

operation so that their profits may be greater? Alas, the fear is that too much trimming lies at the foundation of the trouble. Eastern passenger business, to and from the Fair, is abnormally heavy and the laborers are few. Many of them are overworked rather than that extra men should be employed. In other cases, competition has made it necessary to reduce salaries and employ cheaper men. The consequences of unwise economy and excessive cheapness of the laborer are ever the same—poor work, increased loss, destruction of property and life!

We wish a few cases of severe and speedy punishment might be noted as a warning to neglectful and incompetent railroad employees. If the proprietors themselves should have to bear a part of the blame and endure some of the penalties, we believe justice would once more smile, and an era of greater safety in travel would come upon the land.

### SALVATION FOR THE DEAD.

The New York Sun in a recent number discusses the question of salvation after death as regards the heathen. Not long ago the Congregational board of missions decided to employ Rev. Mr. Noyes as a missionary in Japan, notwithstanding the fact that this clergyman refuses to believe in the eternal damnation of those who have not in this life heard the Gospel and consequently not rejected it. He thinks such persons will have an opportunity of learning something about the Savior hereafter. The Sun in mentioning this circumstance argues that the acceptance of the doctrine of future probation makes all missionary efforts unnecessary, as the preaching of the Gospel in this life to the heathen is not essential to their salvation. "It may serve the ends of temporary philanthropy and infuse a better spirit into heathen civilization, but it is not essential to save the heathen from everlasting damnation."

It is not surprising to encounter this objection. The doctrine of salvation after death is taught in the Scriptures, was preached by some of the early church fathers and is gaining in favor among the most distinguished modern theologians. Yet, so little is that great truth comprehended outside the Church of Jesus Christ of Latter-day Saints that it is looked upon more as a plausible apology for the orthodox view of hell than an essential doctrine of the Gospel of Christ. From this misunderstanding all sorts of objections originate.

Missionary efforts this side of eternity are far from unnecessary, even though salvation can be obtained beyond the grave. Those who believe in this doctrine have a new and most powerful motive to preach the Gospel to the uttermost parts of the earth. It is true that the message of salvation is brought to the dead, but we must not forget that the plan of salvation comprehends both the living and the dead. The salvation of the fathers is necessary and essential, says the Prophet Joseph, to our salvation, as Paul says concerning the fathers "that they without us cannot be made perfect;" neither can

we without our dead be made perfect. If this is so, it will be seen that the Gospel must be preached to the living as well as the dead. And what an exalted message this is, that offers to men on earth a plan whereby, if they accept it in faith, salvation is given not only to themselves but offered through them to their fathers and forefathers to the remotest generations. There are narrow-minded Christians who seem to be satisfied if only they and half a dozen more obtain eternal glory. In fact they are prepared to sing the great hallelujah chorus all alone, if they see nobody worthy to join them. Such people do not understand the nature of Christianity nor can they have any abiding incentive to missionary work.

To claim that the doctrine of salvation after death dispenses with the need of attempting salvation during life is as much as to argue that the appearance of Jesus on earth was superfluous. We are told by Peter, that the Lord, after His death, went and preached to the spirits. Might not then the whole work of atonement have been accomplished in the spiritual world? Clearly not. Something had to be done on this earth as a foundation for the message delivered to the dead. "Whosoever you bind on earth, shall be bound in heaven, and whosoever you loose on earth shall be loosed in heaven" is the principle taught by Christ, establishing the inseparable union between things visible and invisible.

Hence baptism for the dead. Baptism is the ordinance whereby a believer is united with Christ in all that His death and resurrection have obtained for mankind. It is the "bath of regeneration," the first duty of one that says he believes. Being as essential for salvation as faith, some way must be found whereby the dead can have the benefit thereof, and this way must be instituted by the Lord, else it would be only a commandment of men and void. But the Lord in His infinite mercy has provided for both living and dead. The former are taught to officiate for the latter in the holy waters of baptism. "Without the living the dead cannot be made perfect." This truth, then, must be preached throughout the world, for it is only by missionary efforts that the living can be made acquainted with their vast responsibilities and privileges in regard to the dead.

It is only a question of time when this great doctrine of salvation for the dead will be better understood by mankind. The seed of truth has been sown by inspired servants of the Lord. It will grow till it becomes a tree and the whole human family finds rest under its divine shade.

"How glorious is the voice we hear from heaven, proclaiming in our ears, glory, and salvation, and eternal life; kingdoms, principalities, and powers."

### A NOBLE AIR.

The singing of "America" at the World's Fair, to the air of "God Save the Queen," has given rise to some little animadversion in Anglophobic circles, not, of course, because Columbia should not wear jewelry borrowed from her majesty, but because it is

thought to be unjust to our transatlantic cousins to thus absorb the melody which should greet no coarser ears than those of royalty and its faithful subjects. It is too bad to disappoint those people, but they should not labor under a delusion which investigation alone would have dispelled. A writer in an eastern paper shows that the tune spoken of is the German "Hail Dir im Siegenkranz." England took it and sings it to doggerel:

"Frustrate their knavish tricks,  
Confound their politics," etc.

It is properly pronounced the noblest tune for a national ode, the most sublime, and we do well to adapt it to the noblest words of any national ode:

"Our Father, God, to Thee,  
Author of Liberty,  
To Thee we sing.  
Long may our land be bright,  
With Freedom's holy light;  
Protect us by Thy might,  
Great God, our King!"

It is a gratifying fact, says the writer spoken of, that German, Briton and American express national sentiment by the same tune. The day is to come when they will use the same words, and those words the verse quoted. "Hail Columbia" and "The Star Spangled Banner" are not fit vehicles for the expression of our national patriotism. We may add further that the tune is set to the words of one of the sweetest and most popular Latter-day Saints' hymns; and those who think it does not breathe the air of sacred worship and diffuse a spirit of peace and union as well as of patriotism should hear it once and be convinced.

### A WORTHY LAMANITE.

A private letter from Elder Charles W. Stayner, president of the Northern States mission, to a friend in this city, conveys the news of the death at Washington, D. C., on the 8th inst., of Elder Anthony F. Navarre, quite a unique and historic character in the Church of Jesus Christ of Latter-day Saints.

He was a Pottawatomie half-breed Indian, fairly educated, and was sent from here, about the year 1854, on a mission to Indian Territory. Two or three years later he went on to Washington to represent the Indians and look after their interests before the Interior department, where he has remained since. In these labors he was energetic and successful, and his latest act in behalf of his people was done a few weeks ago, when he surrendered his allotment of land—180 acres—for an academy to be conducted under non-sectarian rules in the education of the children of his tribe. In 1887 he secured an appropriation of \$53,000 for the establishment of this school, but the amount still remains unexpended in the United States treasury. He was engaged upon the application for and promotion of another appropriation of \$14,000 for his people when his last sickness came. Elder Stayner, who had been assisting him in these matters, saw him less than a week before he was dead and buried—so his illness was but brief.

Last spring Elder Navarre married a young girl who is an unbeliever and