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IMPROVEMENT ERA.

VOL. IV.

JANUARY, 1901.

No 3.

THE MEETING OF THE CENTURIES.

GOODNIGHT TO THE REMARKABLE NINETEENTH; HAIL TO
THE SPLENDID MORNING OF THE MYSTIC
TWENTIETH!

A SYMPOSIUM.

The editors of the ERA sent the following letter to a number of its contributors, and in response thereto, we present our readers with an interesting symposium of thought for the opening New Year and New Century:

SALT LAKE CITY, UTAH, November 27, 1900.

DEAR FRIEND:

At the meeting of the centuries, next New Year's eve, men will say good-night to the remarkable Nineteenth, and hail the splendid morning of the mystic Twentieth. The ERA desires at this fitting time to place before its readers some of the thoughts of its writers and other friends on the achievements, religious, moral and material, of the closing century; and on the prospects and promises, in these lines, for the new.

Will you favor us with a short sentiment for this symposium?

Bearing in mind the great audience of young men to whom you may speak through the ERA, we feel sure that you will be led to present a valuable lesson from the history of the past, and to utter cheering words of truth, inspiration and encouragement for the future, to those upon whom will rest the duty of beginning the labors of the century to be.

Awaiting your favor, and thanking you in advance for the kindness, we remain, with sentiments of esteem and greetings of the season,

Fraternally yours,

JOSEPH F. SMITH,

EDWARD H. ANDERSON,

Editors.

The Nineteenth Century:

At the close of the present century, the world may naturally look in retrospect upon the achievements of the past one hundred years. It is safe to say that greater progress has been made in science, art, commerce, inventions, and the general material advancement of the world during the past century, than has been made in all the history of its predecessors, and the greater part of that progress has been made during the last twenty-five years. In great events, the nineteenth century stands out pre-eminently above all others. It is greater than all combined. It is distinctly one of miracles. Men of thought cease to wonder at the things which Christ did simply because they were incomprehensible. The unexpected is constantly happening. We cease to wonder at the marvelous. Transformations are so complex and so incomprehensible that we simply strive to keep in touch with the results. The processes we leave unsolved. This is an age of natural miracles. What has been accomplished in Japan in a single generation, was believed by students of history to belong to the impossible. Everywhere the great events in history put on an air of the miraculous. Read this long list of wars and revolutions, of explorations, inventions and other human achievements, and ask yourselves where, in the work of humanity, a parallel can be found:

WARS AND REVOLUTIONS.—Battle of Austerlitz, Napoleon defeats Austrians and Russians, 1805. Battle of Trafalgar, Nelson sinks French fleet, 1805. Moscow burned by the Russians to entrap Napoleon, 1812. Battle of Waterloo, Napoleon vanquished, 1815. Battle of Navarino securing Greek independence, 1827. Crimean War, Great Britain, France

and Sardinia against Russia, 1853-55. India Mutiny, in which native soldiers massacre English men, women and children, 1857. Franco-Austrian War, 1859, followed by Garibaldi's campaign, unifying Italy, 1860. The Great Civil War in America, 1861-65. Surrender of Lee to Grant at Appomattox, April 9, 1865. Austro-Prussian War. Decisive battle, Sadowa, July 3, 1866. Franco-Prussian War, decisive battle, Sedan, September 1, 1870; followed by federation of German states in German empire. Russo-Turkish War, battle of Plevna, December 10, 1877. Bombardment of Alexandria by the British, 1882, followed by the occupation of Egypt. War between Chinese and Japanese, 1894. Americo-Spanish War, Manila, May 1, 1898; Santiago, July 3, 1898. War by Great Britain against South African Republics, 1899-1900. France becomes an empire, 1804; a republic, 1848; an empire again, 1842; third republic, 1870. General outbreak of revolutions throughout Europe, 1870. Rome seized from the pope, becomes capital of United Italy, 1870.

EXPLORATIONS.—*In the Arctic:* Expedition of Sir John Franklin, 1845; DeLong, 1879; Greely, 1881; Peary, 1892; Nansen, 1894; Duke of the Abruzzi (farthest north), 1900. *In the Antarctic:* Biscoe, 1831; Balleny, 1838; D'Urville, 1840; Ross, 1841; Wilkes, 1842; Borchgrevink, 1898. *In Africa:* Livingstone, 1840-73; Stanley, 1875-87; Speke and Grant, 1863. *In America:* John C. Fremont's journey westward to the Pacific, 1842-46.

INVENTION.—First steamboat, the *Clermont*, made a voyage from New York to Albany, 1807; the first steamboat to cross the Atlantic, the *Savannah*, 1819. First railroad, Stockton and Darlington, England, 1825; Baltimore and Ohio, fourteen miles long, 1830. Lighting the streets by gas, first experiment in London, 1807. Electric light produced by Edison's application of sub-division, 1878. The McCormick reaper, invented 1834. Howe's sewing machine, 1846. The electric telegraph, Samuel F. B. Morse, 1837. First line in the United States, 1844. The telephone first exhibited, 1876. The phonograph, 1877-88. Cable laid across the Atlantic, 1857; perfected 1866. Electric railroad at Edison's home at Menlo Park, 1880. Photography: first experiments by Daguerre, 1829. First successful portraits by Morse, 1839. The spectroscope first used, 1802; perfected, 1859. Roentgen rays found to penetrate solids, 1896.

MISCELLANEOUS.—Joseph Smith, the prophet, born, 1805; the Church of Jesus Christ of Latter-day Saints organized, 1830. Gold discovered in California, 1848; in Australia, 1851; in the Transvaal, 1887; in the Klondike, 1897. Diamond mines worked in the Transvaal, 1870. Open-

ing of the Mont Cenis Tunnel, 1871. Last spike of the Union Pacific Railroad driven, 1869. Trans-Siberian Railroad operated, 1899. Opening of the Suez Canal, 1869. Alaska ceded by Russia to the United States, 1867. First session of the Parliament of United Canada, 1867. The Australias under one government, 1900. Maximilian executed in Mexico, 1867. Expulsion of the emperor from Brazil, 1889. *Assassinations*: Lincoln, 1865; Garfield, 1881; Emperor Alexander II., 1881; Carnot, President of France, 1894; Shah of Persia, 1896; King Humbert of Italy, 1900. Expulsion of Jews from Russia, 1882-91. Massacre of Christians in Armenia, 1895. Massacre of missionaries and converts in China, 1900. Army draft riots in New York, 1863. Chloroform first used, 1847. Vaccination-legalized, 1803. Pasteur discovers remedy for hydrophobia by inoculation, 1884. The Rosetta Stone furnishes key to hieroglyphics, 1841.—J. M. TANNER.

What of the Future—1900-1901?

What is a century? The aggregate of one hundred years; a periodical space of time.

We are about to cross the threshold of the twentieth cycle of time; reckoning from the birth of our Savior. A period during which will occur many important events that will utterly eclipse anything that has transpired during the past nineteen hundred years.

The wonderful things which transpired during the Nineteenth century will eventually revolutionize the entire earth, and the Twentieth century will witness and record many, very many important features of that revolution.

In the Nineteenth century, heaven came to earth and God talked with man. In the Twentieth century who dare say that earth—not in name only—but in reality will become the foot-stool of him who created it, and that the visits of heavenly beings shall be of frequent occurrence during that period?

Who will question the completion of a Holy Temple upon the chosen spot in Zion in the West, and the occupancy of the lands adjacent by the Saints of the Most High?

Who dare doubt the return of Judah to the land of their fathers in the East, and the building of a sacred edifice there, as well as a city corresponding to the Jerusalem of old?

Who will deny that the remnants of the land; sunken, de-

graded and wasted as they are, shall receive of heaven's favor and become the honored instruments to help accomplish the purposes of our Father?

Would it be at all strange if the key that was given by Moses to the Prophet Joseph should be turned during the coming century to unlock the icy north and there should be revealed and brought forth the ten lost tribes of Israel; a mighty host of God's chosen, who have been hid for more than twenty-eight centuries from the rest of mankind?

For come they will in the due time of the Lord with their valuable records and their treasures to receive at the hands of the children of Ephraim the sacred ordinances of the Gospel.

The sons of Levi having been purified shall again offer acceptable sacrifices to the Most High in God's Holy Temple.

Will the Zion above unite with the Zion below in a grand millennium of peace, and the worthy dead again appear on earth clothed with the powers of a holy resurrection?

Will our beloved and martyred Prophet stand forth in all the dignity and power of his holy calling, accompanied with the heads of other dispensations, to counsel, advise and direct the labors necessary to be performed to secure the redemption of the living and the dead?

These are no fancied imaginings, but are among the possibilities of a near or more distant future, and are strictly in keeping with the declarations of ancient and modern prophets.

God has set his hand to redeem this earth; to sanctify it, and prepare it to inherit his glory. It must be cleansed before it can be redeemed.

The gift of prescience is scarcely needed to foretell the mighty revolutions and overturnings that must take place in the religious, the social, the civil, aye, and the material world before this can be realized.

As the heavens continue to reveal the purposes of the Eternal One to his chosen servants, so will science in a corresponding degree continue to develop and demonstrate the hidden mysteries of nature, to the entire bewilderment of the ordinary intellect, and man will stand appalled at the result of his own experiments and researches.

The Saints can congratulate the outgoing century because of the choice gifts and precious treasures that it has brought to them. They can hail the incoming century with unspeakable joy in anticipation of the fulfillment of many glorious predictions looking to, and leading up to, the redemption and glory of Zion.

To the outgoing 1900 then, we bid a pleasing farewell. To the incoming 1901, we say, welcome—thrice welcome.—JOSEPH E. TAYLOR.

Virtue Exalts the Race.

It may go without saying that no cycle of years embraced in any century since the first, has closed with as bright a record as the one now completed. With the evolution of its years, achievement has followed achievement, in almost every realm of human activity, with such astounding rapidity and result as to fill us with wonder and admiration: indeed, we often marvel that our fathers endured and survived the rust and inertia of the ages they were placed in.

The religious world has passed through changes that have startled the devout, and the ideas of mankind have become enlarged, enabling many to discard the fallacies and narrow views of the fathers, fostered through the centuries. The intolerance exhibited by churches and nations against any innovation upon their cherished ideas and doctrinal views, has become modified by the leaven of truth that has obtained by dint of its sheer potency, having fought its way through gloom of error and ignorance.

The introduction of true religion by divine appointment has done much to dispel the mists of darkness resting upon the world during the Nineteenth century; its influence has been felt for good in the moral and materialistic methods of the times. The glare of refinement seen in the world is too often the garnishment of hypocrisy, yet it must be admitted that candor has found a lodgment in the souls of millions, and by their fruits they are known. Withal, no community can rise religiously unless its morals are above question.

The moral atmosphere of the closing century is still susceptible of improvement, its purgation will be effected, let us hope, by the superior forces that lie undeveloped in the ægis of the

century now born, that upon a basic, purified moral fabric may be built a religious structure that shall endure forever.

The material interests of mankind start out into the Twentieth century with an impetus that has cost the best thought of the age; the resources of the world are well in hand, so that, under the blessing of God, the wants of society are well-nigh assured. The facilities that have been developed through science and invention have lessened the drudgery and discontent of the laboring classes of the world, and the outlook into the century now upon us is auspicious indeed. It would appear that all that is needed to bring peace and plenty to man is to keep the commandments of God, for as "virtue exalts a nation" so it will save and exalt the race.—M. W. MERRILL.

"Greater Works than these shall He do."

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." (John 14: 12.) These were the words of the Savior to his disciples at the time that he washed their feet, just before he was taken away from them to be crucified. Jesus had done a great work in introducing the plan of salvation among the Jews in Palestine; but his apostles, whom he commanded to "teach all nations," in a certain sense, had a greater work to do than that: they were to preach in all the world; and history tells us how faithful they were in keeping the Master's command.

In our day, God has commanded anew that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations," or, as the revelator says, "to every nation, and kindred, and tongue, and people." In summing up the great work performed by the elders of the Church of Jesus Christ of Latter-day Saints, during the Nineteenth century, we can speak joyfully of a growth from a membership of six to that of three hundred thousand, the building of six temples, the organization of about fifty stakes of Zion (of which forty-two are in a thrifty condition at the close of the century) and the preaching of the Gospel in the United States, Great Britain, Scandinavia, Germany, Switzerland and a few other countries, and upon a number of the islands of the sea.

But the workers in God's cause in the Twentieth century will no doubt be privileged to do far greater works than these. I fully expect that they will not only continue to deliver the heavenly message in the few countries named, but that they will preach the Gospel, as restored through the Prophet Joseph Smith, to all other nations; that they will build temples all over the western hemisphere; thus, they will see Zion redeemed, and not only erect a great temple but also build the New Jerusalem in Jackson County, Missouri, as the capital city and the permanent headquarters of The Church, and the kingdom of God; that they will rebuild the other waste places of Zion in Missouri, Illinois, and Ohio, and that they will organize and build up new stakes, until the whole land of Zion (including North and South America) shall be filled with Latter-day Saints, properly organized into wards and branches, stakes and missions. And who will say that the Twentieth century shall not witness the ushering in of the glorious Millennium, so long expected, when Christ shall reign upon the earth "as King of kings and Lord of lords?"—ANDREW JENSON.

The Nineteenth and Twentieth—The Seed-time and Harvest.

The phenomenal increase of human knowledge, the miraculous extension of man's power over the elements and the forces of nature, the development of society and the growth of civilization—all unite in characterizing the Nineteenth as the most marvelous of all the centuries that have passed. But when its history is rightly read, when its true relation to prior and to later time is comprehended, it will be known for an event greater and more significant than any or all of the achievements of man.

The Nineteenth century is destined to be distinguished in history as marking the inauguration of the Dispensation of the Fullness of Times. In it have been concentrated the developments of all preceding ages,—both of man's doings and of God's dealings with the human family. The spirit of every Divine law revealed in earlier periods is operative in this the last and greatest dispensation, though the letter has been modified to suit the changing conditions.

The century just closed has been one of evolution in the truest sense of the term. Yet it is not more truly an ending, than a

beginning. Its completion is but the close of the seed-time, of which the harvest is bequeathed to the new century just begun.—
J. E. TALMAGE.

Years and Centuries.

The old year wanes. And lo! the century, too,
Gives place to its successor, bold and new.
Like some aged parent, dignified and grand,
Leading his youngest offspring by the hand,
The Nineteenth century its finale takes,
And—regal head bowed low—its exit makes.
How short the year; how long the century seems;
Reviewing, how replete with wondrous themes!
The grandest century since Christ was born
And slain, will close as opes the New Year's morn.
While yet the Nineteenth century was young,
The vail was pierced which o'er this terra hung:
Celestial feet again the old earth trod,
And Joseph Smith conversed with Christ and God.
The heavenly light shown forth in darkness then;
Christ's Gospel was again restored to men:
Alas! the darkness could not comprehend;
Men slew their kindest, truest, earthly friend.
Before the century reached meridian,
The direst massacre was foully done;
Joseph and Hyrum were the assassin's mark,
Slain were the Prophet and Patriarch!
And still, the light, by Joseph turned, shines on,
And of the Twentieth century hails the dawn.
Much error has its radiant warmth o'erthrown;
Men feel the glow, by whom, the source unknown,
Is unacknowledged. But the time draws near
When all shall know whence comes the peace and cheer
Which will dispel all darkness; it may be
Ere men the Twentieth century's finale see.

—L. L. GREENE RICHARDS.

Expansion of the Gospel, and the Dawn of the Millennium.

