

of miles without purse or scrip for the benefit of mankind that we have done, and then we will believe them a little quicker. But there are a great many men who think it much easier to tear down than to build up; much easier to oppose good principles than it is to establish and maintain them. All this, however, makes very little difference to us. We care very little about such things. We are engaged in a work in which God has set His hand, and we shall continue to do it, and another thing, there are no persons on this side of heaven or hell that can prevent it. They have tried and they will try, but will be frustrated, for God has set His hand to accomplish a certain work, and that work will be done, and by the help of the Lord we will try and help Him to do it. The main thing we have to attend to is ourselves, to our morals, to our religion, to the training of our children, to the cultivation of our lots, to making our homes pleasant and agreeable, to promoting the welfare of the human family, that is, all that will permit us to do so. Who do we interfere with? Who do we calumniate? Whose religious rights are interfered with by us? They have their churches here. They are not molested; I hope not; I do not hear of it; I hope they are not, for our opinion is that we ought to treat all men aright, believing that matters of religion are matters of conscience. Our opinion is that we ought to treat our government aright, and be loyal, patriotic, just, honorable and law-abiding, honoring all good principles, sustaining all honorable men, and thus endeavor to promote peace, union, and happiness among mankind. Our motto is, "Glory to God in the highest and on earth peace and good will to ward men." If people do not offer us that, we cannot help it. It is because they do not know any better. In the meantime, however, we will pursue the even tenor of our way. Let us be virtuous, honest, true and faithful. Let us treat one another aright, and God will bless us. We will serve the Lord and obey His laws, and Zion will roll forth, the kingdom of God will progress and no power can stop it. The things that have been spoken of by the prophets will all be fulfilled. The knowledge of God will grow and increase, while the wicked will be rooted out, until "the kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign forever and ever," when liars, hypocrites, deceivers and corrupt men will be destroyed and swept away as with a besom of destruction.

May God help us to be faithful and true to our trust, that we may be saved in His kingdom, is my prayer, in the name of Jesus. Amen.

[For the DESERT NEWS.]

## LIFE AND DEATH.

BY W. R. MAY.

The advancement in all the departments of physical science, has of late, as compared with former times, indeed been wonderful and rapid, one discovery following close upon the heels of another. The fact has been referred to as an index of the great learning and intelligence of the nineteenth century, and is an ever recurring topic in our periodicals. Amazing as it may appear to the world at large, to the Latter-day Saint there is really nothing surprising about it; they understand that the growth of physical knowledge must keep pace with the growth of spiritual knowledge; they are each dependent upon the other; they are but parts of one undivided whole. The effect of such a rapid advance of physical science upon the human mind is very similar to the effects of alcohol upon the body; it will energize for a season but will surely and finally depress it, unless it is properly balanced by a corresponding growth of spiritual science.

Among the many questions which naturally present themselves to the mind of man, there are a few which stand above all others in point of importance, as they are the vital questions, all others are subordinate to them. Every attempt by man to answer them has proved an utter and complete failure; they have baffled him, no matter how great his intelligence, in fact the greater the intelligence and erudition which have been brought to bear upon the problem, the greater has been the perplexity. It has had the same effect that incombustible matter has upon the fire; a great deal of smoke

but no flame, until finally realizing the force of President Lincoln's philosophy, as exemplified in regard to polygamy, they have concluded to "plow around it." To make sure that we are not mistaken, let us quote from one of the most profound thinkers of the age. Herbert Spencer, in his treatise on "Progress," says:

"A few words must be added on the ontological bearings of our argument. Probably not a few will conclude that here is an attempted solution of the great questions with which philosophy in all ages has perplexed itself. Let none thus deceive themselves. Only such as know not the scope and the limits of science can fall into so grave an error. The foregoing generalizations apply, not to the genesis of things in themselves, but to their genesis as manifested to the human consciousness. After all that has been said, the ultimate mystery remains just as it was. The explanation of that which is explicable does but bring out into greater clearness the inexplicableness of that which remains behind. However we may succeed in reducing the equation to its lowest terms, we are not thereby enabled to determine the unknown quantity; on the contrary, it only becomes more manifest that the unknown quantity can never be found."

