

with him and be taught by him, and they have given him credit for their faith in the principles of the Gospel, because of his example. For these reasons, Brother Maeser, we honor you and love you, and God loves you and honors you. We feel to honor those who are true to their trust; we also feel as I now feel to express gratitude and honor to God for His kindness to us and to Brother Maeser; and I wish to express my feelings of gratitude to these friends and fellow teachers of Brother Maeser, that they have done themselves the credit and the honor to show respect to their brother while he lives, and have not waited until he has passed away and until we can only speak of him as having been. I believe it is a correct principle that we should honor those whom God honors and we should not wait until they are dead. We should be true and faithful to each other while we live and if we do so we shall be prospered and blessed of the Lord. May God bless you, Brother Maeser, prolong your days and qualify you for the responsibilities resting upon you. May God bless your fellow-teachers in the schools of the Church. It is a great and holy calling. It is a most important trust and one they should hold sacred, as Brother Maeser has held it sacred, and by doing so they will be honored as he has been honored today before the people. God bless you, Brother Maeser, and you also Brother Talmage, and your fellow-teachers and Captain Young for the honor you have shown our brother. Amen.

Toast, "Brother Maeser's Infancy in the Church." Responded to by Apostle F. D. Richards.

Brethren and Sisters—I can say that I would approach this task with great pleasure if I could do justice to the subject. The infancy of Brother Maeser in the Church takes us back to his cradle. But we should go farther back than his cradle. Brother Maeser, in the winter of 1854-5, heard the echoes and the reverberations of the word of the Lord passing from the islands and over the continents when he was over there in an academy of Dresden, and hearing of this his soul seemed to become enchanted, and reach out to Denmark. He wrote to Brother Van Cott asking him about this matter. Brother Van Cott knew the penalty of imprisonment or banishment which would attach to those who introduce doctrines into Saxony; he retired to the Lutheran Church. Brother Van Cott spoke in the Scandinavian tongue and Brother Maeser in German. Brother Van Cott wrote back to Brother Maeser asking him to apply to Brother Daniel Tyler, who was then presiding over the German forces of the Swiss mission. He wrote to Elder Tyler. Elder Tyler was conscious of the danger and therefore he directed a communication to me asking what to do. While I was meditating the Spirit said to me: Select a brother from the English mission who would like to finish his education in Germany and send him there, if peradventure Professor Maeser should take him in as a private boarder, and thus he could teach the German while the Elder could teach the English and the gospel. I found Elder Budge, and I called him

to this duty. The Spirit labored with us all and opened the way, and Brother Maeser took Brother Budge into his house. On account of Prof. Maeser's prominence this action on his part was not questioned. Brother Budge began to acquire the use of the German and soon became able to give to Brother Maeser and those about him what they inquired for. And he was prepared a ter a time to send a communication to me at Liverpool stating that Brother Maeser and some friends, if I would come to Germany, were about ready to be baptized.

Elder Wm. Kimball and I went over and stopped in a neighboring city, when Brother Maeser came over to see me. Brother Maeser, how blessed it was that the lift of tongues and interpretation was given unto us; it always caused me joy. Brother Maeser did not know English and I did not know German, but I could speak with him and he with me. The Spirit wrought with us and filled us with faith. On the night of the 13th of October, 1855, Brother Maeser, Brother Schoefeldt and others were assembled on the banks of the Elbe river, and in that historic stream they were born into the Church. It was thought wise that we should pass on for a few days, as we had become the objects of suspicion. We got our passports and went away to the famous city where Martin Luther had his institution of learning, and where he had burned the Pope's bull. In a few days we returned to Dresden, in order to visit as circumstances permitted among the Saints we had left there. In a few days Brother Maeser's wife, Brother Schoenfeldt's wife, Sister Cobb and the mother of these three ladies went down into the river and were also baptized by us in the river Elbe.

Soon after we ordained Brother Maeser a Seventy, and his son Reinhard, who is now teacher and editor in Beaver, then an infant in his father's arms, was blessed. Such were the circumstances at this time that he had to hide his Book of Mormon and Doctrine and Covenants under the hearth-stone. I afterwards heard the officers had brother Maeser up to question him, as they thought something suspicious had occurred. As he presented himself for investigation I heard that they said that he was the best natured fanatic they ever saw. He submitted to three or four investigations and they did not want him to stay among them; they sent him out to the line of Saxony, where another escort conveyed him down to Hamburg and thus he came over to England to see if he could find me. We managed to understand each other and I took Brother Maeser with me to a conference in another part of England where he could become more acquainted with the spirit of the Gospel. His soul was engaged in it and he received the truth with gladness. We did not have to argue with him to convince him. We merely showed him the simplicity and beauty of the truth. He had reached out for it. He was ready for it, and when after a while circumstances enabled him to go over to New York, he was hindered a year or two in that locality through lack of means. With indomitable energy he continued working until he obtained means to come to Salt Lake City. He was introduced

to the President and the President felt that he was one of the men that we needed. The president gave him work and directed his efforts in teaching in the Sixteenth ward.

Then the Brigham Young Academy was instituted and he was called to go there. You all know how Brother Maeser has labored incessantly in this calling—in such work as is wearing on mind and body; for he who is brain tired is tired all over. He has worked until we began to fear he was going to fall, but fortunately he has been placed in a higher and more extended sphere. I feel to praise his name that he has given his whole heart to this work. This is a joyful day for him, but it does not begin to compare with the joy he shall have hereafter. There, when you pass behind the veil, with many a tear parents will read your name written upon the hearts of their children. Children scarcely governable at home have been sent to Brother Maeser's school and have been brought to a realization of their duties. And, Brother Maeser, many souls will come to you and tell you how down in that lower world you directed them in the way of life.

And when preparations are made which Joseph and Hyrum and the Twelve are there making, when the righteous are triumphant and we take up our tabernacles again to life, to partake of the joys and glories which the heart of man has never understood, those whom you have instructed will date those things which they then enjoy to the time when you taught them theology in the schools. And your name and your fame will last and increase with eternal lives in that Kingdom to which there is no end. When earthly things will have all been dissolved, your rewards will go on increasing and intensified. I pray that God may strengthen you and give you health, that you may live as long as you desire, that our people may be educated and help to establish righteousness upon the earth.

The toast "Early education in Utah" had been assigned to Elder L. John Nuttall, who for many years had been Territorial Superintendent of Schools; and the subject "Our Church School Teachers" was in the hands of Prof. Dore; but a little before five o'clock, when nearly two hours and a half had been spent at the tables, the genial toast-master announced as the time was so far spent, the addresses would be dispensed with. A benediction was pronounced by Elder George Reynolds, and after hearty hand shakes and many expressions of affection, the company dispersed.

THE BURSTING POINT.

THE Republicans of Idaho have been pursuing a very foolish and contradictory policy in reference to "Mormon" citizens of that State. They are doing one thing in theory and its opposite in practice. In reference to it the Helena, Montana, *Independent* has this terse and pointed paragraph:

"The Mormon delegates who were refused admission to the Republican State League meeting at Boise City will agree with Mr. Claggett that the cranial enlargement of the Republican party in Idaho is fast approaching the bursting point."