

"exceptions to the statement," and signified as much in a respectful way to the editor of the paper referred to. His letter was as follows:

Your reporter called at my office yesterday to ask when the official term of the Governor and Secretary would expire. He was informed that the date fixed in their commissions from the President was Dec. 30, 1893. I now read in your issue of today that the information given was changed to read "May, 1893." Will you be kind enough to make the correction?
ELIJAH SELLS.

The reader will see from the first quotation above how the editor falsely showed that he was "kind enough to make the correction." The News has no interest in the offices or in the present or future incumbents of them. But it does like to see the proprieties observed.

BY WAY OF CONTRAST.

Under the heading "Mission Work for Mountain Whites," the *Christian Union* of recent date publishes an article, which, taking the first paragraph reproduced below for its text, comments upon it in the paragraphs that follow:

"Along the Appalachian mountains from Virginia to Alabama are two millions of people, two-thirds of whom have never received a letter or written one, and could not read one if it were printed and sent to them; a people who take no newspapers, read no books, who live in log huts, and know nothing of the great world around them."

Civilization has spread around them on all sides, but never reached them. Their houses today are made of logs, plastered with mud; there is but one room inside; the bare earth is the floor, and no windows admit light. In this dark and dismal room a family of ten or twelve persons will be found living, with not so much as a partition of any kind to separate the men from the women and children.

In recent years the discovery of iron and coal and the opening up of timber lands has brought these people to light, and they now look out from their mountain homes with astonished eyes as they see the steam saw-mill invading their hunting grounds, and the locomotive pushing its way up the valleys. Their children, with sad little faces born of want and privation, crowd to the mission schools as the greatest boon of their lives. Girls with but a single ragged garment on will walk twenty or thirty miles through the forests to reach a school, and beg to be taken in, for they have heard of a life there which has kindled a spark of hope in their sad and darkened existence. The life of a mountain girl how shall we describe it! Born to vice and sorrow from the first breath she draws, she is taught, "Lucky if married off at twelve or fourteen years of age," and then comes a life of drudgery. She toils from morning to night, indoors with her babies, outdoors with the men. If she lives to see her children grown, they will treat her as a slave; her own sons will order her out into the fields to work, and leave her to starve in the winter, for the supply of food (Indian meal) is always low at such times.

Snow drifts into their log huts, the winds whistle through the open places between the logs. The family huddle around an open wood fire, while the little children cover naked limbs with warm ashes to keep from freezing.

During every such winter the feeble and sick ones die, and are buried without

ceremony in the underbrush nearest by. Those that are stronger manage to live until the winter passes and summer brings temporary relief; then life goes on just as before—no better, no worse.

We shall not undertake to say that the dreadful picture here drawn is not exaggerated; we do not know whether it is true in all its details or not; but we give the source from which we quote, and that paper would doubtless resent with earnest wrath any question as to its veracity and the truthfulness of its contributors.

Accepting, then, the statements as substantially correct, we most sincerely coincide with the views of the correspondent who calls the matter to our attention. In view of such facts as these, what malicious hypocrisy or inexcusable ignorance has led public writers or speakers to try to make capital out of their asserted ignorance and degradation of the people of Utah. It is true that the majority of the earlier settlers of Utah were poor. They came to a new country far from civilization. They were unable to build modern school houses. They had to wrestle with the soil and the elements to force from them the necessaries of a material existence. To do this, in most instances, both old and young, male and female, had alike to share the burden of toil. But, as a rule, before doing aught but provide the rudest shelter for their wives and little ones, they united their efforts in erecting the best building which their means and facilities allowed, to be used by and for the community as a house of worship and rudimentary education. From the earliest settlement of Utah the Church and the school went hand in hand as they still do.

Only wickedness or ignorance ever charged the Mormons with being indifferent to education. No such condition of things, either intellectual or physical, ever existed in the remotest settlements of Utah as are here described as existing in the Appalachian mountains. There has been plenty of poverty and privation, cheerfully endured. There has been a great lack of the comforts, and often unavoidably of what are justly regarded in refined society as the "decencies" of civilized life. But of such degradation, such ignorance, such worse than bestiality,—none.

It is true the people of the United States are becoming better acquainted with the people of Utah, and are beginning to give them credit for their sterling virtues, their industry, perseverance, courage, faithfulness to duty and that devotion to mental culture which has placed them not so very far behind the record of the oldest and most cultured states in the Union. Utah boys have already distinguished themselves in nearly all the artistic and learned professions. One carried off the prize for sculpture in competition with the combined skill of the East. Another is one of the leading musical teachers of Chicago. In painting and drawing there are many well advanced on the road to fame. At home they are fast qualifying themselves to take the lead not only in the learned professions, but there is no department of human industry, skill, invention, art or literature in which they will not excel and shine before many years.

The reason of this is evident. It could not be otherwise. Man's spiritual nature is the foundation of all excellence. Whatever develops this will stimulate his intellect. The real mind of man is God's mind, and in proportion as the God within is unfolded, so will all the powers of the individual be expanded and strengthened. Now, it is universally known that Mormonism, as it is termed, appeals first to the religious element in man—to the God within him—and when that is quickened into life it illuminates the intellect and quickens the love element, which prompts to lives of noblest self-sacrifice. So we find that Mormons are just as ready and willing as any of God's children to leave their homes, their families and the comforts of life, to go among the poor, the ignorant, the degraded and the outcast, to teach them the ways of temporal and spiritual life, and to live with them, labor with them and share their privations with them until they can be lifted to a little higher plane of being.

The community of the Latter-day Saints, far from being the illiterate, stunted, half-civilized people their enemies have sought to paint them, have not only shown their diligence in seeking and acquiring knowledge, refinement and that true education which walks hand in hand with divine faith; they have also given, and are constantly giving, an example of the rarest unselfishness and most real Christian charity that this century has ever beheld.

THE GENUINENESS OF THE PENTATEUCH.

AMONG the heresies of which Dr. Briggs is accused and for which he is now being tried by his church superiors is mentioned that he denies the genuineness of the five books of Moses. The charge led Dr. Birch to make the remark that "if Moses did not write the Pentateuch, Christ himself is dishonest." The doctor has not yet replied to the charge. Perhaps when he has had a chance to state his views in his own language, it will be seen that the other side has misunderstood him.

The question is one of great importance. If the books of Moses are not genuine, the whole Bible must be rejected as a pious fraud. For the Pentateuch is one of the great corner stones of Christian as well as Jewish theology. With it the whole structure must stand or fall. The book is quoted as the work of Moses by Joshua, by the authors of the books of the Kings and Chronicles and by other sacred writers, and our Lord Himself and the Apostles frequently refer to it as genuine. So numerous are the quotations and references to this volume that it could almost be rewritten from these, had it perished. It is therefore plain enough, that if the Pentateuch is not genuine, all the sacred writers who accept it as such are mistaken. Their writings are not reliable and revealed religion would properly be in danger of being placed in the category of exploded theories.

A question of such great importance deserves attention.

It is known that although the first