The Nineteenth century is the marvel of the ages. It is marked by the rapid progress of science in all its varied branches,

and its practical application to the wants of man. In the realms of intellectual development and religious thought, its advances are without a parallel. The inauguration of the Dispensation of the Fullness of Times is an event unsurpassed in any age. What the mystic Twentieth century may bring, no uninspired tongue can tell. Among its probable events will be the rapid expansion of the true Gospel among the nations of the earth, and consequently, a recognition of the brotherhood of man, growth of international courtesy, and the dawn of the Millennium.—J. H. WARD.

The Curtain has Arisen for the Closing Act.

The world's history is not unlike a sublime drama, composed of many acts and scenes, and portrayed by numerous performers. Since the dawn of creation, a majestic and glorious scheme has been gradually unfolding. One scene after another has been presented to view; and actors in succession have made their appearance on the stage, played their parts, and passed on.

With the close of the Nineteenth century another act in the grand performance terminated. It has been one of unprecedented brilliance—fraught with wonderful and significant events. In it, the splendid and mighty conception of the Great Master Mind, by whom the complete work was planned and is being conducted, has been revealed more clearly than ever before. A number of valiant characters have been presented during the various scenes of this momentous period in the magnificent production, and those who have sustained them have performed their parts in an admirable manner.

The curtain has now arisen for the closing act. In its display of wondrous revelations, it gives promise of greatly surpassing everything that has yet transpired since the beginning, and is destined to culminate in a fitting climax of inconceivable splendor. Ere the grand finale shall be attained, many important parts must yet be performed in supporting the Great Hero who bears the title-role, and who is expected to appear in exalted triumph and resplendent glory.

In what has yet to take place to complete the mighty drama, the youth of Israel will be among the principal actors. Let them

learn their parts well, that they may acquit themselves with credit and honor.—EDWIN F. PARRY.

There is Pleasure in Living.

The coming of the new century fills me with a feverish joy. The Twentieth will be so much more marvelous than the Nineteenth. There is a unique pleasure in living in the last days, and in reading the signs of the times.—J. A. WIDTSOE.

A Commandment for the Young to Remember.

As the morning of a new century dawns upon us, with all the promises of a grand and glorious day, perhaps even such a day as has never graced the earth since God's voice first sounded in it, and all things were "very good," we naturally look back upon the present one with all its wonderful achievements.

Many valuable lessons will be drawn from the past, and held up for this generation to profit by.

When God gave to Moses, on Mount Sinai, the ten commandments, which have guided and held in check unruly mankind for so many generations, he gave one, and only one, to which he attached a promise. Did we indeed need an extra inducement to do that which it would seem our hearts would naturally incline to? The Alwise Father doubtless knew how natural it is for mortals, as they grow in knowledge and greatness, to undervalue the wisdom of those who are older. In our constant race for new things and greater achievements, we forget those which have served us well in the past. So with the men and women of another generation, whose love and labor have helped make us what we are; whose untiring work has cleared the boulders from our path; whose forethought has straightened so many a tangle that would have confronted us. Yet how often do the young and the thoughtless overlook the older people as entirely as if they did not exist! When God said, "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee," he not only meant our own fathers and mothers, but also the fathers and mothers of all.

May then the new century see the young people of Zion grow in knowledge and grace before God and man, that all good and

desirable things may come to them. That they may live long upon the earth, let them honor their fathers and mothers. When the New Year's bells joyously ring in the coming year, the first of another hundred from which we expect so much, let them bow in reverence to the gray heads that helped to make the last century as great as it was; and let them not forget that whatsoever ye soweth that shall ye also reap.—SOPHY VALENTINE.

The Fear of Materialism.

The spirit of the Nineteenth century departs amidst a blaze of light into the shadows of the unknown, and points to this motto as characteristic of her reign: "*The glory of God is intelligence.*" Never before has intellect been such a monarch.

Knowledge is indeed power. As the electric light exceeds the candle's puny ray, so do the scientific achievements of this century eclipse the efforts of any other period. Industrial problems have disappeared before this intellectual light like Niobe's children before the shafts of Apollo. On the whole, the world is growing better. She smiles more often; she is more tolerant and less bigoted than formerly, and her yellow eye of prejudice is but rarely seen. Liberality has visited the poor, and has become acquainted with the famine-stricken, and the unfortunate. A mighty light has come to illuminate the dark places of the earth; prosperity has followed in its wake, and misery and want are vanishing into the dim past. But the glare of scientific achievement casts a dangerous shadow. Men have come to pin their belief to scientific proof alone. What observation, experiment, and the logic of reason do not demonstrate, they refuse to believe. Yet the method of science is cold and formal, it has neither feeling nor charity. Its inordinate pursuit dries up the fountains of sympathy, and chokes the well of love. Men worship success.

Material prosperity keeps time to every heart beat.

Conquer difficulties and ride them to success, is the ideal of the American. In this we see the culmination of the old Aryan spirit of progress.

But the ethical and spiritual in life are fettered and thrown into prison, and left to die of inaction and neglect. So many phenomena of nature that once overawed man, and compelled his

knee to bend in reverence, and his soul to bow in worship, are now explained by the principles of cause and effect, that he is coming to believe that science can explain everything—that it can solve all the problems of life. He, therefore, no longer believes in visions, miracles, and revelations. Doubt has taken the place of belief, and the test tube has usurped the throne of faith.

The questions of the future are industrial, social and religious. The century must determine how the marvels of science and industry may be used to benefit the whole of mankind; how the few may be prevented from forming an aristocracy of wealth, more powerful, more oppressive, and more to be dreaded than any despotic power the world has ever known. Widespread intelligence, and the sweet taste of liberty, have given to the people ideals of life and of government which will not allow them to endure industrial servitude and social inequality. "The laborer is worthy of his hire." Labor will demand and receive a share in the earnings of toil. "The earth is the Lord's, and the fullness thereof" will be devoted to the comfort and happiness of all the people.

Man must recognize the fact that the ethical and religious are the noblest and the most real phases of his being, and that all else must be subordinated to them. When the industrial and social problems are solved; when cheap production and distribution of the essentials of life are assured to all; and when opportunities for the accumulation of great wealth and for the exercise of ambitious power are no longer possible, then will the restless spirit of man seek a new sanction in ethical and religious ideals. God has not abandoned man. He is still solicitous for his welfare. Let us hope that the Twentieth century will make more rapid progress towards the Millennium than has the past.—MOSIAH HALL.

The Century's Brightest Star.

The memory of the Nineteenth century is destined to continue down through the ages, partly on account of the world's wonderful progress in material prosperity, through inventions in the useful arts and discoveries in science; but, while these things may fade into insignificance in the light of greater things to come, there is one star in its crown that will ever prevent its passing into oblivion, and that will increase in effulgence, not only while earth shall

last, but in the eternities to come, and that is: the ushering in of the Gospel Dispensation of the Fullness of Times.—ATTEWALL WOOTTON.

Some Advice to the Youth of Zion.

We are now standing upon the threshold of a new century. Time, in its constant revolution, ushers in the dawn of a new era, the birth of a new year, and the inauguration of a new century. "Onward," is our theme and song; "Forward," our course and pathway! In reviewing the past, we behold on every hand the marvelous works and wonderful manifestations of God's power and goodness. During the century which has now gone to form the history of the past, we have witnessed the opening of the heavens; the visitation of angels; the restoration of the everlasting Gospel; the interposition of the mighty hand of Providence in behalf of the afflicted, exiled Saints; their establishment in the Rockies, and their prosperity as a people.

To the youth of Zion, yea, to the young men of the world, I would say: be industrious, sober, energetic and faithful. Have a righteous target in view, with a firm, resolute will to deliver the shaft! Study the Gospel of Jesus Christ, and let speculation, philosophy, worldly wisdom, and the logic of schools take their proper, legitimate stations; but in things pertaining to godliness, holiness, righteousness and eternal life, let revelation be your guiding star; and when she marks the path, you may pursue it in safety and security. Strive to pattern after the example of him who was the perfect exemplification of all things holy and pleasing in the sight of his Father—even Jesus, the captain of our salvation, who went about "doing good." Serve God, honor the Priesthood, give heed to the voice of inspiration, love one another, overcome evil with good, master self, and then you are following in his steps.—BEN E. RICH.

Prospects of Sanctified Existence.

"The earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law," says the Lord through Joseph the Prophet. The Nineteenth century has witnessed wonderful progress in this evolution of the

earth toward its perfect goal. If the Twentieth century brings, proportionately, the same advancement, who shall say how near this globe of ours shall be to its sanctification, when it, with all its creations upon it, will take its place among the self-shining spheres of the universe!—NEPHI ANDERSON.

The Old and the New.

"Give thanks!" sang the angels, "the New Year is born!"

"Cling-clang!" cried the bells, in a tumult of praise.

"The night is departing. All hail to the morn!"

To the hope and the promise of happier days!"

"Give glory! Cling-clang! O rejoice!" the bells said,

"Let us wake the whole earth with the gladness we feel,

Till old wrongs are buried, and old sins are dead,

And every heart bounds to our jubilant peal!"

"Praise Him!" sang the seraphs. "Let war and hate cease;

And straying feet turn from the paths they have trod.

Let Love rule the world with his scepter of peace.

The Old year is gone. Give the New Year to God."

As the people of former times shouted, "The king is dead! Long live the king!" so shout we at the close of the century.

As we review it, the truth is born in upon us that it began with war and it is ending with war. Sad commentary on the results of the actions of men for the past hundred years. Although the century will go down in history as one remarkable for great inventions; inventions coined from men's minds to suit the arts of peace as well as the arts of war; yet, there has been lacking one great moral purpose along the whole line.

Let us pause and think. Has the purpose of these inventions been to secure an advancement of the race or of the individual? Are we not all God's children, and if by their signs we shall know them, have not many of the people of the Nineteenth century, even down to its close, been tainted with a thirst for warfare, either in the mad chase for wealth or for fame? Possibly living in a century, where war has run like a red thread through it, has tended to turn men's minds more to combat than to peace. But despite the fact of wars and distrust among nations, the spirit of rivalry has not been without some gain. Races sunk in slavery

have been raised from despair; and now at the close of the century, mighty efforts along educational lines are being made to raise them to the full stature of man.

Viewed in the light of past ages, the Nineteenth century has made great strides in morality. In education, a great forward move has been made since it has become evident to the enlightened nations of the world that education is a power which cannot be overlooked. Women of the Nineteenth century, unlike the Roman matrons, are teaching their boys, not to buckle on their armor to go forth, but to keep to their books and to the more peaceful arts of home. And it must be said for the credit of the century just passed that education is more within the grasp of the people than it ever was before.

But, leaving aside whatever the century has done or left undone, let us turn our faces boldly to the future. Let us face the new century with new hopes, new aspirations, fresh courage. Let us make it a starting point from which we may press forward with new life, leaving the dead past to bury its dead.

The new, holds everything in store for us, it has not been contaminated by the touch of anything vile, it is pure, fresh from the hand of the Creator; and let us take it so, and endeavor by every means in our power to keep the Twentieth century, so far as we are concerned, as pure and fresh as when it came to us. There is a great task to be accomplished, and the new century holds jewels in store for those who wish to avail themselves of them. There are opportunities for every young man, for every young woman, for every one in fact, to do their utmost to make the new century the best and brightest that the world has ever seen.

Let the grand work of The Church be spread far and wide. The Church which had its rise in the Nineteenth century is destined to do a glorious work in the next, for that there is a work to be done, no one doubts. There are lives to be made purer, there are hearts to be encouraged, there are nations to be raised from the slough of despair; and there is a still grander work, a work which the Church of Jesus Christ of Latter-day Saints has proclaimed from the beginning, the heralding to all the world, "Glory to God in the highest, and on earth peace, good will toward men."—SARA WHALEN.

(Continued on page 214.)

THE MISSIONARY'S WIFE.

BY SARAH E. PEARSON.

How still the world lies 'neath it's shroud of snow
 This bitter winter's night;
And every crystal like a diamond throws
 It's shaft of light—
Reflection of the myriad cold, white stars
 Gleaming on high;
Nor smallest hint of feathery cloudlet mars
 The deep, dark sky.
Pure as a vestal virgin, and serene,
Earth's picture from my cottage window seen.

And yet the boom of foam-capped, phantom waves
 Is in my ears;
And deadly perils of the mighty deep
 Provoke my fears—
For oh, somewhere upon the awful waste
 Of ocean wide,
My love is borne with every pulse away
 Upon it's tide.
Farther from home and country, and from me,
To stranger-lands beyond the throbbing sea.

He goes forth weeping, bearing precious seed,
 Oh, earth, for though
To me so cold and fair, thy children's sins
 Stain thy pure snow.
The Master called, I gave him, earth, for thee;
 My best beloved,

Smiled on the sacrifice, nor let him see
How I was moved—
A last fond kiss, I softly closed the door,
And sank down fainting on the cottage floor.

Oh, zephyrs, waft my blessings to my love,
O'er vale and lea;
Oh, winds, take up the whisper, like a dove,
And bear it out to sea;
Oh, waves, rock him so gently on thy breast
He may not miss
So much as I, his lonely, loving wife,
Our goodnight kiss.
Oh, Christ, in vision comfort thou thine own
With sweetest message from the great white throne.

And help, that I my burden take again
In trustful cheerfulness;
To worthy be of him who in his pain
Pities my loneliness.
And bid the years pass swiftly, like a span
Of twilight hour;
The bud of hope—that we may meet again—
Bloom into flower.
In Thee I trust, shield from the world's alarms,—
My pure, true husband give back to my arms.

WOLVES IN SHEEP'S CLOTHING.

BY SARA WHALEN, TEACHER IN THE UTAH STATE SCHOOL FOR THE
BLIND, OGDEN.

Alas! for the rarity of Christian charity under the sun!
Oh! it was pitiful! Near a whole city full, friends he had none.

"I am miserably alone, a stranger in a strange city, whither shall I turn for counsel? O, caste! why is station so impenetrable a wall? Has spirit given place to form, in religion, in life, in society? It is not food nor raiment that my heart craves; but it is communion with my kind."

The speaker was a young man about twenty-three years of age. He sat in a room which was plainly, almost severely furnished; there were few luxuries in the apartment. As for its occupant, he was tastily though plainly clad. There was nothing remarkable in his personal appearance. He was neither handsome nor homely, neither short nor tall, yet his face had a pleasant and thoughtful expression, and his grey eyes betokened a reflective mind. He seemed now to be suffering from a deep dejection. He sat for some moments abstracted, then arose, put on his hat and coat mechanically and went from the house into the street.

About three months before, Arthur Schofield had left his rural Vermont home and come to seek his fortune in the city. He had found employment in one of the large factories so prominent in New England cities. He had been bereft of a father's counsel when a mere youth, but his early years had been guarded by a mother's solicitous care. He had received a moral and religious,

as well as an intellectual education. He had been an apt scholar and made special progress in the mathematical branches. His desire for companionship was very strong, and his mother feared for him in this particular.

"Keep your heart pure and your honor bright, my boy," she had said to him at parting. "Keep good companions, be sure of that; shun bad company as you would a serpent."

Ever since he had been in the city, Arthur Schofield had longed for those social pleasures in which all of us delight, but whose need none of us feel deeply, until we are deprived of them. He had sought, in vain, an entrance to good society, and the failure to find it had made a deep impression upon him. His training naturally led him into church work, but the city church seemed to him stiff and ceremonious. He looked, in vain, for the people to greet him. He felt a lack of sociability; no one welcomed him—a stranger—and after he had made a casual acquaintance, a formal "good morning" or other such common-place greeting was all that he in most cases received. This precision froze out of him his love for the church. "If the church will not open for me the door to society, where shall I find it open?" And thus, for some weeks, he had ceased to attend public worship.

Let us follow him in his walk. For some time, he seemed not to know which way to turn. At length a hand on his arm recalled him to reality, and turning he saw Frank Marsey, one of the book-keepers in the same factory in which he was employed.