Now the foregoing is significant. It expresses the sum total of human knowledge upon these great questions which most affect humanity. I submit, in view of our boasted knowledge, is not this confession humiliating? It is more, it is startling, it is appalling. The vain hope has been expressed that, perhaps, somehow or other, by a system of circumlocution we may some day solve the riddle, just as if by going around a mountain we could hope to penetrate its mass? It is an *ignis fatuus*. The fiat has gone forth: "The things of God can be understood only by the spirit of God." The decree is unalterable, man can no more hope to change it than he can hope to change the orbital revolutions of the earth. Humiliating as it may appear, "Every knee shall bow and every tongue confess that Jesus is the Christ." There is no shrinking possible, it is as inevitable as death. The more we may seek to avoid it, the more manifest does it appear. And the strangest thing about it is, that the stronger the conviction, apparently the more desperate and frantic are man's endeavors to avoid it. Let us imagine a stranger from some distant star on a voyage of discovery; in our eagerness to impress him with our greatness we conduct him through our numerous libraries. He picks up one of the magazines of the day, wherein a strong contrast is drawn between our intellectual attainments and those of the "stone age." We point to our finest specimens of architecture, our legislative halls, our schools and colleges. We exhibit our works of art, our steam powers, our railroads, telegraphs, telephones, electric lights, telescopes and spectoscopes, and tell him that such is our ingenuity that we can reproduce sounds occurring at a distance of 2,000,000 miles, etc., etc. Imagine our contempt for him when he says, "This is all very fine and very good, but I perceive that there was a time when all this did not exist as it now is; when, in fact, you yourselves had no existence. Now what I want to know most particularly is, where all you folks came from? In our country we take but little interest in these things you have shown me, but are concerned most deeply about the life-giving principle which is manifest upon this little globe." On our informing him that such trifling matters are considered by us as unworthy our attention, he turns to take his leave with these words: "I shall come back this way in a few thousand years. Will you be kind enough to look the matter up and inform me on my return?" The expression of his countenance can be better imagined than described when we tell him that it would afford us considerably satisfaction to comply with his request, but that our short lease of life would preclude anything of the kind, and that on his return we should have disappeared no one knows where. The stranger pulls out his book and makes the following note: "The earth, the insane asylum of some neighboring planet, inhabited by a demented and short lived race."

Let it not be understood that I desire to depreciate the knowledge of physical science or discourage the investigation and discussion of natural phenomena. On the contrary, I would encourage them with all the power that I am capable of. But what I wish to express is, that it appears foolish in the extreme to manifest such an anxiety for things which are comparatively trifling, to the utter neglect of the weightier ones, and that the study of natural phenomena is misleading, unless aided by the light of divine revelation, and is of as little value as the

study of man when life has departed from the body. Supposing that man attains to an understanding of the relations which matter sustains to itself throughout all the changes that this earth has undergone, how will this effect our being? Allowing that we are acquainted with all the physical changes from the acorn to the gigantic oak, what do we know of its vital principle? Supposing that we have a correct knowledge of the distances, densities and revolutions of all the planets which compose the stellar world; that we understand the relations which the solar system sustains to the other constellations and to one another, and all the consequent effects, we are no nearer a solution of the problems of which life and death are the exponents. And here, by the by, ends man's powers of investigation, for unaided by any supernatural agency, he can never hope to transcend the chasm which separates the stellar world from the nebulae. Here, evidently, is a limit to man's powers of observation, to his physical knowledge, if I may be allowed the expression, and if that limit is reached, what will be the result? There must of necessity be a retrograde movement—decay and death appear in their most horrible form—an intellectual decay. O, what a cold, cheerless prospect for the man of science who refuses the freely offered and blessed gift of faith. The faith of God, that He lives in time and place. Philosophers, contemplate the situation! Some may smile upon this picture and say that it is far-fetched, but we are irresistibly led to this conclusion, and from it I see no escape. The refusal of one is the acceptance of the other.

