

the truth, has, through the various stages of Catholicism and Protestantism, evolved into skepticism or agnosticism.

The modern sciences, it has been said, have no room for anything miraculous. But in spite of this, people who do not claim to be philosophers, very often meet with facts which all the sciences fail to satisfactorily explain. Many incidents of the history of Swedenborg belong to this class.

The Church of Jesus Christ of Latter-day Saints has in this point been led to the acceptance of the truth. They alone seem to fully understand the question in its various theoretical and practical bearings.

When Joseph, the Prophet, was called upon to go as a messenger to the world with the everlasting gospel, he was not sent like a powerless talker of sweet, popular doctrines, but like a man who had divine authority. The Lord says:

"It shall come to pass that there shall be a great work in the land. . . for I am God, and mine arm is not shortened; and I will show miracles, signs, and wonders unto all those who believe in my name. And whoso shall ask it in my name in faith, they shall cast out devils; they shall heal the sick; they shall cause the blind to receive their sight, and the deaf to hear, and the dumb to speak, and the lame to walk."—Doc. and Cov. xxxv, 7-9.

Not only miraculous power but also miraculous knowledge was imparted to the Prophets of this last dispensation. As the ancient seers, through the power of God, could foretell the destiny of the ancient Israel and of surrounding nations, so this mighty man of God was enabled to unseal both the mysteries of the past and of the future, and to outline the destinies of the Church, of the American nation and of the world.

And now, supported by many promises given by God that He should manifest His power as of old, and strengthened by actual experience, the Latter-day Saints, in opposition to the whole "Christian" and infidel world combined, claim that God is working miracles; that miraculous phenomena are as real as so-called natural phenomena. They claim that where the Holy Spirit is, His gifts must also be. The same cause must necessarily have the same effect. If the presence of the Holy Ghost in former dispensations were manifested by signs and wonders, His presence in this dispensation must be followed by the same gifts.

For holding this truth, which ought to be self-evident, the Saints

have been much ridiculed by those "Christian" gentlemen who claim that they can be filled with the Holy Ghost without being able to prove it by one single fact. But notwithstanding all ridicule, the Saints know that the power of the Holy Ghost is with the holy Priesthood. They can no more deny that than they can deny that they live and breathe. It is with them a matter of experience.

#### LETTER FROM MILBURN.

The reader may ask, What and where is Milburn? It is a small village, a precinct of Sanpete County, and a ward of the Sanpete Stake of Zion, organized on the 20th of April, 1890, with James W. Stewart as Bishop and William E. Mower as his First and P. C. Jensen as his Second Counselor. The ward contains twenty-three families, and the village of Milburn has a most beautiful and romantic location on rising ground near the mouth of Dry Creek Canyon, about a mile east of the Sanpete River, five miles northeast of Fairview and seven miles northeast of Indianola, in Thistle Valley. The Sevier branch of the Rio Grande Western Railway is being built through the farming land below the village, the track being laid already to the summit dividing the waters falling into the Spanish Fork from those falling into the Sanpitch.

The rich farming land belonging to the village extends several miles up or down the Sanpitch—on both sides of the stream—and is irrigated from it and a number of small tributaries rising in the mountains east, such as Lone Pine Creek, Crooked Creek, and Dry Creek. The village is located on the latter stream. The place was originally known as the "Herd House," and is sadly remembered by many as the scene of a lamentable tragedy during the late Blackhawk war, in which a sheepherder was cruelly murdered by the Indians, May 25, 1865. He was the first man killed in the north end of Sanpete County during that war. Subsequently scores of others shared a similar fate.

After the lapse of a few more weeks the popular road of travel from the more northern settlements of Utah to Sanpete Valley will undoubtedly be over the Rio Grande Western Railway to Thistle Station, in Spanish Fork Canyon, thence after changing cars, over the Sevier branch of the same road up Thistle Creek sixteen miles to Indianola station in Thistle Valley, thence up over the summit already mentioned to Sanpete Valley, in which the first settlement reached is Milburn, the next Fairview, 12 miles from Indianola, the third Mt. Pleasant, etc. The track was laid to Indianola, about three weeks ago, and the first passenger train run on the road between that point and Thistle station on the 2nd inst., the occasion being the transportation of con-

ference visitors. After that daily trains were run until the 12th, and will run again when the road shall have been completed to Fairview, probably by the 1st of November next.

Thistle Valley is situated high up in the Wasatch Mountains, having an elevation of 5,900 feet above sea level, and was a quarter of a century ago the scene of some of the most barbarous murders ever committed by the Ute Indians. At a place known as the Point, which is passed on the left as the traveler enters the valley from the north, is the old Given homestead. John Given settled there with his family early in the spring of 1865, built a little cabin and made preparations for farming. Soon afterwards the Blackhawk war broke out and a number of men were killed by the savages in Sanpete and Sevier valleys south. Mr. Given was warned of the danger of his situation by friends in Fairview who sent a special delegation to him for the purpose, but he left unheeded the timely advice to move in to the settlement, replying that he considered himself and two other men who stayed with the family quite able to defend themselves in case of an attack. The consequence was that on May 26, 1865, a large band of Indians on the warpath swooped down upon the cabin in the night and murdered and scalped John Given, his wife and their four children, after which the bloodthirsty savages mutilated the bodies of their victims in a most frightful manner. While this inhuman work was going on in the cabin a young man who slept in a wagon box standing near by, cautiously crawled out of his bed and managed to slide, unnoticed by the Indians, into an adjacent willow patch. Following the bed of the creek southward he finally succeeded in getting away from the scene of murder and ran on foot to Fairview where he gave the alarm. A posse of men immediately volunteered to go out after the remains of the murdered family, which were brought in and interred in Fairview. And this was only the beginning of the tragedies enacted in the Thistle valley. June 24, 1866, when Capt. Dewey with a company of Salt Lake militia was encamped near the base of the mountains east of where Indianola now stands, the Indians killed a young man by the name of Charles Brown and wounded Thomas Snarr, after which they tried to capture the camp of the militia by surrounding it and shooting into it from the surrounding heights. For several hours the situation of the boys was exceedingly perilous, and had it not been for the timely arrival of a company of Sanpete militia from Fairview the whole camp would perhaps have been butchered, but while the savages were firing on the camp a messenger escaped on horseback and brought word to the settlements. The Fairview boys helped Captain Dewey's men to remove their camp to a more central point in the valley, where they were not afterwards molested. These