"Hello, Schofield! What's the matter with you? Why, you look as if you hadn't a friend in the world. Cheer up, my lad, there's plenty to live for, and a jolly good time for those who will take it. Come with me to Carman's."

Arthur Schofield reflected a moment before replying. He knew that Carman's was a gentlemen's club with bar attached. Shall I go? he questioned. Marsey had been going there for years, and he fared well enough; he seemed to get some pleasure out of life! Why should he deny himself a pleasant evening, now it was offered to him? He thought Marsey saw his embarrassment.

"Come, come, Schofield," he said quickly, "you'll enjoy yourself. Come, and don't mince about trifles."

"Well, I'll go," Schofield answered.

They walked on rapidly together until they reached the club. They entered a large, airy apartment, fitted up with those comforts and luxuries which make for ease and enjoyment. The walls were hung with pictures and the whole aspect of the place was cheerful. Men sat in various parts of the room smoking cigars, reading papers or magazines, cracking jokes, or in groups chatting pleasantly or discussing the latest local or sporting incidents, or playing at cards, billiards, pool or other games. It was a picture of *hospitality*. It is doubtful if Schofield had ever witnessed a gathering of this sort before. He was struck with the adaptation which seemed to pervade everything. As they entered, all eyes turned toward the door.

"Hello, Marsey! You come late."

"Yes, a little late. I have brought a friend of mine to spend the evening. What's the news? Let's have a bottle and some glasses. Landel, Parker, Styles, Morris, Ross (motioning these gentlemen to seats at the table with himself and Schofield,) our friend here, Mr. Schofield, is a new comer in the city, and I have brought him to see the club. I am pleased to make you gentlemen acquainted. I am sure that you will all like him."

All arose and extended their hands.

"Glad to see you, Mr. Schofield," said Landel, cordially.

"It gives us all pleasure to meet you!" exclaimed Parker.

"We don't stand on formalities here, but you will always be welcome," said Styles.

"I hope you will feel at home among us," said Morris, and immediately resumed his reading.

"And come often," said Ross, handing Schofield a cigar.

"Oh, we are a jolly crowd, as you will find us," said Parker, pouring out a glass of wine as he spoke, and handing it to Schofield.

"Don't refuse," said Marsey, seeing the expression on Schofield's countenance, "it will help you to shake off that dose of blues."

Schofield took the wine and drank it. Then he sat and watched the group while Marsey, Ross and Styles engaged in a game of euchre. Morris was still occupied with his paper and Parker was carelessly looking through a late periodical. In a little while he

put down his magazine and engaged in a bright conversation with Schofield. He talked so merrily that Arthur forgot his sense of loneliness and entered with zest into the evening's pleasure.

"I always thought of a place where liquor was sold as low, but this is refined, and politeness is the law." Thus thought Arthur Schofield; thus have thought many others like him! He saw the picture painted in bright colors. He beheld only the bright side of the canvas.

He returned to his lodgings that night with a lighter heart; he had, at last, found intercourse with his kind. From this time he was a frequent visitor at the club. One evening, as he and Parker were conversing, the talk turned upon churches.

"I never go there: they are too formal for me," said Parker. "They preach charity and never lift a hand to help a poor fellow up when he is down. I used to go, but I made up my mind that they didn't want me; I felt that I was being shouldered out. There was more pleasure in cycling, rowing, and base-ball than in church, where *nobody notices anybody else* unless he can write his fortune in at least *five* figures. Money rules the churches now, as it does everything else; and so one has it, it is not much matter how he gets it."

He drained his wine-glass as he spoke, with a self-satisfied air, but his words had made a deep impression on Schofield, who went away thinking of his friends and their strange opinions; and over and again this saying kept repeating itself: "In church, where *nobody notices anybody else* unless he can write his fortune in at least *five* figures." Then he thought of his mother. What would she think could she but know his thoughts now? But she did not know what had impelled him to these thoughts. She did not know the void that had been in his soul since his parting from her, and the cheerless waste of heart solitude through which he had passed. He had not been willing to trouble or vex her; therefore, he had written in a cheerful tone, describing his work and his surroundings in his most pleasant manner. Could she blame him if she knew his provocation? Thus he reasoned, and with these thoughts he fell asleep. The next morning being Sunday, he resolved to attend church again. The service seemed even more hollow than before. The preacher was more erudite and dry than ever. The whole

commended itself to him, in his cynical mood, as husk and mockery. "O, if some one would but show a fellowship toward me now—show that there was still a brotherly love in man." He questioned thus as he passed down the long aisle on his way out, but his hopes were destined to disappointment. A few deigned him a look of recognition, but most passed him by unnoticed. One gentleman lifted his eyebrows slightly at his approach. "Huh," said he to his neighbor, "there will not much good come out of him, I saw him go into Carman's Club only last night, and half the fellows that go in there go to the dogs in six months."

From that hour Arthur Schofield resolved nevermore to enter that church. After this resolve, he became more reckless. It was not long before he found that the expense of the club was more than he could afford, yet he was loath to lose the society of his friends. At last prudential reasons prevailed. Meantime, love for drink had obtained a hold upon him. He thus gradually came to frequent the saloon. Here he found companions, though of a coarser type. Now he began to see another and a darker side of the picture; but he found companionship, and society, even such society, was preferable to solitude. Besides, he found drink first in the wine, but he was now content with the frothing beer, the stout ale, or the whiskey punch. For poor Schofield the descent was easy. Thus it was that, one night, our young friend returned to his lodging with an unsteady step and spent some hours in a state of semi-intoxication. And now the restraint of his self-respect deserted him. He had lost even that. From that time his descent was certain and rapid. One evening he was passing along the street in a self-satisfied air, usual to men in an inebriated state, when a man touched him on the arm, and said:

"My friend, will you not come to our meeting; I mean the new mission?"

In an instant Schofield, who had been shambling at his ease, stood upright. He trembled, but not from intoxication. His hands were clenched. His face was livid; his eyes flashed. His voice choked with rage: "And is it I that you invite to come to your missions? I will have none of them! My self-respect may not be able to bear me against the tide of temptations that sweep around me; my will may be weak. Society exists for the few, for the

abasement of many. It creates vagabonds and outcasts where it refuses to give a man a chance to raise himself. It makes us what we are because your churches are too proper and precise to recognize a man in plain clothing; then it creates missions to reform us! Go tell those who sent you that you found one who dared tell you that had society done its duty he would have no need of rescue." He moved away leaving his auditor speechless. Arthur Schofield had come to regard society with something akin to hatred.

* * * * *

The circuit court-room was crowded. It was a day in early spring, and nature, in her beauty, contrasted with the scene of stern justice that was being enacted within. For a week the trial had been in progress, and the people were on the *qui vive*. All was expectancy. It was a criminal proceeding. A bold robbery had been committed in an untenanted house. Much valuable property had been taken, and to make the crime more heinous, family portraits had been marred, and heirlooms had been damaged. The prisoner was in the dock charged with the crime. It was Arthur Schofield, to whom we introduced the reader only eleven months before. Seven months had sufficed to accomplish his ruin. His passion for drink had robbed him of his position, then of his sense of honor. Once on the downward road, he knew no break. He mixed with dissolute companions. His will was weak and his courage to say "no" flagged at every step. He needed drink to make him reckless, to make him forget the past—what he had been—what he might have been—and he must have money to pay for drink. He stood now as a common house-breaker. A vast concourse of people came to hear the words pronounced that would brand him as an outlaw. In that crowd sat the pastor of the church in which he had first sought fellowship. There, too, sat Frank Marsey with two or three of his boon companions. The mystery of the trial had been the sullen silence of the prisoner. He had accomplices, but their number and whereabouts were not known. Now, in the hushed stillness of the court-room, the voice of the judge came, serious, solemn, with the usual question:

"Have you anything to say why sentence should not be passed upon you?"

There was an instant of death-like silence, and in that instant the prisoner's form and features underwent a remarkable transformation. The sullen stolidity relaxed; he quaked in every joint. He seemed completely unnerved. He arose with difficulty to his feet. His voice was tremulous. His eyes filled with tears as he surveyed the court-room.

"Only this," Schofield answered, "that had not society slammed the door in my face, I should not have been a prisoner at this bar. I knocked for admission, but it was not granted. My prospects were as bright as those of any other young man; but I loved companionship better than solitude. To find it, I was drawn into a saloon; the passion for drink became my master. To purchase it, I was led to steal; and I am here. I am guilty. I will not ask for mercy; for mercy to me would be bitterness."

He sat down, exhausted. Every eye in that vast assembly filled with sympathetic feeling. The judge, in a broken voice, read the minimum sentence of the court. Arthur Schofield went out, his character smirched, sentenced to long years of labor in the common prison.

There was another heart in that court-room on whom the sentence fell with blighting force. Arthur Schofield's mother was crushed by the blow.

"Oh, my boy! my boy!" She groaned in deep anguish of soul. "Will it ever be possible for him to rise and shake off the load of guilt and shame?"

* * * * *

In observing the life history of a young man, such as is mentioned in this story, or in reading about him, is not one strongly impressed with the fact that he has missed the light of the new and everlasting Gospel?

And do not our missionaries, as well as the people of our Church, for all may be missionaries in this respect, have a noble work to perform, to lead such young men to a knowledge of the truth, young men who are craving for spiritual food, craving for the love of that elder brother, for the pleasant companionship of friends, who may be accounted real, true friends?

Is it not a blessing that we are living in this dispensation? And while we have these blessings, we must be faithful to the

trust to impart to others this great knowledge, for when the judgment book shall be opened, shall the young man alone be to blame for his downfall?

GOD AND NATURE.

There's no effect without a cause;
The laws of Nature are God's laws.

All things are new, first known or seen.
Their types are old, they've always been.
'Tis said of God, with truth profound,
His works are one eternal round,

A constant re-creation.
The germ that's quickened first today
Will run its race and pass away.
But from its life new germs will spring
And run their race in that same ring:
So on without cessation.

Unceasingly the morning light
Is driving back the shades of night,
And ever, in his glory bright,
The sun comes crowned with dazzling white,
His glorious path ascending.

Warmed by his rays, the mists arise
As if to meet him in the skies,
Then, at the angry storm's command,
They turn again and seek the land,
In showers of rain descending.

The vigorous drops refresh the land;
The effect is felt on every hand,

By animals both great and small,
By tiny plants and forests tall,
 In circles wide extending.
The moistened soil with strength is rife,
The purer air imparts new life,
The quickening impulse spreads abroad,
And Nature feels the pulse of God—
 The fact not comprehending.

The eager earth absorbs the rain,
Which myriad springs send forth again,
Thus rippling rills to rivers grow,
And mighty floods forever flow,
 Their way to ocean wending.
From thence again the vapors rise,
Again the clouds form in the skies,
And, carried by the winds, again
Enrich the land with snow or rain,
 In round that's never ending.

Great Sun! thou type of Him on high
Who made the ocean, land and sky,
No form of force on earth, we see,
That doth not have its source in thee.
 But for thine aid sustaining
No seed could germinate or grow,
No clouds could form, no winds could blow.
Without thy light, all things would die,
And earth herself in ruins lie,
 Forever thus remaining.

Small is the earth, compared with thee,
Yet, in His greater majesty,
Who made and holds thee in his hand,
And counts the worlds as grains of sand,
 His glory all transcending,
Thy majesty as naught appears,
And evanescent as the years,
Which, as they pass, to mortals seem
The fleeting phantom of a dream,
 Forgotten ere its ending.

'Twas God who fixed thee in thy course,
From him is all thy light and force,
His power, as manifest in thee,
Extends throughout immensity,

His kingdoms still increasing.

However great, however small,
He planned and formed and governs all.
The glorious sun, the mote in air,
Is each the object of his care

And love that's never ceasing.

Yet, faithless man hath vainly thought
No God hath all these marvels wrought.
And nature, to his narrow sight,
Will end in an eternal night

Of utter desolation.

Truth-seeking man, with faith now sees
All things in higher spheres than these.
And ever as the cycles roll
Will feel in his immortal soul

A higher aspiration.

E. M. Webb.

Colonia Dublan, Mexico.

LANGUAGE CULTURE.

BY ATTEWALL. WOOTTON.

One of the greatest demands in our educational work is a more careful training in the use of language. It is deplorable how many of our young people show serious defects in their use of English.

This is not confined to those engaged in the ordinary avocations of life, but is quite conspicuous among teachers in our public schools, where the errors and defects are liable to be perpetuated in the rising generation. These defects are not due to any negligence in the teaching of the technical grammar or rhetoric, nor, on the part of teachers, to their lack of knowledge of those principles—these subjects are given due prominence in our institutions of learning—but they are largely due to early habits formed before the technical study of language is taken up, and to association with uneducated or careless speakers in the home surroundings.

Many parents, having had but little opportunity for learning, are unable to give suitable models for speech or to correct errors elsewhere acquired, thus leaving the children to form many habits that are erroneous and that must mar the speech through life unless corrected later by the teachers; and teachers often think their duty done when they have taught the rules of grammar that, if followed, would correct the errors, not realizing that the habits are left unchanged and old errors unconsciously perpetuated. Better that a person be habituated to correct habits of speech, even if he should never learn the technicalities of grammar, than

to learn the rules of grammatical construction after having formed habits that will betray him and bring only chagrin, for his knowledge of rules is generally applied only after the errors are made.

A story is told of an excellent teacher of English in a noted educational institution of the United States, having gained his education late in life, who, when irritated would berate his pupils in the very worst English. The old habits would assert themselves in spite of his later learning.

Nothing is considered a better indication of a cultured mind than clear, concise forms of expression, careful choice of words, and pure grammatical construction. Where these are lacking, other attainments are thrown in the background for want of appropriate expressions.

Although our primary and intermediate schools may be deserving of censure for their failure in language training, finding fault with the schools will never remedy the errors of the past. Here is a field for profitable and valuable work in the Improvement Associations.

It is true they have done much in the past to encourage practice in written language by essays and other forms of composition, but often—too often—these are mere exercises in plagiarism, which often receive unmerited applause to the discouragement of those who write honest essays. While practice in writing is very valuable, care should be taken to discourage dishonesty in whatever form it may present itself.

As oral language always precedes written, it may be considered the fountain from whence springs all power or excellence in writing, and if from the fountain issues bitter water, the stream must of necessity be impure.

To purify the language of our young people, much might be done in the associations by a judicious system of criticism and discussion, at stated periods, of the common grammatical errors observed and collected by the members; all vulgarisms or inelegant expressions might be treated in the same manner. It would be necessary to carefully avoid any personalities that would be liable to give offense. Some of the finest forms of expression of the best speakers and writers might be selected, brought forward and discussed, that a love for the beautiful in language may be

cultivated and a desire for self-improvement aroused in the individuals.

A habit of memorizing gems of literature should be encouraged, that a taste for the best may be acquired, when the profanity and vulgarity, too often heard among the youth, will die out, being displaced by the better; and our young people will soon realize with the poet, that

Immodest words admit of no defense,
For want of modesty is want of sense.

Such work would be especially valuable as a preparation for service in the mission field. Although it is not always the educated that make the best missionaries, still education, especially power in the use of language, will contribute much to the efficiency of a speaker, provided it be accompanied by faith, integrity and devotion to the work.

It is hard for a man who betrays ignorance in his language, to get a hearing with educated people, no matter how well he may be informed on the principles he has to present.

In the past, the Gospel has been preached to the poor generally, but it is to be preached to "every creature," and, as the Latter-day Saints become better known, there will be a greater demand for Elders among the wealthy and educated classes. We need effectually to refute the charge of ignorance that has so universally been brought against us.