What benefit can we possibly derive from the study of a problem in which the minor propositions absorb the whole of our attention whilst the main and leading ones are held in absolute abeyance? Or, in scriptural language, "What will it profit a man if he gain the whole world and lose his own soul?" A skilful general would not waste the strength of his army in skirmishes. We are jumping over the dollars and stooping for the picayunes. We are deceiving ourselves with the idea that the gist of our being lays in gathering sea-weeds, conch shells, wampums and barnacles. Vanity of vanities! When we sit down and read the works of the eminent writers of the day we admire the honest spirit of inquiry manifested, the great array of facts collected by persevering energy, the intelligence displayed, but if we are not dazzled by the technical terms and confused by intricate reasoning, we arise from their perusal with a similar feeling to that which a hungry man would have on arising from a table elegantly decorated with ware of the highest style of art but void of any vestige of food. To say that gravitation is the cause of the apple falling may satisfy the scientific mind but it fails to satisfy the unscientific. Though our telescopes penetrate the immensities of space and descry worlds whose existence were unknown in ages past, though we can transform matter into multitudinous shapes, though we are able to trace and delineate the developments of life from the ovum to the full grown man, and be able to say that such and such a formation or arrangement of the fibres and corpuscles of the brain are equivalent to such and such a state of feeling, though we concede that we understand fully all the evolution of life down to the smallest possible germ, how much nearer are we to a solution of the great problems? Not one whit.

After all our boasted acquirements as regards the main issues, we are on a par with the traditional ignorance of long long ago. In this respect the Patagonian is just as wise as Mr. Spencer. The untutored, indolent savage basking in the light of the sun is just as happy as the scientist in his laboratory, the difference is that the mind of one is a blank susceptible of immediate inscription, whilst that of the other is filled with erroneous impressions from a heterogeneous mass of facts, of which he is utterly incapable of perceiving the beginning or the end, and at last we realize the truth of the words of Paul, when he said: "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool that he may be wise. For the wisdom of this world is foolishness with God."

It is evident on every hand that the power of man is limited, and must remain so just as long as mortality endures. It is equally evident that there exists a power superior to that of man, and by which he is

controlled. Its inexplicableness does not in the least alter its existence. It is patent to any understanding, even that of the most limited. The Almighty, in introducing life upon the earth has reserved the balance of power and given man to plainly understand that, "hitherto shalt thou come, but no further." One would naturally think that any person capable of perceiving this would not lacerate himself by vain endeavors to fly the grasp of such an irresistible power, but, on the contrary, would gracefully submit to the inevitable. Yet strange as it may appear, man, in this respect, exhibits the same traits of character as does the wild beast under confinement, who, while continually trying the length of his chain, neglects no opportunity to devour the hand that feeds it. The wisdom of the Great Creator is manifest. In giving man his agency, He apparently has placed it out of his reach to make his destruction a necessity.

I have said enough on this subject. Having defined our boundaries, let us conform to their exigencies and busy ourselves with the investigation of its requirements, for after all that may be said, this has the greatest bearing upon our present and future happiness. "Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but transgressors shall fall therein."

## KANSAS FRUIT TREES.

SALT LAKE CITY, Utah,  
May 3, 1881.

Editor *Deseret News*:

I have read in your paper complaints regarding the fruit trees brought on from Kansas last fall, especially from your correspondent at South Jordan, who says that at least 75 per cent. of the trees he planted out, and a large proportion of those set out by his neighbors, have died. Now, while I do not believe we ought to run to extremes in the matter of importing fruit trees and plant of different kinds, I certainly think we should have as fine varieties in this Territory as can be procured, and raised here. It is frequently urged that our home nurserymen can supply the wants of the people, but surely they do not claim to have all the different kinds that can be obtained from the States or from Europe. That they are not sufficiently enterprising in the matter of advertising their wares is plain from the fact that those men from the East can come all the way from Kansas, under expenses, introduce and force on our people thousands of dollars' worth of their products, at prices which our nurserymen say are far in advance of theirs; hire men to deliver them, and return with a handsome sum on the profit side of the account.

Now I beg to differ with your correspondent above alluded to in regard to the percentage of loss in trees. That they come in good condition cannot be denied, also that they were promptly delivered and instructions given how to care for them. The few that I got from the firm laid in their sheds for two or three weeks, and I did not set them out until February of the present year, simply "heeling" them in for the winter, and now all are alive and doing well except one gooseberry bush. A neighbor of mine has a cherry tree from the same firm with several sprays of blossoms, and some other trees which he supposed were dead are shooting out from the main stem. I think if those who complain so much in the early spring would examine the trees now they would tell a different story. If their trees are dead the Kansas firm promised to supply others in their place, which I have no doubt they will do if properly notified. I am acquainted with a number of parties who got trees from Kansas, and with one exception all are perfectly satisfied, the exception being in the case of some strawberry plants, none of which are alive.

