

the News published an account nearly two years ago. We will pass over the trials and sufferings of that period, which was followed by the move south at the threats of the approaching army in 1858. He did not return to Salt Lake after the danger was dispelled but remained in Spanish Fork where he was called upon to study and follow horticulture and fruit raising. He set out a nursery and offered his young trees to his neighbors. They replied that they would soon be going to Jackson county and would plant out orchards there. They were subsequently glad to buy fruit and trees from him, and to his efforts were largely due the beautiful orchards of that region in the earlier days of Utah. While in Spanish Fork he served as teacher, school trustee, member of the city council, ward teacher, water master and in other positions useful to society. He organized a gardener's club and was an interested member of a county agricultural society.

He was now the husband of two wives, one of whom died in 1863.

Volunteers for the Muddy Mission were now called for and Elder Day resolved to sell out his comfortable home and risk the hardships of another frontier. Here he worked with unswerving zeal through the sufferings and discouragements of that effort at colonization. His story is full of interest but space forbids its rehearsal. A general fire stripped the little colony of all its earthly possessions. This and the loss of a child, with all the other hardships they had endured, unsettled his wife's mind and she became a victim to the worse of all human maladies, insanity. She remained in this condition until her death, twenty years after.

Elder Day with the greatest difficulty (for he was destitute) made his way back to St. George with his wife and six young children.

He now found employment as a shepherd in Kanarra and was so faithful and intelligent in his employment that his employer found his lagging interests revive surprisingly and his employe indispensable. He now married a widow and made his home in St. George where he was called to perform the labor of the ordinances in the Temple.

His health could not endure the sultry climate of the South and he removed to Circle Valley, Plute county, in 1877. Here he found himself in rough society. A resident gang of thieves terrorized and intimidated all who desired to be decent or honest and swayed the reins of government pretty much according to their own lawless will. Elder Day's will was equal to theirs. He determined to destroy the power of robbery, blackmail and general lawlessness that existed here. A law suit in which he was taken to Beaver under false charges, resulted so completely in his defense and the overthrow of the complainants that they felt their evil power broken. From that time the robber gang dispersed, many of them going into Colorado and adjacent districts. Having set his face as a flint against the wrongs they were perpetrating, they became his bitter foes and harassed him on every hand. But heaven helped him to win the battle for the right.

When Circleville was organized as a

ward in the Panguitch Stake of Zion, Elder Day was appointed as presiding Elder, in which position he remained until he left for a temporary sojourn in Gunnison. He was a member of the High Priest's quorum at the time of his demise.

His journal ends with these remarks: "Through life I have enjoyed prosperity at times but I have sustained many losses. God has seen fit to guard me against riches. For this I sincerely acknowledge his hand and believe that it has been for the best. Many of my loved ones have crossed over to the other side and now, at the advanced age of seventy-seven, I am calmly and hopefully waiting for the change that shall re-unite the broken bonds. I have had my faults with other men, but I have tried to serve the Lord, and my record has never been stained by crime or dishonor. I trust that the blood of the Redeemer will wash me white and that God will save and exalt me in the end."

He was faithful and zealous to the end, and with his dying breath exhorted his survivors to do all the good that lay in their power. He called out the names of his wife, sister and children who had gone before him as if he were talking to them; and to his daughter he made this peculiar remark: "I have done all the good I can and will continue to do so. I am only losing time while I remain here, for there is work waiting for me beyond the veil."

A wife, six children and five grandchildren survive him and countless friends sincerely mourn and miss him. Yes, "a feeling of sadness comes o'er me" at the contemplation of so long and faithful a life now completely numbered with the phantoms of the past. But it shall bloom again when "Time shall be no more" to sap its strength with his scythe. Until that day, sleep well, departed friend, and may we meet again where happiness and love can never die.

RUBY LAMONT.

JUAB STAKE CONFERENCE.

The quarterly conference of the Juab Stake of Zion was held at Nephli January 14th and 15th. Elder William Paxman called the conference to order, and after the usual opening exercises reported the condition of the Stake. He said there never had been a time when the people responded more cheerfully to the calls made upon them, than at the present; especially had this been the case with regard to the contributing of means to the Temple.

Elder F. D. Richards referred to the trials and experiences which we have lately passed through as being of great importance to us. He spoke of the union that should exist in the midst of the Latter-day Saints, and of the near completion of the Salt Lake Temple and the blessings that will be received by those who are worthy to enter into it.

Elder Charles Sperry made a few remarks as to the object of these conferences.

At the afternoon meeting the missionaries who are laboring among the M. I. A. in this Stake occupied a portion of the time, exhorting the young men to prepare themselves for the responsibility

ties that will rest upon their shoulders.

Elder F. D. Richards referred to the first organization of the Church, the redemption of Zion, and the mission of Jesus Christ, who was called to be the Redeemer of the world because He loved righteousness and hated iniquity. Our calling is to preach righteousness to this generation. He exhorted all to obtain wisdom, to remember and digest the truths we hear and to sanctify our bodies and to love the truth; for just as we lay our bodies down, so shall we take them up.

In the evening there was a general Priesthood meeting, at which much valuable instruction was given by local brethren and Elder Richards delivered an excellent discourse upon the restoration and powers of the Priesthood.

Sunday morning was devoted to the Sabbath schools.

In the afternoon the general Church and Stake authorities were presented and unanimously sustained.

Elder John Morgan addressed the conference speaking upon the necessity of our becoming a self-sustaining people; the downfall of many of our young men is caused he said by the mismanagement of their early life, and the most effective barrier for parents to erect to protect their children from the evils that are being introduced into our cities is to furnish them employment, and give them to understand the value of a dollar and of a suit of clothes.

Elder F. D. Richards referred to the suicidal policy of allowing eastern capital to build our mills and sell us the bread we eat; he cautioned the Saints to live economically and to draw in their expenditures. The speaker then delivered a powerful discourse upon the object of building temples and the blessings that are to be obtained in them. He also pronounced the benediction, after which conference adjourned for three months.

D. K. BROWN, Stake Clerk.

AT THE rate the educational establishments of Chicago are receiving bequests from public-spirited citizens, the town highwayman will soon find it to his advantage to quit holding up the people and go to holding up the schools.

THE RECENT story that Emin Pasha, that many-lived and meteoric African traveler, was again dead, moves the reluctant corpse to take his pen in hand to let us know that he is in good health and hopes these few lines will find us enjoying the same blessing.

A CONTRARY-MINDED and wilfully obtuse cotemporary which has devoted many a column to petty sneers against and strained disquisitions upon the President's proclamation of amnesty, finding itself at last driven from every single point, assumes a ludicrous air of innocence and asks some one to define for it the difference between tweed-dee and tweedledum. What it needs much more than this—and from a truth-loving public the need is likely to be supplied—is a stern warning as to the difference between mulish obstinacy and honest conviction, even if the latter has to be coupled with a confession of error.