The elders go forth full of faith, confident that they have principles to present to the world, the purest, the best and the most important that have been promulgated for over eighteen centuries; then, why are not such glorious truths eminently worthy of being clothed in the purest, the best and the most expressive forms afforded by the English language, which has culled from many languages their best and most expressive words and phrases?

THE TESTIMONY OF GOD.

BY ELDER HENRY W. NAISBITT.

True theology is the science of eternal life, because it includes the knowledge of God and man; and it implies a knowledge of the first, through his representative, Jesus Christ, and of the latter, by unlimited experience.

"This is life eternal," said the Savior, "that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Few possess this knowledge, and those to whom it is given, are few and far between. In them, that knowledge has been of gradual growth; it is not the product of a day, or year, but it is cumulative, coming by observation, by experience, and by inspiration. Even to the wisest and most sanctified on earth, it must be a progressive and, therefore, imperfect, or incomplete knowledge.

There is one feature which is very common among the expressions used by the Latter-day Saints, both by the laity and the Priesthood, and it is the expression of testimony which they claim to have. Almost universally, every one bears his testimony; but there are differences in the midst of similarity; there is a meaning to one which does not apply to another. There is unity, but variety and a breadth of meaning, a depth of realization, in the hearts of the experienced, to which the early convert is a stranger; and curiously enough, the outer testimony which gives joy and satisfaction to one, is less appreciated by another.

In almost every meeting, almost every speaker hints at or expresses diversity as to testimony. The preaching of the word affects individuals differently. The mental and spiritual faculties

apprehend differently, as expressed by Paul, "To one is given by the Spirit, the word of wisdom; to another the gift of knowledge, to another faith, to another the gifts of healing, to another the working of miracles, to another prophecy, to another discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues," as if these outer workings or manifestations were to meet the varied desires, faith, temperament, and organization of individual believers, for the instances are surely rare for any one person to enjoy or even appreciate the whole!

Observation points out this diversity. Persons have coveted, prayed for, had these special gifts—they have constituted their testimony; to these they refer in public, over them they rejoice in private; and while others have preferred testimony of another kind, more in harmony with themselves, they have rejoiced in the manifestations possessed by another.

The query has often been in our hearts, when listening to testimony, in open meeting: how far does that testimony extend? While it may be sufficient for the individual, what are its limits? Is it confined to the expression used? Is it bounded by that thought or that experience? When testimony is based upon the manifestation of healing, is it satisfied to remain there? When testimony in regard to the Gospel and its truths is simply based upon fidelity to scriptural injunction, upon assumed or real similarity of Church organization, is that a sufficient basis for the acceptance of thought or change of sentiment? Will such testimony stand the sneers and ridicule of mankind? Have the allurements of gathering, of change of scene or occupation, moulded the testimony of the believer? Or is testimony graduated and developed by the reception of each succeeding truth or principle? Is it needful for one to refer to something occurring years ago for a demonstration of truth? When one testifies that he or she knows that the Gospel is true, does it refer to the general revealment, or to single principles, and would additional revelation bring additional testimony? Or, is there not additional testimony guaranteed on the reception of all advanced truth? Will the testimony that God lives, given through answer to prayer, become testimony to tithing, to gathering, to temple-building, to the sealing ordinances, to the certainty of a resurrection to eternal life?

Is a general testimony sufficient to give stability, or shall the revealing spirit be sought for to bear record of all other truths, as they may come from time to time? If healings are assumed to be the only testimony required for receiving persons or systems, then we should have to receive the Catholic church, the Wesleyan church, the Josephite church. Even heathen religionists, and non-religionists, can boast of manifestations such as these. If our standard of judgment is based on prophetic utterances alone, how many pretenders and non-pretenders would claim our faith? If to have apostles is alone our guide, the Irvingites, Josephites, and others, could claim our confidence! If to be severely tenacious of the word of wisdom is to captivate us, who so strenuous as the Reverend Dowie? If the assumption of authority is our great sheet-anchor, who so decided as the representatives of the mother church? If the claim to revelation is to guide us, what shall we say to the affirmation of spiritualistic mediums and the claims of Swedenborg? And as to trance, healing, writing, revealing mediums, are not their name legion? and can human discrimination alone, or segregated truth alone, guide us, then are we left to "every wind of doctrine, whereby men lie in wait to deceive."

Enoch had this testimony before his translation, "that he pleased God," and it seems in no way irrational, but rather deeply philosophical, that all reception of divine knowledge, all obedience to divine law and commandment, should bring its own special testimony, although the whole may be the product of the same Spirit. The testimony had by the exercise of faith, or the earnestness of repentance is one, and the testimony that sins are remitted by baptism is another. The power and manifestation of the working of that Spirit, which is given by the laying on of hands, is one thing, and the testimony which recognizes the propriety and blessing of personal tithing is surely another. That testimony which comes from cumulative obedience and which demonstrates the restoration of the Gospel as a whole, can never be received to testify to Catholicism, as a whole, or to Wesleyanism, Calvinism, Lutheranism, or any other "ism," as a whole. It can never be realized, for God hath not appointed them. Albeit, these may bring a measure of comfort, enjoyment, satisfaction, and blessing, flowing from truths associated with every church, and outside all

churches, when men live up to the best light which they possess. So that the Latter-day Saint—one who is always in the line of his duty—becomes a living epistle; he carries continuously the testimony of Jesus; he comprehends all revelation as part of one great system or science, established for an express purpose. He grows in the knowledge of the truth; every step becomes of value; every ordinance, of importance. Every principle is a necessary result of its predecessor; and the Latter-day Saint sets no limit to the reception or application of truth; it is eternal; it is his heritage. He does not avoid, but he reaches out after it. He is always struggling that he may apprehend that for which he is apprehended in Christ Jesus.

It has often been said that all truth belongs to the Saints; it is their heritage. They are not yet in possession of it, but the promise is theirs. The keys are in their possession, and all the eternities will become tributary to continuous realization, here a little and there a little—cumulative, progressive, practical and predestined, “all things are yours, for ye are Christ’s, and Christ is God’s.”

Sectarianism can be bounded, its circumference is defined, its limits are known, and the essential spirit thereof is to ignore and reject all further light. The true disciple, enlightened, peers into the mystery of God; his orbit is expanding; the circuit of his mental powers, and his spiritual activities are as wide as the eternities. They include all “the fullness of God.” Every problem of life and being will find ultimate solution, and bring with it assuredly “the testimony of God” by the power of his Holy Spirit and the anointing wherewith he has been anointed!

Can more be asked for, expected, or enjoyed “while life, or thought, or being, lasts, or immortality endures?”

LIEBIG AND LAWES.

AN END-OF-THE-CENTURY NOTE.

BY DR. JOHN A. WIDTSOE, DIRECTOR EXPERIMENT STATION, UTAH
STATE AGRICULTURAL COLLEGE.

The death roll of last August included the name of Sir John Bennett Lawes, of the manor of Rothamsted, near London, in England. The passing away of this stately old man, recalls vividly a chapter in the history of this century, which for brilliancy in results, or value to man, has not been surpassed. On the eve of this century, it is safe to say that the work with which Sir John B. Lawes was associated for sixty years, will be one of the main burdens of the coming century, and one of its chief glories.

This century, the nineteenth after Christ, is remarkable for its going back to the study of first principles, and primary laws. First commands have been sought out, studied and obeyed. The great minds of the world have busied themselves with the things of common life. There have been times in the history of man, when greatness consisted in dealing with things afar off; when astronomy was greater than botany, for the reason that the stars were set in the sky and out of man's reach, while fragrant flowers crept up to his side, without his bidding. But the notion of greatness improves from century to century, and the wise ones of this age have held, and hold, that to know the things of every day life is knowledge of the highest worth.

Among the first commands that God gave to man was that to

till the ground. Man obeyed it—how intelligently in the beginning we know not—but as time passed on, it became an unspoken fact, that only minds of a low order, of little intelligence, and less ambition, engaged in the tillage of the soil. It became a practice, built upon “rules of thumb,” in which nature was the master, and man the servant. During the great awakening, amidst which this century was ushered in, it became evident to many great thinkers, that this order of things was wrong. Man should be the master; nature, the servant. The great art of soil tillage, on which the welfare of mankind rests, in the last analysis, should be backed and supported by intelligence; should be dignified by a place among the great systems of knowledge.

Therefore, the students of nature set to work to learn the reasons why different treatments were applied to the soil; to learn how plants fed and lived, and the actual relation that is sustained between plants and animals. They worked with vigor, and it was soon discovered that good crops and fair yields could be obtained in spite of the weather. Many bright men devoted much time in the latter part of the last century, and in the early part of this, to experiments upon the results of which it was hoped to build a system of rational agriculture, in which nature would be compelled to bend to the intelligent will of man. Success came slowly, only near the middle of the century could it be said that soil tillage for the production of plants had been placed on a secure foundation of experimental results.

In the making of modern agriculture, many men were prominent, but no other two stand out so prominently as the German chemist, Justus von Liebig, and the English landlord, Sir John Bennett Lawes. While we are rejoicing, at the end of this century, because of the marvelous strides in the advancement of mankind, shall we not stop and give brief honor to the men who labored long to make our progress possible?

Justus von Liebig was born in the year 1803, in the German city of Darmstadt. From his earliest boyhood, he delighted in the work of the chemist. Experimentation was his life; and history has it, that his lessons were often neglected for the pleasure of hours spent among the chemicals and apparatus which he had collected in an up-stair room of his home. As a boy, he declared he would

be a chemist; though at that time chemistry was young, and few men thought of following it as a profession. Liebig had his way, and a chemist he became. He studied first in Germany, then in France. In both countries he made valuable discoveries, so that early in his life he was made professor of chemistry in the University of Giessen. Liebig possessed a powerful intellect; he therefore touched on many branches of human thought in his work. As a founder of modern methods of science-teaching, he will ever be remembered; as a discoverer in the domain of pure science, he has a firm position; as an investigator in the science of physiology, he excelled most of those who have followed him. It is, however, as the father of modern agriculture that Liebig will be remembered down to the last day, when the last grain shall be taken from the ground. Early in his life, he saw, with an insight almost prophetic, the necessity of placing the art of farming on a scientific basis; and, with untiring devotion, he forsook all other studies, to consecrate himself to the advancement of the most fundamental of the arts.

In his day, many facts relating to plant and animal life were known, but their connection was wholly misunderstood. It was known that plants contain much carbon or charcoal, but it was thought that the carbon was taken from the humus, or decaying plants or manure, in the soil. Liebig's first work was to show that this theory was erroneous. It had been discovered many years earlier that the leaves of plants had the power to decompose the gas carbon dioxide found in the air, and to retain the carbon thus obtained; but it had occurred to none that all the carbon which plants contain was taken up in this manner. This, Liebig demonstrated. He grew various plants on sand containing mineral fertilizers, and obtained large, healthy plants. The sands contain no humus, or other vegetable or animal remains, so that the plants must of necessity have obtained their carbon from the air. The proof of the true nature of the carbon assimilation of plants, overthrew the theories of plant-feeding that were current in those days.

At this time, too, (about 1830-1840) it was known that all plants when burned leave behind a small quantity of ash. It was thought that the ash in plants was accidental and of no particular value. Some even thought that the ash was created by the plant;

a learned society in Berlin once gave a prize to a man for proving this to be so. Liebig proved by his experiments that all this was false. He found that plants require certain mineral substances as foods, and that the vegetable world cannot exist on soils that are deficient in any one of the necessary plant foods. The results of the latest science teach that the following substances must be contained in a soil to enable plants to grow in it: 1, potash; 2, iron; 3, lime; 4, nitric acid; 5, phosphoric acid. If any one of these is absent, plant growth will be impossible. He further demonstrated that every whit of ash contained in plants comes from the soil, and, under normal conditions, from the soil only. In these facts, the nature of the fertility of soils was explained, as well as the true nature of plant feeding. Plants in their growth take certain substances from the ground; many crops take away much of these substances. In time, most of the plant-foods will have been used up, and the soil is made infertile. To fertilize such a soil, the ingredients which have been taken away must be given back. Thus the theory of manuring and fertilization was developed. This, in its most barren outlines, is the foundation upon which modern rational agriculture rests. It seems self-evident to us of this day; but many gifted minds, together with the incomparable genius of Liebig, contributed to make it.

The theory of plant-feeding as first outlined was proposed about 1840. Following up these fundamental discoveries, Liebig investigated in a more or less thorough manner almost every question which, up to that date, had arisen in the practice of plant culture. He devoted much time, also, to the nature of animal physiology. He made remarkable discoveries in every field in which he worked, and, to his honor be it said, he attempted to apply all his discoveries to the benefit of mankind. Even, today, his name is current in commerce, in the Liebig meat extracts that he first made. He was a gifted speaker and writer; and he popularized chemistry in books written for the masses. The world acknowledged his great power, and his greater achievements. From every country on the globe came honor to the man who had made his intelligence bear on the art of Adam; degrees, medals and other distinctions, came to him, in scores. He was given a Baron's title, and the privilege of nobility was allowed to descend to his poster-

ity. Still strong of spirit and full of queries, but feeble of body, he died on the 18th of April, 1873. The world of science honors him as one of the greatest spirits of the century. Let us honor his memory, too, for he served all humanity by his efforts.

Sir John Bennett Lawes was born in 1814. He was descended from an ancient and wealthy family. When he was eight years old, his father died, and left him the owner of the historic manor of Rothamsted, with its two hundred and fifty acres of land, which the young possessor was destined to make the most famous farm in the world. From early boyhood, like Baron Liebig, young Lawes evinced a strong taste for science, and especially for chemistry. One of the first things he did on arriving at his majority was to order a complete chemical laboratory from a London firm, and to have it installed in one of the spare bedrooms of his ancestral home. A little later, he began investigations on the growth of useful plants; and particularly, studies on the best methods of increasing the yields of crops on land that had been worn out by long cropping. The new ideas advanced by Liebig, that plants feed from the soil, took hold of him, and he began to feed his crops by adding to the soils of his farm such ingredients as he thought were lacking. Marvelous results seemed to follow his experiments, and before he knew it, a large portion of the estate had been converted into an experimental farm where the influence of different manures on various plants was being studied. About this time, he sought for a chemist who could assist him in the analysis of manures, soils and plants. As Providence directed, he found a young man, fresh from Liebig's laboratory, finely trained, and full of enthusiasm for the coming agriculture. This was Dr. J. H. Gilbert, and from that time (1843) until the death of Lawes, in last September, these two men worked together, patiently and consistently for the advancement of farming. During those fifty-seven years, their published work includes hundreds of papers, most of which bear the two names of Lawes and Gilbert. Today, it is impossible to know who did this part or the other of the work. We only know that Lawes was full of ideas, anxious to test them and rather impatient of delay; while Gilbert was cautious, accurate, and unwilling to take up new problems while the old ones were unsolved. They balanced each other perfectly, and the splendid results of the

Rothamsted Experiment Station are largely due to the friendly collaboration of these two gifted minds.

The chief work and the most important results of the labors of Lawes and Gilbert are those that pertain to the nature of plant feeding. On one field, wheat has now been grown continuously for fifty-seven years without manure. During this time an average yield of nearly thirteen bushels to the acre has been obtained. On other fields, the effect of different fertilizers on wheat has been noted. Similar experiments have been carried on with barley, oats, beans, peas, potatoes, beets, grasses, etc. The results of these long continued experiments have taught, with great clearness, what plant foods are especially required by different crops, and which should therefore be added to the soil for the well being of any particular plant.

