taken that the work goes on even if this cannot be done, or the president or any other officer is unavoidably absent.

Grading of the Associations:—It was decided by the annual M. I. A. Conference to divide the associations into senior and junior classes wherever this is practicable. Make two divisions of each association, placing in the junior class the members under, say 16 or 17 years of age, and in the senior class, all others. The lines of this division should not be too strictly drawn, but should be governed by local conditions.

Class Work:—Every association should select a competent class leader. This leader need not be the president of the association, but he should have the ability to conduct the class work in an interesting manner.

One or two of the very ablest men should be placed in charge of the junior class.

No thoroughly effective work can be done in the association unless frequent officers' meetings are held. They are absolutely essential, and should be held at least once in two weeks, and once each week is better.

Care should be exercised in the preparation of the programs, so as to make them attractive. At the opening or closing exercises, where they are held conjointly, a song or recitation can be introduced with profit. The manual program will always be the backbone of the work, but can be relieved and lightened, if judgment is exercised.

As methods for awakening interest in the members, we suggest in addition: 1—A brief statement of the lesson for the succeeding meeting made near the close of each session; 2—An exercise from the ERA at each meeting; 3—Living testimonies.

Not more than fifty should be in a class, if the best work is desired. The first thing necessary in a class is to arouse an interest. Then emphasis must be placed upon the *essential* points in the exercise or lesson. These points would necessarily be different in the senior and junior classes, and the main facts as seen from the different standpoints of the boy and the man must be brought out.

The Manual.—The manual for this season is a continuation of the subject matter of last season's manual, dealing with the history of the Church from the founding of Nauvoo to the Exodus. It includes, besides the thrilling historical narrative, six lessons on the important doctrines of the Church promulgated by the Prophet Joseph Smith in Nauvoo. There are twenty-three lessons, covering about 150 pages.

One of these lessons should be completed at each regular meeting. Each of the sub-topics of a lesson should be assigned to a member, and that member should come specially prepared, at the next meeting, to treat upon that topic; such treatment should not occupy more than five or ten minutes; but this special preparation of one topic should not preclude the student from studying the entire lesson. Every member of the class should prepare upon the whole lesson and be familiar with every topic, so that in case of the absence of an appointed speaker, upon request any other member may take his place. It is expected, of course, that the officers shall be fully prepared on every lesson and ready to finish the program, in case of failure on the part of any member, but the officers should not be considered until it has been made clearly apparent that no member in the house is prepared; the members should do the work and not the officers, except in cases of need, and in their regular order on the programs.

There are a number of ways to use the review questions. The first and most satisfactory is for the class teacher to ask the questions of or from the whole class, calling promiscuously upon some member for reply. Another plan is the assigning, at the prior meeting, of all the questions to as many members as there are questions; in that case giving them principally to such young or inexperienced members as are a little backward in their studies, thus giving them opportunity and encouragement.

For further instruction on this topic, we refer you to the sub-head "Class Work," in this circular. We suggest that the Stake Superintendent conduct a model lesson from the manual, using for his class members the officers at the convention, all who are to speak to have their parts assigned to them beforehand.

The manual may be obtained from General Secretary Thomas Hull.

There are two ways of handling it. The first has been found most satisfactory in certain stakes, where the distances are not so great, and where there is a general central gathering place,—it is for the stake officers to obtain the entire supply for the stake and distribute the manuals to the ward presidents. The second method is for each president to order the manuals for his association direct from the General Secretary. In either case, the manuals are furnished on credit, it being distinctly understood that the person ordering them is responsible for their cost, to the General Secretary.

Orders for manuals should be sent in immediately.

Secretaries:—It is very important that competent young men be selected for this office who can be depended upon to remain with the association until the season's work is completed, and then make up the statistical report at once. Reports should be prepared during the season so that at its close, everything being in shape, the reports can be compiled and forwarded without delay.

The secretary should be present at every meeting, or see that some one is there to represent him if, for some unavoidable reason, he is compelled to be absent. He should keep the president informed in relation to the programs and all business connected with the association. He should see that a complete roll is kept containing the name of every member of the association, and that such roll is called at every meeting. For calling the roll, such method should be adopted as will best suit the local conditions. For large associations, the card system is suggested. For particulars as to this system, refer to pages 149 and 150 Vol. 3 of ERA.

Every association should have a well-kept record which should include: a roll book carefully kept; minutes of all meetings including public lectures and conjoint-sessions, and a record of all financial transactions.

Every stake should have a record of all meetings of the superintendency and of the stake board, a roll of all the stake officers, and a careful financial record, also a complete stake directory, showing the names and addresses of every officer of the M. I. A. This should show the names of every ward president, counselor, secretary and other officer.