Respectfully,  
C. DENNEY.

BUNKERVILLE,

May 2nd, 1881.

Editor *Deseret News*:

Bunkerville is pleasantly situated on the south bank of the Rio Virgen River, and consists of 24 families. The prospect is excellent for an abundant harvest, fall grain being well headed out, lucern ready and partly cut, and will soon be in the stack.

We have just been called to mourn the loss of one of our number, Sister Abigail L. Lee, who departed this life on the 28th ult., of puerperal fever. She was the wife of G. W. Lee and daughter of Edward and Emily Abbott Bunker; was a devoted wife and mother and loving daughter; leaves her husband and four children and a host of relatives and friends, who deeply mourn her loss. She was born in Ogden City, A. D. 1851; moved to Dixie in 1861 with her parents, where she has since lived. She lived and died a true Latter-day Saint.

Our Y. L. M. I. and Primary Associations, which were organized by our highly-esteemed sisters E. R. Snow, Zina D. Young and Minerva Snow, in a recent visit made to our isolated settlement, each is in a thriving condition.

Wishing your paper success,  
I remain,  
Your brother in the gospel,  
MESQUIT.

The British troop ship *Malabar* has arrived at Portsmouth.

The Mississippi Democratic State Convention is called for August 3rd.

Mrs. Garfield is seriously ill from nervous prostration. She is threatened with malarial fever.

B. H. Schroeder & Co., of Amsterdam, have failed. The firm dealt chiefly in sugar and cotton.

Grier has declined the Third Assistant Postmaster-Generalship and Garfield withdrew his nomination.

The United States census office states that the people of the United States pay annually \$28,250,000 for their daily newspapers.

Considerable excitement is caused by Cardinal Manning's forbidding the use of halls of Catholic clubs, etc., for meetings of the land league.

Baroness Burdette Coutts offers £50 reward for the recovery of a sapphire and diamond brooch, lost at the Queen's Tuesday drawing-room.

Henry Arbuckle, charged with being one of the Star route conspirators, has surrendered in Philadelphia, waived a hearing and was held in \$5,000 bail.

James Daly, editor of the *Castlebar Telegraph*, arrested sometime ago under the coercion act, has been released on account of the illness of his wife.

Eilert's Daylight Liver Pills, act directly on the Liver, Stomach and Bowels thus purifying the blood, their action is mild and cleansing, but never griping or painful. Sold by GODBE, PITTS & CO.

Uncle Sam's Condition Powders are recommended as the best Horse and Cattle Medicine. If the animal is Scraggy, Spiritless or has no appetite the Powders are an excellent remedy, every owner of stock will do well to try them. Sold by GODBE, PITTS & CO.

## NOTICE TO CREDITORS.

Estate of William Tyson, Deceased.

NOTICE IS HEREBY GIVEN BY THE undersigned, Administratrix of the Estate of William Tyson, deceased, to the creditors of, and all persons having claims against the said deceased, to exhibit them with the necessary vouchers, within six months after the first publication of this notice, to the said Administratrix, at her residence in Randolph, Rich County, Utah.

SARAH TYSON,  
Administratrix of the Estate of William Tyson, deceased.  
Dated at Randolph, April 25th, 1881.  
w144t

No. 583.

## NOTICE FOR PUBLICATION.

LAND OFFICE AT SALT LAKE CITY,  
March 21st, 1881.

NOTICE IS HEREBY GIVEN THAT THE following named settler has filed notice of his intention to make final proof in support of his claim, and that said proof will be made before the Register or Receiver of the U. S. Land Office, at Salt Lake City, U. T., on Saturday, June 18th, 1881, viz., Jeter Clinton, Homestead Entry No. 2,103 for the S. W. 1/4 of S. W. 1/4, and S. E. 1/4 N. W. 1/4 and Lots 1, 2, 3, of section 25, T. 1, S. R. 4 W.

He names the following witnesses to prove his continuous residence upon, and cultivation of said land, viz: William F. Moss, of E. T. City, Tooele Co., Utah; Joseph Griffith, of E. T. City, Tooele Co., Utah; Thomas C. Patten, of Salt Lake City, Utah; Frederick F. Kesler, of Salt Lake City, Utah.

H. W. MONASTER, Register.

STAYNER & SIMMONS, Att'y for Claimants.