When Lawes began his experiments, there was a meadow on his farm, which had not been interfered with for several hundred years. The grasses growing there were those that flourished naturally under the existing conditions. This meadow was laid out in long strips, and a few pounds of fertilizers, different for each strip, were scattered over the ground. In a few years marked results were obtained. The different strips began to carry different kinds of plants, according to the manure used. The plants that required most potash preponderated on the strips fertilized with potash; those of high phosphoric acid requirements, on the strips manured with phosphoric acid, and so on. I had the privilege to view this field in late June, when the English climate was at its best. Many of the plants of the meadow were in bloom, and marked clearly the different action of the manures. One strip looked bright yellow from the numberless yellow flowers that it carried; another was blue from the excess of blue flowers; still another was red, and so on over the whole field. The lines of separation were distinct, and followed with absolute precision the lines of the different fertilizers used. No finer proof of the need of different plants for different foods exists in the world than this meadow.

The work of Lawes and Gilbert went out in many directions; and many of the results have become the commonplaces of modern farming. The experiment station system, so finely developed

in the United States, is partly due to the success of the Rothamsted Experiment Station. Lawes was also gifted with a strong commercial insight, and his factories for the production of artificial fertilizers are among the largest in Great Britain. The wealth which he thus acquired has been used for the welfare of mankind, for the living and for generations to come.

About eleven years ago, Lawes deeded his famous experimental fields, and gave besides \$500,000 to a committee which is to carry on the work so well begun.

Honors have come in rich abundance to these men. Both have been knighted; and Sir Lawes has been created a baronet. They have lived far beyond the allotted time of man; the Lord has blessed them greatly. Sir J. B. Lawes died four months ago; soon his name will be only a memory. Sir J. H. Gilbert is still living, but under the weight of eighty-four years; he, too, will soon pass away. But the work of these men and that of Liebig, will live forever, and cry out of the dust to him who must "earn his bread in the sweat of his brow."

Honor be to all the great dead, who used the lives they held in trust, with a singleness of purpose, for the achievement of noble deeds.

A TESTIMONY OF GOD AND OF THE DIVINITY OF THE CHURCH.

BY PROFESSOR W. H. CHAMBERLIN, OF THE BRIGHAM YOUNG COLLEGE,
LOGAN, UTAH.

I shall never forget the day in which I received what seems to me the strongest witness I have ever had, or perhaps could have, in regard to the existence of God and the divinity of The Church of Christ. This witness came to me just two years to the day from the time I first set foot on the islands of the sea, as a servant of our Lord. Before entering the missionary field, I had read much, and had had many experiences which satisfied me that our people had the truth. I had evidence which sufficed for my daily walk, in the midst of a people full of faith, and under circumstances which rarely brought trial in my way.

But things were far different out in the world. Trials of faith of a new character often came to me, and I had to teach the doctrine of Christ to those who had been trained in another gospel. In conversing with such, I could only compare their notions with the truth the scriptures teach, and earnestly speak of my own convictions. But I could not speak with the confidence of one having authority; and often, in my reflections, the cold, and dreadful thought that I might be teaching that which is untrue would creep in and chill me. The idea that I might be helping to perpetuate an imposition on the deepest feelings of poor humanity, on those I had forsaken all to enlighten, and whom, in many an exalted moment, I loved with a love that could only have been born of Heaven, was, at times, very uncomfortable.

Impelled by such feelings, as well as by a desire to be what I was really sent out to be, a special witness of the Lord and the truth, I reflected upon such criteria of truth as I knew, and decided as well as I could upon what would be the most perfect witness of the truth one can receive, and, thereafter, I sought the Lord earnestly and often with fasting for this witness.

For months, I sought for this blessing, and strove to make myself worthy of it. All this time, I performed my duties, sincerely believing that I was right, and that our labors would result in good. At length, a time came when I was asked, point blank, if I knew that I was engaged in the true work of God. I had to confess I did not, and left the person with whom I was conversing, and I felt bad and ashamed, too, that I did not stand on a firmer footing, for I believed that there was such a footing, and that I ought to be standing upon it.

I now determined to seek more earnestly than ever a knowledge of the truth. The morning after the above conversation, I felt so depressed that I could hardly go out to teach. I was on the island of Tahiti, at the time, and it was our custom to go out each morning, call upon the natives, and seek to converse with them on the Gospel. That morning, I went out fasting, but with no energy for the work. I felt an unearthly depression. So, instead of calling on anyone that day, I turned aside, and, going into a grove of palm trees, I gave myself to intense prayer for a witness. Not being successful, I decided to continue fasting.

The next day, I sought an accustomed place of prayer. It was a beautiful opening in the luxuriant tropical vegetation, and it lay by the side of a crystal stream flowing down the canyon at whose entrance is our mission home. There I knelt, and as I began to appeal once more to the Lord for knowledge, my soul was filled with light, darkness fled, and a profound feeling of mingling peace and joy welled up within me, together with such a feeling of devotion to an Almighty Power that no possible doubt of his existence could be entertained, nor of a marvelous answer to my prayer. With such profound feelings as I then had, I could not doubt that all the forces of nature, seen and unseen, would support the thoughts or truths that were wrapped, as it were, within them.

While filled with that spirit, my mind was led to reflect upon my mortal weaknesses, and I felt the strangest sorrow, for, with it, were hope and peace and a feeling of assurance that a Being of perfect love had forgiven past transgressions. Glimpses of our Father's love were given me such as no scripture had ever imparted. My duty in preaching the Gospel to the natives was shown to me, and, in thinking of their lack of interest in our message, I had also presented to me the charity that God would have for them. Finally, I was led to compare the transcendent joys of the Spirit, the rich heritage of all who devote themselves to God, with those arising in the pursuit of any earthly thing. The manifestation now ceased, and the cold feelings of life took the place of the heaven which had been in my heart.

I know the intense pleasure which comes when, after many hours of earnest effort, one reaches a correct solution to a mathematical problem. I once stood on the banks of the Yellowstone, my heart filled with emotions of beauty, as the waters of a great river plunged three hundred and fifty feet and burst in clouds of spray, in the canyon below. I know the feeling that comes to one who, having struggled for hours along the steep mountain's side, has reached the summit, and suddenly beholds the yawning chasms and rugged peaks about him, with beyond, and far below, a great valley and island-begemmed lake. But all such feelings are commonplace when compared with the happiness I experienced during the moments when I received the above testimony.

Having received the desired witness, I, before the proper persons, often spoke of the truth with a power and effect which surprised me. Since that time, I have had some trials, and have passed through hours of darkness, and even of doubt; but in the darkest hours, the remembrance of the above-mentioned manifestation has never failed to dispel evil, and restore faith and peace to my mind.

SOME LEADING EVENTS IN THE CURRENT STORY OF THE WORLD.

BY DR. J. M. TANNER.

President Kruger in France.

The latter part of November, the steamship *Gelderland*, arrived from Lourenco Marques, at Marseilles, in southern France, and landed President Kruger, of the Transvaal, at a French port. The French were informed of Mr. Kruger's intended destination, and were therefore eagerly awaiting his arrival. The extinction of the Transvaal Republic in the present state of war in South Africa, has not been generally recognized by the nations of the earth, because war in that country still continues, and this fact gave France a legal right by international law to receive the president of the republic in a way befitting a man occupying that station in life. Of course, behind the demonstrations which President Kruger received, was the almost universal interpretation that the grand and distinguished respect given to Kruger, was not because France loved Kruger more, but because she loved England less. France has perhaps not been so delirious with excitement since the days of her chauvinism aroused by her military hero, the notorious Boulanger.

Marseilles went suddenly wild with excitement, shouting "Vive Kruger." Upon leaving Marseilles, the seaport, the reception tendered the Transvaal president, was one continuous ovation through the important towns of central France, in which the president would necessarily pass on his way to Paris. In some instances, the feeling became so unbounded that frequent expressions of "A bas l'Angleterre" (down with England), could be distinctly heard.

In order, however, that England might have no distinct pretext for a protest, the chief of police, in the city of Paris, issued orders that anyone crying, "Down with England," would be arrested. The populace was at liberty to be as demonstrative as it saw fit over its interest in France's distinguished guest, but there was a point beyond which France could not go without offering offense to England, which England would have the perfect right to resent. Upon the arrival of Kruger in Paris, he made an official call upon the president of the republic, Mr. Loubet, and received from the president of the French republic an official call in return. During all these demonstrations, England was perhaps more distinctly in the minds of the French than Mr. Kruger.

The English press, as might naturally be expected, resented this outburst of national rejoicing in France over the reception given to a president whose people were at war with England. The resentment, however, was expressed most generally by way of ridicule, and some dissertations upon the delirious character of the French. Nothing could more conclusively prove the hostility existing on the part of France towards England, than the reception given to President Kruger. The universal character of the ovation clearly shows that the feelings toward England were not confined simply to official circles, but that the enmity had become a part of the general feelings of the French people, and the fact that the French sought to make this reception as pronounced as possible, clearly indicated that France had no interests which she considered in any way common to those of England, and, therefore, France had no reason to be reserved or considerate of the feelings of Great Britain.

Kruger in Germany.

After all this ado had been made over President Kruger in France, he immediately set out for Germany, going directly to Cologne. Kruger had undoubtedly expected that the Germans would manifest similar exultations over his visit to their country. Why should Kruger not expect this? The German press had been almost universal in its rejoicings over every reverse which the English army received in its contest with the Boers. The English press

had been universal in its denunciations of the British diplomacy which led to the war. Besides, the emperor had telegraphed his congratulations to President Kruger when the Jameson fiasco was ignominiously demonstrated. President Kruger, however, was evidently not up on current events. He could not have been aware that England and Germany had entered into an agreement concerning their policy in China, and that these two nations, though strange bed-fellows, had matters of national concern in China, which were of vastly more importance to Germany than the affairs of the Transvaal. Ever since the close of the Franco-Prussian war, there has been more or less cause for irritation between Germany and England. They have found little or nothing in common, and the feelings of criticism and resentment have frequently been of the most acute character.

When President Kruger reached Cologne, he was informed that the emperor—of course, greatly to his regret—would be unable to receive the distinguished guest, if he should proceed further eastward to Berlin, the capital of the empire. Germany was not in a position to give offense to England. The two countries found themselves confronted in China by a common foe—Russia. Their united strength and harmonious effort were needed to thwart Russia's ambitions in the Orient.

This rebuff to the president of the Transvaal republic was unquestionably as much of a chagrin to France as it was to Kruger himself, and the French began now to publish Emperor William's telegram of congratulations to President Kruger, and sentiments of the German press, concerning the war in South Africa. But European diplomacy is not devoid of quicksands, and shifts positions according to emergencies, and the selfish interests of the nations involved. Kruger turned at once and made his way to the Hague. In the inoffensive and neutral Holland, sovereigns and statesmen in distress, or in bad odor with their country or other countries, always find a refuge of safety. Holland, of course, would refrain from all manifestations of joy or exultation except those naturally to be accorded to one whose ancestors came from Holland, and her people would conduct themselves, upon the arrival of Mr. Kruger, as though it were an event of little more than ordinary importance.

The ostensible purpose of Mr. Kruger's visit to Europe, is for the intercession of some European nation in the interest of peace, and for the purpose of enabling the Transvaal to maintain her independence. But, after all, it is doubtful whether President Kruger will ever return to his beloved republic. The conditions which led to President Kruger's visit are not given out. The people of the Transvaal have kept their own counsels, and, except in a merely speculative way, we are not told whether or not Kruger is in *bon rapport* with the people of his country. France has given him, however, the assurance that she can lend no practical assistance to the Transvaalers. President Kruger must have known this in advance. It is stated that he will visit America, and it is perhaps true that he will remain long enough away from his country to make the consideration of his return unnecessary. In the United States, President Kruger will find enough anti-English demonstration to afford him some diversion. He certainly could not offer as an excuse for his coming to America, that he sought American intervention, for our national government has already expressed itself emphatically on that question.

War in the Transvaal.

Recent news from South Africa informs us that General Dewet has captured four hundred Englishmen with two cannon and a considerable amount of provisions and munitions of war. This has led the London press to ask whether this is called guerrilla warfare or whether it is not a real war. When the character of the country in South Africa, in which the Boer remnant are now lodged, is understood, the difficulty of England's efforts to dislodge them will be more generally appreciated. Had England realized the enormous expense of the undertaking in South Africa, she would undoubtedly have given the matter more thoughtful deliberation than was evidently given to the question when war actually began. News of general dissatisfaction among the Boers in Cape Colony has been circulated, but it is hardly likely that they will resist in that colony the English government. This would not be an opportune time for the Boers in Cape Colony to rise in rebellion. A large English army is too near at hand. It would be unfortunate,

however, for England to create any very strong feeling of dissatisfaction among the Boers of Cape Colony, and England cannot very well afford, at this time, to have two Irelands on her hands. Her soldiers are badly needed elsewhere. The Boers of Cape Colony are losing no opportunity to let the English know their feelings on the subject of the war England is now waging against their brethren in the Transvaal and Orange Free State.

Centennial Celebration.

On the 12th of December, the centennial anniversary of the founding of our national capital was celebrated at Washington by ceremonies befitting the occasion. George Washington was inaugurated in New York, but for the first ten years thereafter, of the existence of our national government, the seat of federal authority was located in the city of Philadelphia. In these early times, it was fully realized that a great metropolis like New York or Philadelphia exercised very harmful influences over the minds of congressmen and federal officials, and it was thought the part of wisdom to establish our capital in a district of country under the exclusive control of Congress, and remove every metropolitan influence.

There were two circumstances which were kept in mind in the location of the capital; one was that it should be as near the center of population of the thirteen original states as possible; and the other circumstance was that it should be, if possible, upon a waterway, permitting the largest vessels of war to navigate it, and yet be so far removed from the sea-board as to avoid the dangers of foreign fleets. Ten miles square was chosen on both sides of the Potomac, from tracts of country ceded to the national government by the states of Maryland and Virginia. Afterwards, however, during the administration of President Polk, the Virginia side of our capital was ceded back to the state which gave it. In the beginning, the part of two wings of the national capitol was constructed, one for the Senate, the other for the House of Representatives. These two parts are now used, one for the Supreme Court and the other for the Hall of Statuary. The great dome has been built in the course of time, and the large wings, extending

beyond the former rooms occupied by the Senate and the House of Representatives. Today, the capitol building is one of the most magnificent in the world, certainly the greatest in this country. The White House was built at an early time, and remains practically as originally constructed.

During almost every decade from the establishment of our national capital at Washington, important additions have been made, or new structures reared, for the use and embellishment of the national capital. The one of which the nation may most justly feel proud is our national library. Although not so large as the capitol, its architectural effects are certainly more pleasing, and it is the object of admiration by every foreigner who visits Washington.

The ceremonies of the celebration were simple yet impressive. The governors of nearly twenty states, the national military staff of officers at Washington, the president's cabinet, and other dignitaries, convened in the morning at the White House. The first part of the meeting was informal; and later, a model of the White House, with suggested improvements was unveiled. This model represents the home of our chief executive as it is to be in the future. During the administration of President Harrison, his wife, in conjunction with an eminent architect, made out a plan for these additions to the White House, which had for some time been thought necessary. Mrs. Harrison was a woman of a very superior taste, and is most artistic in her designs, and there is no doubt that her recommendations will find approval both in the mind of our chief executive and in the action of Congress. The front part of the White House is to remain as originally constructed, but two wings are to be added so as to extend the White House both on the right, and the left, and make the addition plainly visible from the street. These additions are to extend largely in the rear of the building, and between their extreme ends the conservatory is to be erected; so that whether you look at the White House at the front or the rear, it presents a most pleasing architectural design. The roughly estimated cost of these additions will be \$1,100,000.

After the model was unveiled, the procession of dignitaries assembled was led by the president to the national capitol along

he famous Pennsylvania Avenue. At the capitol, appropriate ceremonies were held, in the House of Representatives, by speeches and historical reminiscences given by the most eminent men in the country.