The Era:—The ERA is a necessity in your associations, and should be in the hands of every member thereof. It is your duty as officers to see that a thorough canvass is made in your wards for subscribers.

Questions, or an exercise, should be used from it at each meeting.

Notice the remarks of Elder B. H. Roberts on page 795 of Volume

3 of the ERA. The canvass for subscribers should begin early in November. Do not delay; it makes the work hard, and results poor.

One way to canvass is to appoint five or six young men, themselves subscribers, to thoroughly canvass the ward on a given date, and to continue their labors until the desired results are obtained.

The General Board have decided to make a special offer to the associations, on the three published volumes. Any Mutual Improvement Association may have the 1st, 2nd and 3rd volumes, bound in cloth, for \$6.00, postpaid. This is a splendid opportunity to obtain the ERA for the libraries, and certainly every association should have the complete set.

The General Improvement Fund:—The General Fund is an essential in the work of Mutual Improvement, and is an important item to place before the members; because, without it, the work of the General Board cannot be carried on. You will remember that there are two weeks set apart as collection weeks for this fund; viz., the first weeks in December and February of each year. This year it has been decided by the General Board that envelopes shall be sent to the stake superintendents for distribution to the ward associations, in which each member is requested, on the given date, to place his contribution of 25 cents, and hand the same to the president or secretary of his association. These envelopes will be distributed by the General Secretary to all the stakes, in time for the December collection.

Missionary Work:—Last season, every stake was visited by a missionary who organized, in every ward, a missionary corps, by selecting young men to labor as missionaries in the interest of mutual improvement. These local missionary organizations, let it be distinctly understood, are permanent, and should be kept up by the selection of new missionaries where those already chosen are, for any cause, unable to continue their labors. The local missionary work inaugurated last year must not be discontinued, but should be made more effective. Everything should be prepared, and the missionary corps filled, and all made ready for a good, vigorous work during the season.

This local missionary work is among the most important that the officers have to do. Upon it depends greatly the success of the organizations and their power to do good. It should be made the spiritual labor of the season. Last year's local missionary methods, as presented by the general missionaries, must be emphasized and continued. In case this work is not thoroughly understood by the officers, information concerning its scope, and the methods to be adopted, will be given at the convention by a member of the General Board, or by one of the mission-

aries who was in charge last season. This missionary labor should receive careful explanation in your convention.

Other Items:—For additional matter to be presented at the conventions and for the guidance and direction of all officers, we refer to the topics treated upon at the annual M. I. A. conference, (see pages 707 and 708 of ERA Volume 3,) also to the minutes of that conference in the July and August numbers, likewise to the instructions given at the April conference. (See pages 548–553 Volume 3 of ERA.)

Outline of the Convention Program:—The topics briefly outlined above should be treated at the convention in the following order:

10 a. m.—Missionary Work; ERA; Fund; Miscellaneous Topics.

2 p. m.—Preparations for Opening of Season; Grading of Associations; Class Work; Secretaries.

7 p. m.—The Manual and the Model Class; General Instructions.

Conclusion:—In conclusion, we urge the superintendents of stakes to take hold of this work with spirit. A special meeting should be called of the stake Board in which this circular should be thoroughly discussed, topics assigned and every preliminary arrangement made for the carrying out of the work of the convention. A circular letter should be sent to every ward officer, at once, urging him to be present, on time, at the opening of the convention, so that no item of information may be missed by him.

We pray that the Spirit of the Lord may attend you in all your abors, and richly inspire you for this special work.

By order of the General Board.

Your brethren,

J. GOLDEN KIMBALL,

THOMAS HULL,

FRANK Y. TAYLOR,

EDWARD H. ANDERSON,

Missionary Committee.

EVENTS OF THE MONTH.

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD OF Y. M. M. I. A.

July 15th: Salt Lake City, by vote of the people, decided to bond the city for \$250,000 for water facilities. * * * John Thomas, Smithfield, died in Pocatello, aged eighty-five years.

16th: The allied forces were defeated at Tien Tsin on the 13th with heavy losses. Col. E. H. Liscum, of the 7th U. S. Infantry, is among the dead. Admiral Seymour was compelled to kill his wounded to save them from torture. Three thousand Chinese who petitioned to spare foreigners were reported massacred by order of Prince Tuan.

17th: The soldiers at Fort Douglas receive orders to leave for China. * * * The allied forces capture Tien Tsin suffering a loss of about eight hundred men. * * * It is reported China has declared war against Russia.

