

sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you.

The Latter-day Saints are preparing themselves to make this a land of Zion, else it would be the same as other lands. This is a labor that devolves upon us, and if the land is not sanctified unto us, then we may expect to suffer as the children of the world suffer who will not receive the Gospel. I have never had any revelation given unto me, neither have I read anything, that held out the idea that I could enjoy the blessings of God unless I obeyed the commandments that He had given. I have never heard it whispered in the councils of the leaders of the Church that it was possible for this land to become Zion unto the people only as they made it Zion. It will be cursed or it will be sanctified as our conduct justifies. The fiat has gone forth that wars and confusion and distress will come upon the inhabitants of the earth, and in Zion alone there shall be peace, because the Latter-day Saints will congregate together in the appointed place and sanctify the land on which they dwell, that it may be a land of Zion unto them, and that peace and righteousness may prevail among them, while all around is turmoil and confusion, war and desolation, misery and suffering.

It is my testimony unto you, my brethren and sisters, this day, that we are preparing the land. I have said nothing particularly about the spiritual condition of the people. This applies principally to the condition of the people in secular affairs. It is a work that will result either in the happiness or condemnation of the people. For if we cannot sanctify this land and make it a land of Zion unto us, then we must suffer as we have done heretofore and bear the judgments of the Almighty along with the world. But with the promise before our eyes that God has made, that "I, the Lord, am bound when ye do what I say, but when ye do not what I say ye have no promise"—with that revelation in our hands, shall we not determine in our own hearts that we will sanctify this land and make it a land of Zion? I believe it is in the hearts of the Latter-day Saints to do this. But there is somewhat prevalent a species of carelessness and of laziness; there is a desire to further our own ends; a desire to get the almighty dollar; to build ourselves up; and to have our families equal to our neighbors. Fashion has taken precedence in some places, and avarice in others. In fact, a great variety of sins might be laid at our doors. Many are desirous of having good times, with no care more than to please the appetites of the body, regardless of their neighbors or of the work that tends to salvation.

Now, the Latter-day Saints have entered into this compact with God Almighty. This responsibility is upon them. They have solemnly agreed to keep His commandments. If we have not done this, this is not the land for us to dwell in. If we are neither hot nor cold, God will spew us out of His mouth; but if we are doing His will, God will abide by His part of the agreement. If our hearts are open to the influences of the Spirit of God, and we do sanctify the land of Zion, through our punctual observance of this law of

tithing, God is bound by His own words to preserve this land and the inhabitants thereof. I do not wish for trouble to come upon other people any more than I want it to come upon myself; but if they will not receive the light, and prefer the darkness, I cannot help it, neither can you. It is for us to order our lives so that we can receive the blessings which God has in store for us. My testimony unto you this day, brethren and sisters, is that God stands ready to fulfil His part of the compact, and He requires us to fulfil our part and make this a land of Zion; for the time is not far distant when all will be turmoil and confusion, and in Zion alone will there be peace. We have had a taste of it during the past year. God help us to maintain our integrity, to be Latter-day Saints in very deed, and to sanctify this land before the Lord our God that it may be a land of Zion unto us; that the pure in heart may dwell here in security, and not be subjected to those terrible trials and persecutions which we have experienced in the past. That this may be our lot, and that we may be faithful and true, is my humble prayer in the name of Jesus, Amen.

Written for this Paper

THE CHINESE APPIAN WAY.

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HE most serious question which is troubling China to-day in her war with Japan, is that of transportation. She has a big population, but it is scattered over a country one-third larger than the whole United States. This vast extent of territory has only one railroad about two hundred miles long. This runs through one of the most sparsely settled parts of it, extending from the city of Tien Tsin to the point where the great Chinese wall juts down into the sea at the head of the Gulf of Pechill. All of the traffic of the rest of the country is carried on in boats, carts and wheelbarrows, and China has no means of transporting large masses of men or provisions to feed them. The roads are more like ditches cut through the fields than anything else. They are full of ruts, and in the rainy season they are turned into rivers. It is said that there are four thousand roads in the empire, but I venture to say that not one is macadamized, and the great highway over which the caravans pass in going to Mongolia is the bed of a rocky mountain torrent, and the brick tea which to the amount of thousand of tons is carried into Russia and Thibet is taken over mountain paths so rough that only men can travel over them. All the information, dispatches and mails, which go to the capital of China, have to be carried over dirt roads, and before the telegraph lines were put into Peking, important

news was sent from all parts of the empire by messengers with relays of horses.

Such a messenger service exists in some parts of China today, and it is said that Kublai Kahn had three hundred thousand horses which he used for this purpose and his relay stations numbered ten thousand. Some of the provisions for the palace at Peking are brought by relays from Tien-Tsin and today the couriers service between China and Thibet is by ponies. The couriers travel night and day. Their clothes are sealed on them when they start and these seals cannot be broken until they have delivered their messages. It is said that they are lifted from one horse to another at the station and that they sometimes die on the way from fatigue.

Nearly all the money transactions of China are done in silver, and I saw boxes of bullion packed into carts and shipped from one town to another. The bullion was nailed up in pine boxes, and such as I saw being shipped out of Peking did not have soldiers to guard it. I was told at the banks, however, that all money that was sent far into the interior had to pay a commission to the bands of brigands and robbers. A certain sum was given to some one connected with these bands, and they furnished an escort to go with the money. The robbers in China have a sort of trades-union, and there seems to be such honors among Chinese thieves that other bands will not molest caravans, which have paid toll to the robbers. Some parts of China are full of brigands, and north of Corea there are all sorts of guerrillas.

The two greatest cities of North China are, you know, Peking and Tien-Tsin, and these are the most interesting points in the present struggle. If the Japanese could take them, the war would be practically settled, and the Chinese would change their rulers from Tartars to Japs. Both of these cities are not very far from the sea. Tien-Tsin is about fifty miles back up the Peiho river, and Peking lies about eighty miles to the northward. Both cities are frozen up during the winter, and from December to March there is no communication except by rude carts and ponies which go overland from Shanghai and Cheefoo. I made several trips this spring from Tien-Tsin to Peking, and it will give you a good idea of the situation in China for me to describe the connections or trunk lines between these two mighty cities. Peking is, you know, the capital of the great Chinese empire. It contains between a million and a million and a half of people. It is where the ruler of five hundred million almond-eyed mortals lives, and it is the greatest seat of government on the globe. Tien-Tsin is the home of Li Hung Chang. It is the New York of North China. It is the port where are landed all the goods which supply these hundreds of millions of the north and of those which are carried from it far beyond the borders of the great wall into Manchuria, Mongolia and the great province of Li. Its inhabitants number more than a million, and upon its wharves goods are stacked like hay, aggregating in value every year hundreds of millions of dollars. These two cities are about as far apart as are New York and Philadelphia, and the land between them is as flat as the floor of a ball room. All of the supplies of the