Washington has already become one of the most beautiful and attractive cities in the world. It does not stand in the same position as Paris, and does not, perhaps, in some respects, equal the capital of the German Empire. The seat of our federal government possesses more of the rural character, and is pre-eminently a city of homes. For that reason, it would be difficult to make any satisfactory comparison between America's capital and that of either France or Germany. The historic importance, however, of the seat of our federal government is growing every year. The student of history should know something of our national capital, and if all cannot visit it, all may have some satisfactory knowledge of its location, its history, and the character which it gives to our national life. It is certainly the first city in America, and the centennial anniversary of its founding is the beginning of an epoch in the history of our national life.

The Cost of Education.

The recent report of Dr. Harris, the United States commissioner of education, contains a number of items of great importance to the educational interests of the United States. It is stated that the public schools receive from funds raised by taxation, about two hundred million dollars per year. Outside of this public expenditure is the important fact that, during the year 1899, private contributions for educational purposes in the United States exceeded seventy million dollars.

There is perhaps no institution in this country which men more gladly endow than an institution of learning. Much of this endowment has gone to support private or religious schools, and has arisen from a denominational sentiment of the most liberal benefactors in a church way. Most of this enormous amount has been contributed through the medium of wills, since there is a very general disposition among many philanthropic men to regard education as an heir and a beneficiary of their estates. The disposi-

tion among many philanthropists of Utah has already begun to manifest itself in this direction, and we may reasonably believe, and certainly hope, that the Church School system of the Latter-day Saints will in time become one of the beneficiaries of men who recognize a church and public duty in the distribution of their estates.

It would be difficult to estimate the enormous wealth which education has created, and the recipients of that wealth may reasonably feel a sacred obligation to perpetuate the educational opportunities and advantages that are doing so much for the happiness and civilization of man.

THE JOY OF A LETTER.

"The odor of pine trees blow spicily over,
The brooklet below me goes singing along,
Across it, beyond, are the cows in the clover,
And I o'er a letter am singing my song.

"Letter, my letter, you're better, far better
Than gold-dust or jewels or sweet-scented wood.
Ah, yes; it is true that I prize you, my letter,
My letter that cheers me as nothing else could.

"For here do I read, and believe it most truly,
There is love, there is faith in a great heart for me;
And therefore my own heart is growing unruly,
And therefore the world is o'er-glorious to see.

"Then blow, spicy odors, around and above me,
And brooklet below me, sing loud and sing strong,
For here do I read that a great heart does love me,
And out of my soul bursts the joy of a song."

THE MEETING OF THE CENTURIES.

(Continued from page 176.)

What Truth did for Love.

Ere Truth looked forth, e'en truest love was blind.
Truth spake—then fell the bandage from Love's eyes;
She taught dazed Eros how to see aright,
And rightly fill his ministry below.
Marriage, that builds life's bridge o'er death's dark gulf,
Was failure deemed, its fate a mystery;
Truth waved her wand—the darkness was dispelled,
And lovers fond, who wed and wept in vain
When death them parted, smiling through their tears,
Saw written on hope's rainbow arch, "Success;"
Saw Hymen's bridge, that only spans Time's wave
To human vision, forward thrown, till lost
Beyond the billows of Eternity.—ORSON F. WHITNEY.

The Schools and Teachers of the New Century.

The past century has witnessed many improvements in methods of teaching, in subject matter taught, and in the school buildings themselves; but present improved conditions only portend the greater possibilities of the opening century. Educators perceive that the marvelous physical world about us, in its wondrous pages of hill and dale and rock and sea and air and sky, contains subject matter better adapted for the study of modern youth than the thoughts received second-hand from the stale and musty books of past generations. They comprehend that the objective study of the matter-world about us, is the work that will continue to produce such material changes as will even surpass in greatness

the startling achievements of the hundred years now closing. Hence, the school programs of the future will be changed to emphasize the importance of the study of nature. The teachers of the future will be chosen with special reference to their fitness to teach right and truth in these lines. They should be original investigators, who recognize the Creator in the works of his creation, and not parrot-teachers of such untenable theories and sophistries as have often characterized the teachings of the past age, and are now extant in many of our scientific texts. They must believe that the indestructibility of matter and force but demonstrates the immortality of the soul; must lead the pupil from nature to a knowledge of nature's God.—WM. H. JONES.

The Elders' Education.

Among the highest orders of sublime and ennobling education, obtainable under terrestrial conditions, we place that elevating and divine tuition which the Elders of Israel receive, while travelling amongst the Gentiles as witnesses of Christ, faithful to his instructions.—CHRISTIAN A. MADSEN.

Achievements of the Nineteenth Century.

God is above any and all the works of man. Knowledge of the true and living God is above any knowledge of a purely secular character, that can be acquired. Hence the restoration of the Gospel of Jesus Christ in its simplicity and purity is the most important event, not only of this century but also of any other since the one that witnessed the birth and earthly existence of our Lord and Savior. It is fitting that this restoration should be contemporaneous with the greatest industrial development the world has ever known. It is much to be doubted whether man is morally better in this age than in those that precede it; and it is generally conceded that he has neither physical strength nor courage greater than his forefathers. But his control of the elements, and his knowledge of the laws by which they are governed, have increased many fold more than in any corresponding period in the history of the world. Chief among the agencies that have contributed to the wonderful industrial growth are steam and electricity. Both were previously known as elements of power, but their application

and control were each unknown. Little by little, they have been harnessed and made to serve man, until now the simple pressure of a button, or the touch of a lever, frequently sets in motion machinery that does the work formerly performed by thousands of men. Into every sphere of civilized life have these agencies been introduced. Truly marvelous have been the changes wrought. News items now flash around our globe faster than the earth turns upon its axis. Seas are crossed, and continents traversed, in an ever-decreasing fraction of the time once required by the most skilled and fortunate navigators, and the most expeditious landsmen. Night is illuminated by a light rivalling the sun in brilliancy; and, as never before, earth, air and sea verify the promise made to man in Genesis, by contributing to his comfort, and acknowledging his dominion. The knowledge of chemistry has revolutionized methods of extracting from the elements things most useful to man. The earth fills the measure of her creation. It remains only for man to live up to the standard required to fill his high destiny. —GEORGE M. CANNON.

Look to the Future with Hopeful Hearts.

The Nineteenth century! Wondrous age! Who among all the sons of men can grasp, in their fullness, the marvelous achievements of the past hundred years? The wildest imaginings of men who lived in former ages have been more than realized in the century now closing.

The contrast between the tallow dip, and the electric light, tells, in part, the startling story of advancement. During the century, there has been a bounding forward, in almost every branch of human learning, as great as the difference between the old-fashioned candle and the dazzling brilliance of the electric light.

One hundred years ago, the mode of travel was by ox team, lumbering coach, or uncertain sailing vessel. A journey of any length involved both hardship and peril. Now, with ease, comfort, and safety, journeys are made with marvelous speed, in the automobile, the Pullman, and the mighty ocean steamer. The thoughts of man are flashed from land to land, and circle the earth almost as soon as conceived. Peoples, on opposite sides of the globe, are

now as familiar with each other's doings, as they were in neighboring counties at the opening of the century.

Conditions, religiously, were as dismal, one hundred years ago, as in every other direction: no voice from heaven, no inspired man to point out the path leading back to God. Now, the darkness has been dispelled, the revelation of the Almighty is again enjoyed; the promises, made anciently by holy prophets, concerning the glory of the latter days, are beginning to come to pass. In the top of the mountains God is performing "a marvelous work." The year 1800 opened without a man upon the earth holding divine authority; 1900 closes with an army of inspired men authorized to speak and act in the name of the Lord.

It is the decree of God, oft repeated, that in this dispensation his work should be cut short. In the remarkable changes that have been wrought, since God spoke to the Prophet Joseph Smith, who cannot discern the finger of the Lord, and the inspiration of his Spirit in filling the minds of men with greater wisdom than they have heretofore possessed? Who so blind that they cannot see this mighty advancement paving the way for God's messengers to go with "speed swiftly" to all nations crying, "repent ye, for the kingdom of heaven is at hand"?

The young men of Israel, who have inspired leaders to counsel them, who are surrounded with great educational advantages, who have the remarkable history of The Church and the world from which to draw lessons, all tending to prepare them for the work to which God has called them, should look into the coming century with hopeful hearts, and with the knowledge that they will play an important part in the future history of The Church, and of the world. Careful preparation for grave responsibilities should be made. The glorious future demands it.—JOS. W. McMURRIN.

A Lesson from the Events of this Century.

If the marvelous events that make up the history of the Nineteenth century are thoughtfully considered, they convey one grand lesson: that God is the Supreme Ruler of the nations of the world, and that he is shaping the fate of mankind with the end in view of establishing the kingdom over which shall rule in infinite

power the King of kings and the Lord of lords. What the royal psalmist, thousands of years ago, chanted in the sweet rhythm of Hebrew poetry: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," was never more clearly shown to be the purpose of God with regard to His beloved Son, than in the wonderful chapter of history that closes this century.

It is shown in the opening up of the remotest parts of the world to civilization and commerce—in the union of India's millions with the British empire, the tearing down of the Chinese wall, the interpretation of the mysteries of the pyramids and sphinx of Egypt, the penetration of the darkest continent, the civilization of Australia, and the unification and strengthening of the United States into the greatest power on earth. It is shown in the triumphs of the sciences, by which distances have been annihilated and all the grand divisions of the world have been brought together as so many rooms in one great mansion. It is demonstrated in the wars that have been waged, and the revolutions that have convulsed the nations, all tending to the emancipation of mankind from the grasp of political and religious tyranny. It is, above all, demonstrated by the fact that in this century, after a long interval, God again has spoken through His servants and proclaimed the near advent of the Redeemer.

When we carefully consider the effects of the French revolutions and the wars that grew out of them, upon the nations of Europe, or the war for union that was fought in this country, or the marvels of steam and electricity, the advance of knowledge, and the restoration of the Church of Christ in its pristine purity, we can but exclaim: "What has the Lord wrought!" For all this is the hand of the Almighty as plainly discernible in history, as are his power, wisdom, and love seen in the universe which forms but the brilliant frame by which history is surrounded.

And this lesson is much needed. Orthodox theology, itself blind, is vainly striving to lead philosophy out of the darkness in which it is groping. Man is at a loss, as to the most practical questions of the day, touching upon our eternal destiny, and earthly mission. "If a man die, shall he live again?" is still the pathetic question at the brink of eternity. "Am I my brother's

keeper?" still forms the basis of worldly ethics. Hence contempt for divine authority, God's laws and judgments; hence pride, class distinction, oppressive competition and strife, with its opposite currents of bitterness and anarchy. But in the midst of all this, the testimony of the Nineteenth century is that God still rules, and that the time is approaching when all social inequalities shall be evened out, and truth and justice rule supreme. Everything is being prepared for this. Jubilant may, therefore, be our requiem at the grave of this century:

"All hail the power of Jesus' name
Let angels prostrate fall,
Bring forth the royal diadem
And crown him Lord of all."

—J. M. SJODAHL.

The World is Growing Better.

The universe goes not backward. Every tick of the clock of time marks an advance toward general betterment. The pendulum swings to the left as well as to the right, but the hands move onward only.

The outgoing century leaves to the incoming one, more light, more love, more liberty, more wealth, more wisdom and more work, than that bequeathed by all the others.

The increase of good has always, in the sum total, been greater than the growth of evil. Divinity, Nature & Co., are not carrying on a losing business, their gains have been more than the losses from the beginning.

As every day, car loads of freight speed westward while the earth rolls steadily eastward, so may individuals be getting worse while the world is getting better.—G. H. BRIMHALL.

Out of Hatred and War Shall Come Love and Union.

The opening years of the Nineteenth century see the tree of liberty putting forth its leaves and buds in promise of a glorious fruitage for man. All things are prepared for the coming forth of the Gospel in its fullness, and the opening of the Dispensation of the Fullness of Times. God speaks, Christ is introduced, and

man is taught to know the true and living God, and partake of his truth. Light comes into the earth, and the whole world starts on a career of progress never equalled before in its history. Inventions crowd upon each other, and man advances in every line of useful art and science, until he has become almost Godlike in his power to do. Earth, air, fire and water, and the thousand things therein, are made servants of his will, and ministers to his comfort and progress. Liberty's tree bears precious fruit which is carried to many lands. But with it all, alas! as the century draws to its close, crime runs riot, and sin is rampant, and man forgets God, who has given him the glorious fruits of liberty and light; and the heavens are red with blood, as the sun sets on the century.

And thus men are preparing for the great and awful events of the coming century.

The Nineteenth was a marvel, but the Twentieth century shall far exceed it, in its importance to man. In it shall come the preparation, in judgments and calamities, for the coming of the Son of Man in glory and power. Wondrous prophecies shall be fulfilled, and out of chaos shall come order; out of anarchy, peace; and out of hatred and war, shall come the reign of universal love and brotherly union, when He shall reign whose right it is to rule, and every knee shall bow and every tongue confess that Jesus is the Christ.—THOMAS HULL.





GOVERNOR JAMES DUANE DOTY.
1863-1865.

THE GOVERNORS OF UTAH.

JOHN W. DAWSON, FRANK FULLER.

[The ERA, so far, has been unsuccessful in its efforts to secure the portraits of Secretary Fuller or Governors Cumming and Harding. Desiring, however, to present a portrait in each number, so as to use the twelve pictures which we have obtained, in the course of the current volume, we are obliged to insert them somewhat out of order; hence, the portrait of Governor Dawson in the December number, and that of Governor Doty in this number. For this seeming lack of harmonious arrangement, we crave the kind indulgence of our readers.—EDITORS.]

Aside from the ten months of exciting rule by Governor Harding, the lively historical and political period intervening between the departure of Governor Cumming, in May, 1861, and the inauguration of Governor James Duane Doty, June 11, 1863, was principally occupied with Secretary Frank Fuller, in the gubernatorial chair. He acted first, until the arrival of Dawson, having taken the oath of office September 11, 1861, the day after his arrival in the Territory; then, his second term began when Dawson left, on the last day of the same year, and continued until Governor Stephen S. Harding arrived on July 7, 1862; and he remained as secretary during the new governor's term until June 11, 1863, when he was succeeded by Amos Reed, secretary under Governor Doty. These two years, as we shall see, were scarcely less exciting, in a political sense, than the period of the Utah war.

Abraham Lincoln was inaugurated President of the United States, on the 4th of March, 1861, and on October 3, of that year, he made the following appointments for Utah: For governor, John W. Dawson, of Indiana; for secretary, Frank Fuller, of New Hampshire; for superintendent of Indian affairs, James Duane

Doty, of Michigan; for surveyor general, S. R. Fox. The secretary and surveyor-general arrived in Salt Lake City on the 10th of September following. The next day, Mr. Fuller took the oath of office, and became acting governor. It was not until December 7, that Dawson arrived. He was accompanied by Superintendent Doty, and took the oath of office on the 10th. The career of Dawson, the third regularly appointed governor of Utah, was indeed very short, for with the closing of the year, he fled from the Territory in disgrace. He was a young, handsome and apparently bright man, but showed little judgment, discretion or fitness in the position which he was called to fill.

On his arrival, the legislature was in session. A bill had passed both houses on the 17th and 18th of December, providing for a convention of delegates for the formation of a constitution and state government. This bill was submitted to Governor Dawson on the 19th. Two days later, he promptly vetoed it, giving as his reason that the time between its passage and the date set in the act—January 6, 1862—for the election was too short to allow due notice to be given to the people, or for the act to be officially submitted to Congress, prior to the election of the delegates or to the holding of the convention itself. The legislature held that it was not necessary to submit the act to Congress in order to render it operative.