20th: Washington received the following message from Minister Conger: "In British Legation. Under continued shot and shell from Chinese troops. Quick relief only can prevent general massacre." The message is not dated, but it is understood was sent from Peking on the 18th. * * * It is reported that thousands of Chinamen were incinerated in the burning of the Walled City, Tien Tsin. * * * Bishop William John Lewis, Provo, born Swansea, Wales, September 10, 1831, died. * * * The Christian Endeavor Convention of the world closed its sessions, held since the 13th. Attendance at the various meetings in the Alexandra Palace, London, ranged from twenty to fifty thousand. Representatives were present from societies in all parts of the world.

22nd: The corner stone of the Catholic Cathedral was laid in Salt Lake City, by Bishop Scanlan, the sermon being delivered by Archbishop Riordan. * * * President McKinley has received what purports to be a direct appeal from the Chinese imperial government to use his good offices to extricate that government from the position in

which it has been placed as a result of the Boxer uprisings. It is an adroitly worded document.

23rd: There is a rebellion in Colombia: Colon has fallen into the hands of the rebels, and been retaken by government troops. Panama is also in the hands of the rebels.

24th: The exercises in the final unveiling of the Brigham Young Monument was attended by over three thousand people. Addresses were given by President Geo. Q. Cannon, Secretary of State Jas. T. Hammond, and Sculptor C. E. Dallin. The unveiling of the added figures was by Miss Margaret Young, a great-granddaughter of Prest. B. Young. * * * The United States has answered the Chinese appeal for mediation, and is awaiting the Chinese answer to terms—which must convey tidings of the welfare of the legations and the state of affairs at Pekin. * * * The Powers decide that there will be no partition of China.

25th: Several thousand men will be employed in railroad work; in straightening curves, raising track, and cutting grades on the east end of the Southern Pacific Railway. * * * Mrs. Sarah Hanks, aged eighty-four, an old resident of Bountiful, died from the effects of burns accidentally received. * * * It is reported that Neeley, chief of the bureau of finance of postal supplies, Cuba, and his collusionists, Rathbone and Reeves, have managed to steal over \$150,000. * * * Admiral Kempff's report on why he did not take part in the Battle of Taku, is made public.

26th: Smelters of Salt Lake Valley are reducing about twenty thousand tons of ore monthly; there are eight thousand men and three thousand teams engaged in the improvement of railways in this region. * * * There were serious race riots in Louisiana; the state militia was ordered out. * * * Ex-Director of Posts Rathbone, Havana, has been ordered arrested, by Secretary Root.

27th: Emperor William made a fierce speech to his troops for China, telling them to spare nobody, and make no prisoners of Chinese. * * * American Missionaries are reported massacred at Pao-Ting-Fu.

28th: Prof. J. S. Linford was elected President of B. Y. College, Logan. * * * The Republican State Central Committee decided to hold the State Convention at Provo, September 4, consisting of four hundred and ninety-eight delegates. W. K. Walton resigned as chairman and E. H. Callister was chosen as successor. * * * Geo. Cornwallis West and Lady Churchill were married. * * * It is now conceded that the foreign ministers, except Ketteler, were safe July 24, but the Powers have decided to move on Pekin, notwithstanding the telegram from Li Hung Chang, that such action is unnecessary.

29th: Geo. H. Burgett, paying teller of the Ogden State Bank, fell three hundred feet from a cliff in Pine Canyon, and was killed. *
 * * King Humbert of Italy was assassinated at Manza,, near Milan, by an anarchist, Angello Bresci, a former resident of Patterson, N. J.
 * * * Prinslos, a Boer general, with five thousand men surrender to the British.

30th: Italy mourns the death of her beloved monarch.

31st: The Utah mine dividends amounted to \$237,500. * * *
 John Clark Ridpath, the historian, died in New York. * * *
 Prince Alfred Ernest Albert, second son of Queen Victoria, and duke of Saxe-Coburg Gotha, and duke of Edinburg, died at Coburg. He was born August, 6, 1844.

August 1st: A light earthquake tremor was felt at Provo and points thereabout. * * * Haworth was sentenced by Judge Rolapp to be shot on September 14, for the murder of Thomas Sandall at Layton. * * * The Chinese government is doing all in its power to have the advance of the allied troops on Pekin stopped, and to this end is practicing infamous duplicity. The force, 20,000 strong, with 170 guns advanced from Shanghai on Pekin.

2nd: The war in South Africa has cost about four hundred million dollars. * * * An attempt was made to assassinate the Shah of Persia in Paris. * * * The Chinese troops marching from Pekin to intercept the allied forces, destroy a town and massacre thousands of native Christians. * * * Nathan Young, 73 years of age, a nephew of Brigham Young, after fifty years absence, returns to Utah.

3rd: The ministers are held as hostages by the Chinese government, the allied forces are 35 miles on the way to Pekin from Tien Tsin; all messages to and from ministers are refused by Chinese authorities on account of the advance.