A copy of the governor's only message to the legislature is found in the legislative journals of 1861-62. Only ten days after the submission of the veto, he suddenly left the Territory, having "made indecent proposals to a respectable lady of Salt Lake City, and fearing chastisement at the hands of her relatives and friends." Stenhouse says that Dawson was made a "victim of misplaced confidence, and fell into a snare laid for his feet by some of his own brother officials." In any event, he left, and while fleeing, that night, a band of drunken desperadoes set upon him, robbed, assaulted, kicked and beat him shamefully. This outrage was committed at Hank's mail station, Mountain Dell, between Little and Big Mountain. The guilty parties were soon after arrested for their cowardly and brutal assault upon the fleeing official. A few days thereafter, three of the desperadoes were shot by officers and killed while trying to escape, and their confederates were duly

punished. So ended the official career of Governor Dawson; little else is known of him in Utah.

Secretary Fuller now again occupied the gubernatorial chair. "He was a bright young lawyer," writes Historian Andrew Jenson, "and soon became known as a fair-minded and efficient officer whose good judgment could be relied upon in most matters brought before him. He also endeavored to treat 'Mormon' and Gentile with equal fairness and justice, which is more than can be said of a great many other federal officials of these early days, since many of the government appointees seem to have thought they were sent to Utah for the special purpose of inaugurating and carrying on a crusade against the 'Mormons.'"

There were several important events in the progress of the great west which took place about this time. A leading one was the completion of the Overland Telegraph Line to Great Salt Lake City. On the day following its completion, Acting Governor Fuller saluted President Lincoln with the following now famous message:

GREAT SALT LAKE CITY, October 18, 1861.

To the President of the United States:

Utah, whose citizens strenuously resist all imputations of disloyalty, congratulates the president upon the completion of an enterprise which spans a continent, unites two oceans, and connects with nerve of iron the remote extremities of the body politic with the great governmental heart. May the whole system speedily thrill with the quickened pulsations of that heart, as the parricide hand is palsied, treason is punished, and the entire sisterhood of states joins hands in glad reunion around the national fireside.

FRANK FULLER, Acting Governor of Utah Territory.

The president responded as follows:

Hon. Frank Fuller, Acting Governor of Utah Territory:

SIR: The completion of the telegraph to Great Salt Lake City is auspicious of the stability and union of the Republic. The government reciprocates your congratulations.

ABRAHAM LINCOLN.

One of the important legislative measures which received Governor Fuller's sanction was a memorial to Congress asking for the

admission of Utah into the Union. This memorial and a constitution for a state were adopted in March, 1862. At this time, also, senators were elected by the assembly in the persons of William H. Hooper and George Q. Cannon. They labored hard in Congress for the cause, but failed. While they did not succeed, they won the respect of Congress by accepting their defeat and remaining loyal to the Union, at a time when abroad it was generally believed the civil war would result favorably to the south.

In April, Congress began consideration of the Justin S. Morrill bill, which finally became law on July 2, and which is generally known as the anti-polygamy bill of 1862. It provided, among other things, for the annulling and disapproval of certain acts of the Utah legislature, and that no church corporation shall hold more than \$50,000 worth of real estate.

In 1862, the Indians, between Utah and the Missouri, became very hostile, and upon being told by President Young that "the militia were ready and able, as they had ever been, to take care of them," and "to protect the mail line if called upon to do so," the war department authorized Governor Fuller to call out ninety men for three months' service between Fort Bridger and Laramie. On the governor's requisition, therefore, a mounted escort, under Col. R. T. Burton, detailed by General Daniel H. Wells, went in the summer of that year to guard the mail stage and passengers, across the Indian-infested plains.

The Morrisite troubles were in full force, at this time, and in June, of 1862, Acting-Governor Fuller called upon General Wells to furnish a sufficient military force to act as a *posse comitatus* "for the arrest of offenders, the vindication, of justice and the enforcement of the law."

With the arrival of Governor Harding, the governing career of Frank Fuller terminated, although he appears to have held the position until the 3rd of August following. As secretary, during Harding's administration, he gave the same universal satisfaction that characterized his career as acting governor. As much could not be said of Governor Harding, as we shall see later. During his short career, he made himself exceedingly obnoxious to the "Mormon" portion of the community, so much so that in less than a year he was removed by President Lincoln, and left Salt Lake City on June 11,

1863. "His official decapitation," writes Andrew Jenson, "was considered a concession to the 'Mormons;' and in order to please the anti-'Mormons,' (so it was believed,) the president at the same time removed Chief Justice John F. Kinney, and Secretary Frank Fuller who had both been friends to the 'Mormons.'"

Mr. Fuller remained in the Territory for several years afterwards, a highly respected citizen. After the constitutional convention, held in 1872, Mr. Fuller was chosen one of the delegates to proceed to Washington to co-operate with Hon. Wm. H. Hooper in presenting to Congress and advocating the constitution of the proposed State of Deseret. Besides, he was the chosen representative to Congress from the proposed State. He finally settled in New York City where, at this time, he is a successful man of business.

CONTENT.

Sweet are the thoughts that savor of content:
The quiet mind is richer than a crown:
Sweet are the nights in quiet slumber spent:
The poor estate scorns Fortune's angry frown.
Such sweet content, such minds, such sleep, such bliss,
Beggars enjoy, when princes oft do miss.
The homely house that harbors quiet rest,
The cottage that affords no pride nor care,
The mean, that 'grees with country music best,
The sweet consort of mirth's and music's fare.
Obscured life sets down a type of bliss;
A mind content both crown and kingdom is.

ROBERT GREENE.

EDITOR'S TABLE.

WAS THE YOUNG MAN JUSTIFIED?

The total result of a person's thoughts and acts in life, form his character. So, what we think and act, gradually ends in character. Good character is the result of proper thoughts and acts; and bad character, on the other hand, is the result of evil thoughts and actions. What we think and say, therefore, are important considerations. Every person is his own character-builder. He cannot build for another, neither can another build for him. We see from this how useless it is for a person to do as some one else does, or to follow the example of others, unless his own soul is convinced that such an example is worthy. Then such example becomes a healthy stimulant to him. But he must know for himself at last, otherwise, he will follow blindly and to no purpose in the end.

We are led to write these words by an incident that recently came under our observation. There had been some missionaries appointed to labor with the indifferent young men, in one of our wards. One of them had been appointed to labor with a young man who declared, after the first visit or two, that he would have nothing to do with The Church, or its doctrines.

This is the reason he gave: he said: "Why, here is A. who is a High Priest. He smokes, and drinks, and swears as wickedly as any of us. The Church hasn't made him any better. I'll have nothing to do with it. It's all hypocrisy! Before you come to

me to get me to join in the duties of The Church, or to make me change, as you call it, you'd better get that class of people out."

What he said about the high priest might be true; but the high priest will have his life-works to answer for; he is building his own character. But was that young man's position correct? Was he justified in what he said? Of course, he was not. What matters to him what others do! Here are the questions he should have asked himself: "Is it true that God spoke to Joseph Smith and founded The Church? Are the principles underlying the Gospel true? Will certain good results to my character accrue from obedience to such principles?" The reply to each of these questions, if he had taken the trouble to prayerfully and earnestly investigate them, would have been "yes." And when a person feels, "yes" to them, in his heart, what does such a person care what any high priest, or bishop, or seventy, does that is wrong or contrary to such testimony? Nothing; only to feel sad that a brother should set evil example, and at the same time risk ruining his own character; perhaps, also, to feel: "It must needs be that offenses come; but woe to that man by whom the offense cometh." As for himself, however, he says in his soul: "I know what is right, and I am going to do right!" Such a course would be a manly course. In all kindness, we ask this young friend to look at the subject in this light. Be a man, and don't ruin your own character because some man that ought to be exemplary and good, persists in a course that will ruin him in the end. Don't condemn the principles of true character, and of eternal life, because some who profess them fail in living up to them.

What would you think of a man who would condemn all engineers, and canal-builders, and pronounce irrigation a failure? And why? Because he knew an engineer who had made a mistake in his calculations, a canal-builder who had failed in making the water run up hill, and a piece of land that had raised no crop because of drought? Would you not rather say to yourself: "I will make a correct survey; I will build my canal so that there will be a fall to the water; I will demonstrate that irrigation is a success, because I know that my faith therein is founded upon true principles." Surely you would, if you were wise. Then apply the same philosophy to religion. Don't be unreasonable enough to discard the truth

because some brother professing it has made a mistake in his calculations, and is trying to make water run up hill. If he still persists in his course, it will ruin him; but you be a man, and do right nevertheless.

ANSWERS TO QUESTIONS.

Personality of the Godhead.

Show how to explain to the satisfactory understanding of others, the first to fifth verses, inclusive, of the 15th chapter of Mosiah, and still maintain that the Father and Son are two distinct personages.

The personality of the Godhead is an absolute doctrine of The Church regarding which there can be no doubt or controversy. The Father, the Son and the Holy Ghost are three separate and distinct personages; the first two with glorified tabernacles of flesh and bone, the third a personage of spirit. If this fact is never lost sight of, there will be no difficulty in explaining any passage of Scripture bearing on this subject.

But there is a *oneness* in the Godhead as well as a distinctness of personality. This oneness is emphasized in the sayings and writings of prophets and apostles in order to guard against the erroneous idea that these three may be distinct and independent deities and rivals for our worship. The stress laid upon this unity by the Bible has led to the error, so prevalent in the sectarian denominations, that this is a unity of personality—that there is only one personage, manifesting himself in three different ways. This error must be carefully guarded against.

The passages in the Book of Mormon and Doctrine and Covenants, which have been misunderstood and wrongly used by many of our elders, are the ones found in Mosiah 15: 1-5, and in Doctrine and Covenants, section 29. In explaining these passages, it is necessary to keep in mind two important facts: 1. That Jesus is one speaking

and spoken of. 2. That the words have reference to this earth, over which he had already been appointed Redeemer, Mediator, and the fully accredited representative of the Godhead.

These points make it clear that Abinadi is fully justified in referring to Jesus as the Father and the Son, because so far as this earth is concerned, he possesses the full authority of the two. For the same reason, Jesus, in speaking to Joseph Smith could refer to himself as the Father and the Son. This assignment of authority to Jesus will be further explained by reference to his own words, as recorded in Matthew 28: 18. "All power is given unto me in heaven and in earth." To us it is unessential over how much of the universe this power extends:—it is sufficient for us to know that it includes the full power of God so far as the earth is concerned, and that, therefore, Jesus can speak of himself to us as the Father and the Son, and we do not need to interpret his words as meaning that he is the same person as the Father.

A homely illustration may make this clearer: Imagine the firm of John Smith and Son, consisting of the man whose name is given, and his son James Smith. Suppose that so far as a certain district is concerned, John Smith has entrusted all his business and given all his power to his son. That son in visiting that district officially would of necessity refer to himself, sign checks, make contracts, etc., not under the name of James Smith, but the firm name "John Smith and Son." In that district, he would be the firm official, because its fully empowered representative. But it would be absurd to say that for this reason he is the same person as his father. Yet into a similar absurdity modern Christendom has been led.

Now taking Abinadi's words, "He shall be called the Father because of the Spirit, and the Son because of the flesh," we say, certainly. The Father bestowed his authority upon Christ, because he was of the same spirit, feeling, intention, purpose, goodness, as his Father. Otherwise, the Father would not have given him "full power in heaven and in earth." Because of this spirit, therefore, a perfect union of character and feeling is established between the Father and the Son, but not a unity of personality. The individuality of one will not—*can not*—be swallowed up by the other.

Then, because this being was the Son of God not only in the

spirit but also in the flesh, his distinctive title is the Son, "because of the flesh." Therein is where his sonship is different from ours.

Distinction Between Keys of the Priesthood and Priesthood.

What is the distinction between Priesthood in general, and the keys of the Priesthood?

The Priesthood in general is the authority given to man to act for God. Every man that has been ordained to any degree of the Priesthood, has this authority dedicated to him.

But it is necessary that every act performed under this authority, shall be done at the proper time and place, in the proper way, and after the proper order. The power of directing these labors constitute the *keys* of the Priesthood. In their fullness, these keys are held by only one person at a time, the prophet and president of The Church. He may delegate any portion of this power to another, in which case that person holds the keys of that particular labor. Thus, the president of a temple, the president of a stake, the bishop of a ward, the president of a mission, the president of a quorum, each holds the keys of the labors performed in that particular body or locality. His Priesthood is not increased by this special appointment, for a seventy who presides over a mission has no more Priesthood than a seventy who labors under his direction; and the president of an elders' quorum, for example, has no more Priesthood than any member of that quorum. But he holds the power of directing the official labors performed in the mission or the quorum, or in other words, *the keys* of that division of that work. So it is throughout all the ramifications of the Priesthood—a distinction must be carefully made between the general authority, and the directing of the labors performed by that authority.

BOOK MENTION.

Sunday School Jubilee History.

"Jubilee History of Latter-day Saints Sunday Schools" is the title of a home publication recently issued. The book contains a

record of our Sunday Schools from the time of the organization of the first one in Utah, in December, 1849, to December, 1899, covering a period of fifty years. In the fore part of the work, the general Sunday School movement among the Latter-day Saints is briefly treated. Following this is a short historical sketch of each stake and ward Sunday School organization in Zion, with reports of the mission Sunday Schools of The Church. A complete report of the proceedings of the grand Sunday School jubilee celebration, held in the Tabernacle, Salt Lake City, October 8, 1899, is also given. This work is embellished with nine half-tone engravings, containing portraits of the general Sunday School officers, members of the first Sabbath School in Utah, stake superintendents, representatives of nations, etc. The volume, which contains 546 pages, handsomely printed, and neatly bound in cloth, represents a great amount of care and labor in collecting the information it contains. It is a very useful work of reference, and of special interest to the vast army of Sunday School workers in Zion.

The book is published and for sale by the Deseret Sunday School Union, Salt Lake City, and is to be had for the small sum of \$1.00.

NOTES.

Discretion in speech is more than eloquence.

God never wrought miracles to convince atheism, because his ordinary works convince it.

Fame is like a river, that beareth up things light and swollen, and and drown things weighty and solid.

The true composition of a counsellor is rather to be skilled in his master's business than his nature; for then he is like to advise him, and not to feed his humor.—*Lord Bacon.*

The intelligent reader is no doubt familiar with the fate which the scripture has met at the hands of modern theologians. In the name

of "scientific criticism" (sometimes called "the higher criticism" in order to protect it from the attacks of the vulgar crowd) the Bible has been demolished. Men who are prominent in the pulpit have submitted both their faith and their reason to the conclusions of this "higher criticism"—conclusions which are based on suppositions, theories, suggestions and deductions.

The German theorizers who have put these deductions forward, modestly call themselves "scientists;" consequently their criticism of the Bible is necessarily "scientific;" and a great many people are ready to fall in with the deductions and theories of the enemies of the Bible simply because the latter have put a tag on their productions and labeled them "scientific."

Well, these investigators have just as much right to the tag and label as the venders of patent medicines, who are all the time invoking the name of "science" in behalf of their wares. The right is the same in both cases, and perhaps in both the employment of the term is calculated to deceive a certain portion of the public; but thoughtful people who are not misled by labels which the real scientists of the age—the men who know enough to be able to approach the unknowable with real humility—would repudiate with scorn.—*Joel Chandler Harris, in Philadelphia Post.*

The principle of baptism for the dead is not well understood by the Christian world at the present time. Ministers of the different churches do not seem to understand it, or, at least, they do not mention it in their sermons, nor teach it to the people; yet it is one of the most glorious principles of the gospel of Jesus Christ. It reaches so far into the past, and the redemption of so many souls depends upon it, that it becomes of paramount importance to this generation. If it is not preached and practiced, the whole earth will be smitten with a curse at the coming of the Lord. (Mal. 4: 5-6.) "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." This principle, and also that of the laying on of hands for the gift of the Holy Ghost, do not seem to be understood by the Christian world—are not taught in the churches, nor recognized as points of their doctrine. What a mistake this is!—*J. O. Freckleton.*

IN LIGHTER MOOD.