4th: Mrs. May Brown Spencer, County Recorder, Utah Co., died in Provo. * * * Mrs. Harry B. Windsor of Salt Lake was accidentally shot and killed while on an outing trip near Coalville. * * * Sixteen American soldiers were ambushed and killed by Filipinos, near San Isidro, Luzon.

5th: Mrs. Anna Wintsch, born in Switzerland, 1819, died in Manti, Sanpete County. * * * A belated message from Minister Conger dated July 21, reports legations well, with enough provisions, and no fighting since July 16. * * * W. J. Fay of California was shot dead by robbers who looted two sleeping cars on the U. P. Railroad, near Hugo, Colorado.

6th: Jabez Taylor, born in England, October 8, 1833, came to Salt Lake City, in 1853, died. * * * Frank B. LeFevre, Orton, Garfield County, was killed by lightning yesterday. * * * About 16,000 allies heavily engaged Chinese at daylight yesterday at Pei Tsang, twelve miles from Tsin Tein, with loss to the former 1200, chiefly Russian and Japanese, while the Chinese casualties are estimated at about 7000. American troops were also engaged with the allies. Chinese were routed and the city taken.

7th: Alfred Nilson the musician and singer, born in Lund, Sweden, 1852, died at his home in Bonneville, Davis County. * * * The Brigham Young Academy exploring expedition is in camp across the Mexican border awaiting settlement with government custom agents before proceeding. * * * Hon. Charles A. Towne declined the Populist nomination for Vice President. * * * The following was received from Conger:

TSI NAN YAMEN, August 7.

Secretary of State, Washington:

Still besieged. Position more precarious. Chinese Government insisting on our leaving Peking, which would be certain death. Rifle-firing upon us daily by imperial troops. Have abundant courage but little ammunition or provisions. Two progressive yamen ministers beheaded. All connected with legation of United States well at the present moment.

CONGER.

8th: Bryan and Stevenson were officially notified of their nomination by the Kansas City Convention for President and Vice-President; the ceremony at Indianapolis, Indiana, being an occasion of popular demonstration, and the inauguration of the Democratic campaign.

9th: The Black Hawk war veterans held a reunion at Lake Shore, Utah County. * * * The Brigham Young Academy Expedition is to be made smaller and to be reorganized to consist of about ten; this is owing to the expenses. Congressman King is trying to obtain concessions for the expedition through Secretary of State Hay.

10th: Hon. William Creer, born Preston, England, February 18, 1836, a prominent citizen of Spanish Fork, died; also Alma Harris age 68, one of the oldest residents of Logan, died. He was born in Ohio, June 6, 1832. * * * The 5th annual reunion of the Pacific Island missionaries was held at Saltair, a leading feature of the program being an address by President George Q. Cannon. * * * The annual report of the commissioners of pensions, ending June 30, shows 836 pensioners

in Utah who were paid for the year \$138,251; there were 796 last year who received \$188,778. * * * An Imperial edict appoints Li Hung Chang 'minister plenipotentiary to sue for peace. * * * The Húgo train robbers were both killed near Goadland, Kansas.

11th: Martha Geddes, a pioneer of Plain City, Weber County, died, aged 64 years. * * * The United States will pay no attention to the appeal of the viceroys of Southern China to have this country use its influence against landing troops at Shanghai. * * * General Chaffee notifies Admiral Reymey that the intense heat about Yang Tsung along the Pei Ho is killing many soldiers. * * * The Czar is reported to have accepted the offer of China to escort the Russian legation from Peking to Tien Tsin. * * * King Victor Emanuel III took the formal oath of office before the Italian parliament, as successor to King Humbert.

12th: Heavy mountain and brush fires are burning in various parts of the state. * * * The Valley Electric Railway from Salt Lake to Ogden forfeited its franchise.

13th: The Utah Bedding and Manufacturing Plant, Salt Lake City, burned, loss about \$18,000. * * * The appropriations of the first session of the 56th Congress aggregate \$710,150,862.88, of which the largest bill is for pensions, \$145,245,230: over one hundred and fourteen millions are for the army, and sixty-five millions for the navy.

14th: Collis P. Huntington, the President of the Southern Pacific Railway, born October 22, 1821, in Harrington, Connecticut, died suddenly at his camp, Pine Knot, in the Adirondacks. * * * The allied forces are within a short distance of Peking. * * * The steamer *Deutschland* made a new record for ocean liners between New York and Plymouth, by three hours and twenty-one minutes: time 5 days, 11 hours, 45 minutes.

16th: The 13th annual session of the Methodists was opened. The annual sermon was delivered by Rev. E. G. Hunt. * * * L. D. Bunce, a pioneer of Manti, died at Price, age seventy-four. * * * Ex-Senator John J. Ingalls, of Kansas, died in Las Vegas, New Mexico.

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