A Serious Implication.—Dr. Macnamara, a noted ex-teacher of England, once asked a boy in a rural school the definition of the word "pilgrim."

"A pilgrim," answered the boy, "is a man who travels from place to place."

"I do that," said the inspector. "Am I a pilgrim?"

The answer came: "No, sir; a pilgrim is a good man."

* * *

"Doan Drap 'Em."—An old colored woman of my acquaintance, belonged to the Methodist Church, though she was the sexton of our church. The Methodists were having a revival, during which this old woman felt called upon to make a prayer. She commenced with the stern spirit of an ancient Puritan, and closed with the tenderness of an old Southern mammy: "Oh, Lawd, tek de sinnahs ob C—— —an shek 'em obah de fiah ob hell—but please, Lawd, doan drap 'em."—*Recollections of a Missionary.*

* * *

The horse looked all right, but he broke down completely as soon as he got over the effects of the pepper he swallowed just before starting, and the candidate arrived after his rival had been nominated, and the convention had adjourned.

"Look here, Smith," said the politician, on his return, "you must be training this horse for the New York market. You expect to sell him to an undertaker for a hearse horse, don't you, at a good round price?"

"No, no!" expostulated the stableman, "he's one of my best horses."

"Oh, don't deny it! I know by his gait that you have spent days training him to pull a hearse; but it's all time wasted. He will prove a dead failure. He's altogether too slow. He couldn't get a corpse to the cemetery in time for the resurrection!"—*Robert Waters.*

OUR WORK

PROSPECTS AND LABORS IN ST. GEORGE.

The following letter from Elder David H. Morris, superintendent of Y. M. M. I. A. of St. George stake, was read to the General Board at its meeting on November 28. It was resolved to publish the same, since it is a sample of the great amount of work being done in some of the stakes, and may act as an incentive to other superintendents to report occasionally to the General Board, who would be pleased to receive similar letters from every stake superintendent, say twice each season, so as to become acquainted with the work being done, and to be kept in touch with the labors of the brethren.

The work performed in the St. George stake will be better appreciated when it is known that to make the visits reported by Elder Morris, it was necessary to travel over five hundred miles by team:

DEAR BRETHREN:—Thinking it would be agreeable to the General Board to learn what we are doing in mutual work in the St. George stake, I make a brief report thereof so far this season.

On Sunday, October 14, we held a conjoint district conference at Pine Valley, the district embracing the western part of the stake including Gunlock, Harmony, Pinto, Enterprise, Hebron, Panaca and Pine Valley.

On Sunday, October 28, we held another conjoint conference in Rockville, embracing Leeds, Toquerville, Virgen City, Grafton, Springdale and Rockville.

On Sunday, November 18, another was held in Bunkerville, taking in the settlements of Littlefield, Mesquite, St. Thomas, Overton and Bunkerville.

These settlements include all of the stake with the exception of St. George, Santa Clara, Washington and Price, and the White River settle-

ments. I attended all the conferences, also attended meetings of the associations in Virgen City, Washington, Santa Clara and St. George, and can say that there is a great interest taken in the work. The prospects look very bright for a good winter's work. Of course, there are some young men who do not attend, but our experience convinces us that the young married men are the ones who do not come out to our meetings.

Our subscription to the ERA and Improvement Fund may not be what we would like, but when you remember the great drouth we have passed through, it will not be strange, for I know our young men are patriotic in the cause of truth.

Brother Frie is on his way to visit the White River settlements, and to organize the associations there. He expects to be gone three weeks. I will visit Price in the near future, as soon as the river has gone down, and the nights are light. Then we will have finished visiting the stake, either in the wards or in conferences.

Nearly all our wards were represented at our conferences, at each of which we held a good officers' meeting, instructing them on all the points contained in ERA, No. 11, Vol. III, besides making it very plain that the resignation of any officer who could not, or was not willing, to observe the Word of Wisdom, pay his tithing, and attend to his prayers, would be acceptable.

The latter instruction we received from the presidency of our stake, and I believe was received by the young men, as agreeable with the mind of the Lord.

The envelopes were delayed in the mail, but I think we will be able to get them distributed in time for the first week in December.

In conclusion, I may add that myself and counselors and secretary work unitedly in the interest of the Young Men's and Young Ladies' Mutual Improvement Associations, since we are holding all our conferences together. The young men furnish vehicles and accompany the ladies to the conferences and ward meetings.

Trusting I have not imposed on your time, and with kind regards,

I remain your co-laborer,

DAVID H. MORRIS.

EVENTS OF THE MONTH.

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

LOCAL—*November* 14—Governor Wells called attention to the ninth session of the National Irrigation Congress, to convene in Chicago on the 21st inst., and appointed as delegates from this State the following: R. C. Gemmell, George Q. Cannon and A. F. Doremus, Salt Lake; Charles W. Aldrich, Clear Lake; L. B. Adams and F. J. Kiesel, Ogden; Joshua Terry, Draper.....15—Clyde Sharp, son of John A. Sharp, a lad eleven years old, was killed by a freight train.....Emeline B. Wells was chosen one of an investigation committee to look into the conditions of social and domestic life in the Philippines, by the National Council of Women, at Minneapolis.....The Utah Sugar Company decided to raise the price of beets to \$4.75 per ton, and to take steps looking to the erection of a factory in Sanpete.....16—During the fiscal year ending June 30, Utah paid \$718,365 in internal revenue.....Governor-elect Yates, of Illinois, visits Salt Lake City.....Isaac Sutton, a Provo pioneer, born England, February 17, 1822, died.....17—Edward Partridge, president Utah stake, born Independence, Mo., June 25, 1833, a son of Bishop Edward Partridge, a pioneer of 1848, a trustworthy Latter-day Saint, and an excellent citizen, died in his home in Provo.....19—Messrs. Judd and Wright of the State Board of Agriculture and Professor Close of the State Agricultural College have held a number of meetings in Southern Utah in the interest of agriculture and the college.....President A. W. Ivins of the Mexican mission reports that the rumors of Indians killing the "Mormons" are not true.20—Messrs. David Eccles and Charles Nibley have considered a site just south of Logan on the Wellsville road for the new sugar factory.....21—The Los Angeles and Salt Lake Railroad Co., capital \$25,000,000, with W. A. Clark, Montana, president, was organized; Utah directors are Thomas Kearns, Reed Smoot and W. S. McCornick.....

There have been heavy rain and snow storms for a week over the State. Joshua Williams, of Morgan, formerly a pioneer fireman of Ogden, died.....22—The Articles of incorporation of the Salt Lake and Los Angeles railroad were signed.....24—Roxana Montrose, a pioneer of 1847, died in Logan.....26—The State Canvassing Board began the canvass of the election returns.....Owing to the prevalence of small pox, the Board of Education provide for the medical inspection of students.....Henry W. Bigler, who was present when gold was discovered in California, died in St. George, Utah, Saturday, November 24, of pneumonia. He was born in Harrison Co., West Virginia, August 29, 1815.....27—City Recorder R. C. Naylor, Salt Lake, resigns to fill a mission in Germany.....The official canvass of the State vote shows: McKinley, 47,089; Bryan, 44,947; plurality, 2,140; total vote, including Social, Labor, and Prohibition, 93,064.President F. A. Hammond, of San Juan Stake, was killed in a runaway, in Bloomfield, New Mexico. He was born in Long Island, N. Y., December 31, 1827, and was prominently connected with the building of the State and Church, since 1848.....29—Simpson M. Molen, a prominent builder of Cache County, died in Hyrum. He came to Utah in 1847 from Illinois, and was in his sixty-eighth year.....The Burlington railway surveyors have reached Bountiful.....The Short Line and Union Pacific offices in Salt Lake were practically consolidated.

December 2—The funeral services of the late President F. A. Hammond were held in the Ogden tabernacle, and the remains were taken to Huntsville for burial.....Sarah A. Snow, born in Ohio, November 29, 1826, wife of President Lorenzo Snow, died in Brigham City.....4—J. O. Nystrom is appointed City recorder in place of R. C. Naylor of Salt Lake City, resigned.....The funeral services of Sarah Ann Snow were held in Brigham City, attended by President Snow and family. Apostle Clawson and Bishop Preston spoke.....5—The Utah land office received instructions to withdraw from settlement, entry or sale, about one million acres of land for a forest reserve in the interest of the water supply of Salt Lake City. The land is situated in the Wasatch mountains in Davis, Salt Lake, Morgan, Summit, Wasatch, Utah, Juab, and Sanpete counties.....6—Janet McNeil, aged 80 years, who came to Cache County in 1860, died in Logan.....8—Thomas Taylor, formerly a bishop in Salt Lake City, born in England in 1826, died suddenly in Los Angeles.....9—The Sanpete Stake of Zion was divided into two stakes, the North and the South; Canute Peterson remains President of the South, and C. N. Lund was made president of the North.

.....10—Mary Ann Bosley Malin, a pioneer of 1849, died in Salt Lake City.....11—The Supreme Court decides that the Salt Lake City water bonds are valid.....The Salt Lake City Council decided to vaccinate all applicants free; the Board of Education has decided that after January 1, no unvaccinated child will be permitted to attend school.Laban Morrill, born Vermont, December 8, 1814, died on his eighty-sixth birthday, in Junction. He joined The Church in 1833, and came to Utah in 1852.....12—The fiftieth anniversary of the introduction of the Gospel to the Sandwich Islands was celebrated in Hawaii. President George Q. Cannon and Elder W. W. Cluff, who left Utah, November 29, were present and took part.....13—The population of Ogden is 16,313; Provo, 6,852; Logan, 5,451; Park City is the fourth in the State with 3,759 inhabitants.....Andrew Cahoon, born Ohio, August 4, 1824, a missionary of 1846 to England, and a pioneer of 1848, died in Murray.....14—A farewell reception was tendered Rev. T. C. Iliff prior to his removal east to reside.....15—Protests were filed with the House committee on public buildings against the Walker site for Salt Lake's federal building.....P. T. Nystrom, born in Sweden, 1844, who came to Utah in the early 60's died in Salt Lake City.

DOMESTIC—November 16—Three hundred citizens of Lincoln County, Colorado, burned a negro boy, John Porter, at the stake for having murdered a little girl.....Hawaii elects an independent Royalist delegate to Congress, Robert W. Wilcox.....19—At a missionary meeting in New York, the Methodist bishops make a fierce onslaught on the Catholic church, one reverend declaring, in speaking of the pope, that the Methodists were more determined than ever "to wipe out a system which has created out of a former man of empire a cringing beggar with monkey and grind-organ.".....The Fairmont Park Association, Boston, has purchased C. E. Dallin's Paris statue.....20—Northern Mississippi and southern Tennessee are swept by a tornado which causes great loss of life and property.....Ex-rebels under General Macabulos will support the U. S. troops in capturing Aguinaldo.....21—Colorado Springs, Colorado, was visited by a terrific and damaging wind storm.....The National Irrigation Congress convened in Chicago.....22—Governor Roosevelt in a letter to the Irrigation Congress advocates government construction of storage reservoirs in the arid West.....24—The population of Nevada is given as 42,335 as against 45,761 in 1890.....The coasting steamer *St. Olaf* was wrecked in the Gulf of St. Lawrence, loss 26 lives.....26—Severe storms sweep over Ohio and a part of

Pennsylvania.....27—Senator Cushman Kellogg Davis, Senate Chairman of Committee on foreign relations, died at his home in St. Paul, Minn. He was born in New York, June 16, 1838.....The Cabinet approved Secretary Hay's policy in Chinese affairs giving Minister Conger full power.....28—The U. S. warship *Yosemite* was lost off Guam and five of her crew drowned29—By the collapse of the roof of the Pacific Glass Works, San Francisco, eighteen people met a horrible death and nearly one hundred were injured.

December 1—The remains of Col. Liscum, arrived in San Francisco on the steamer *Thomas*.....The treaty granting a right to the United States to build the great canal through Nicaragua was signed3—The short session of the 56th Congress was convened at noon.....President McKinley's message to Congress was read. It treats largely upon the Chinese and Philippine problems, and recommends an army of 60,000, with power to increase to 100,000 when necessaryThe Senate Republicans agree to push the ship subsidy bill3—A bill is reported in House by the Military Affairs Committee providing for 96,000 regulars, with a minimum strength of 58,000 in the army.....5—At a meeting of the Inter-Denominational Council of Women held in New York, resolutions were passed urging Congress to pass a constitutional amendment prohibiting polygamy and polygamous cohabitation, and disfranchising all who persist in such practices.....6—The army reorganization bill passed the House with an amendment prohibiting sale of liquor at all posts.....7—The Grout Oleomargarine bill passed the House, a victory for butter makers.....The Naval Bureau opened bids for warships to cost fifty million dollars.....8—Telegraphers of the Santa Fe railway system strike, and thus tie up the system.....9—Postmaster General Charles Emory Smith points out the advantages of the rural free delivery system of which 4300 routes will soon be in operationA mass meeting in Washington was held in the First Congregational church at which resolutions were passed urging Congress to submit a Constitutional amendment prohibiting polygamy.....12—The 100th anniversary of the founding of Washington as the seat of government was celebrated with suitable and impressive ceremonies.....13—The Order of Chosen Friends, a large fraternal insurance association, is declared insolvent the immediate trouble arising from the Galveston disaster.....14—San Francisco was visited by a severe storm.....General McArthur has been ordered to arrange for the return of the Philippine volunteers.....15—The House passed the war revenue

reduction bill.....16—An Indiana mob of 1500 lynch two negroes who had brutally murdered a barber at Rockport.

FOREIGN—*November* 15—The illness of Czar Nicholas II is very serious.....King Oscar of Sweden is in a very low state of health16—A crazy woman threw a hatchet at Emperor William while he was driving through the streets of Breslau. The hatchet missed the emperor but struck his carriage.....22—President Kruger lands at Marseilles, France, and is given a grand demonstration..... Arthur Sullivan, the musical composer, died suddenly in London. He “holds a place in the Victorian era with Darwin and Tennyson.”..... 23—Kruger has made a triumphant tour through France to Dijon, and is the temporary idol of the French.....24—The city of Paris welcomed Paul Kruger in a whole-hearted and sympathetic manner..... For the first time in history, the German Reichstag freely criticises Emperor William’s China policy.....27—The funeral of Sir Arthur Sullivan occurs in London.....29—Boers capture the British garrison at Dewetsdorp, taking 400 men.....30—Advices from South Hungary state that two “Mormon” Elders were severely handled by a mob, and the minister of the interior has prohibited further attempts at proselyting by the “Mormons.”

December 1—President Kruger bade farewell to France, and went to Belgium.....Seventy persons die and 8,000 others suffer from effects of beer poisoning in North England.....2—Emperor William declines to see President Kruger, and the latter will go direct to Holland from Cologne.....6—Kruger arrived at The Hague..... The British Parliament opened.....Boers attack a British convoy and kill 15 men wounding others.....11—The Netherland government refuses to begin a movement for arbitration in the South African trouble.....Japan has become alarmed over some extraordinary municipal scandals in Tokio.....14—The British were repulsed with heavy loss in a severe engagement twenty-two miles from Pretoria.....15—The British Parliament has been dismissed until February 15.....16—The German training-ship, *Gneisenau*, foundered near Gibraltar, with over a hundred lives lost.

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