

This is Rokyta's view of the political and financial plans of his country. Russia has great statesmen and with the immense resources at their command, it is but natural that they should lay plans in which the whole world are interested.

ANOTHER PROPHECY FULFILLED.

Among those acquainted with the life and labors of the late President Brigham Young there is no need of any effort to prove that he enjoyed the prophetic gift in his calling as an Apostle of the Lord, chosen to preside over the Latter-day Saints. The fact of his being a Prophet is fully established by innumerable evidences. As time rolls on, however, it is quite interesting to note the fulfillment of his prophetic declarations, often made, as on the occasion to which we now refer, when the way seemed to be effectually barred. The event which the people of Utah have been celebrating the past few days is a direct fulfillment of a prediction made by President Young forty years ago. In the summer of 1856, Hon. J. M. Bernhisel, George A. Smith and John Taylor were in Washington, D. C., working in behalf of Utah in the effort then being made for Statehood. In a letter written in July, 1856, to Hon. George A. Smith, by President Young, the following occur:

Brothers Bernhisel and Taylor rather expressed an opinion that Congress will act adversely to our wishes. Well, perhaps they may; but one thing is certain, if the Lord wills it so, it will be for the best. But if He wills different, they cannot hinder our obtaining admission, how much soever they may feel unwilling to accord unto us our just rights. THESE WE SHALL OBTAIN; AND IN THE LORD'S OWN WAY, AND IN HIS OWN DUE TIME. He works not as men work, and peradventure will so direct matters as will surprise not a little those who seek to hold dominion over us.

The condition of Statehood was necessary to the enjoyment, by the people of Utah, of their just rights. These were denied upon each successive attempt of the people to secure them. But concerning them the Prophet Brigham declared with emphasis: "These we shall obtain, and in the Lord's own way and in His own due time." Certainly those rights have been obtained in the proceedings consummated on January 8, at the inauguration of State officials elected by the people of Utah. They were not brought about as it was thought at the earlier day should be the procedure in the way of men, or on occasions in the past when all seemed fair with promise. But they surely came, in the Lord's way and time; and all previous efforts to secure them were appropriate means in effecting the great results as the Lord willed. He worked in His own fashion, and His operations have occasioned no little surprise in some quarters, and may continue to do so.

There have been some people, we are told, who have labored under the impression that President Young's views were not that Statehood would come to Utah. But the persistent efforts he put forth to secure it, and numerous public

and private expressions he made like that we have quoted, furnish conclusive proof of his real attitude on the subject. By the voice of inspiration he declared that the just rights of Statehood would come to the people of Utah, and the latter have entered now upon the enjoyment thereof. May they use them wisely and well.

FOR CHRISTIANS AND NEWSPAPERS.

The Youth's Instructor, a paper for young folks published at Battle Creek, Michigan, has in its issue of December 26 a lesson in consistency for Christians in general and newspapers in particular. It states that a Texas paper prints a long account, as many other papers are doing, of the way the Armenians are being driven from the province of Van. But, curiously enough, continues the Instructor, in the Texas paper, exactly opposite the heading, "Rebukes from Van," is another article with this heading, "Mormons Driven Out." Under this last head the statement is made that two Mormon preachers had been preaching in a town in Kentucky, that the citizens held an indignation meeting and sent a committee which warned them to leave the state, and that they had fled into West Virginia. Here the Youth's Instructor makes this pertinent comment:

Now those two articles were no nearer together in the paper than the actions they describe are alike in character and principle. If the dominant religion in Kentucky has the right to drive the Mormons out of Kentucky, why has not the dominant religion of Turkey an equal right to drive the Armenians out of any Turkish town? And this question prepares the way for another: Is a Christian (?) persecutor any better than a Mohammedan persecutor?

The pointed style of our Michigan friend is quite refreshing when applied to such a topic; but we fear his direct and emphatic manner of presenting a truth will hardly be relished by the broad array of religionists who rant at the heathenism of others, while their own practices are still more heathenish, considering the advantages for enlightenment which they possess. There may be some consistency in a Mohammedan using force on behalf of a religion which admits of violence in its promulgation; but a professed Christian who becomes a persecutor, in that act heralds himself an apostate from the vital Christian principle.

CORRECTION IN DATES.

C. N. Smith, of Monroe, Sevier county, sends the following under date of Jan. 2:

In a discourse by Elder F. D. Richards, delivered in the Tabernacle Oct. 3, 1895, and as published in semi-weekly News of Dec. 31st, he is made to say: "In the month of March, 1836, in the Temple at Kirtland, Elijah came and conferred the keys of his ministry upon Joseph;" whereas section 110, Doctrine and Covenants, says this remarkable event occurred April 3rd, 1836.

Also, in publishing an item regarding the seventy-seventh birthday of Mrs. Sarah M. Kimball, the idea is conveyed that the organization of the Relief So-

ciety took place at Kirtland; whereas, Church history tells us the first organization of the Relief Society was effected at Nauvoo, on March 17, 1843.

To avoid disputes in time to come, upon matters and dates of Church history, would it not be well to make the proper corrections?

Our correspondent's statement is received with thanks. Both of the references he calls attention to were erroneous. The date of the appearance of the Prophet Elijah in the Kirtland Temple is recorded in the Doctrine and Covenants as on April 3, 1836, and not in March. As to the other event, the year named by our correspondent is of later date than the actual occurrence. The Relief Society organization was effected at Nauvoo, Ill., March 17, 1842. The assemblage of the sisters in Kirtland cannot be properly designated "the inception of the Relief Society organization," as was done unwittingly in the item our correspondent names. The proper dates for the two occurrences are April 3, 1836, and March 17, 1842, respectively.

AN EXEMPLARY COUNCIL.

The last issue of the Bountiful, Davis county, Clipper does what a newspaper seldom finds reasonable opportunity for doing nowadays—congratulates its city councilors for the economy and wisdom they have displayed in handling the city's funds and keeping down taxes, at the same time giving the municipality satisfactory government in other respects. Some of these Bountiful officers have served four years without having received a dollar, directly or indirectly, for their services as councilmen, and they go out of office leaving the city free from debt and with a balance in the treasury. The Clipper also says:

It must be remembered, too, that they have never assessed a general city tax—that every dollar of the money on hand has come from licenses.

It is not every municipality that can follow on these precise lines, but some of the larger ones in the State could reach out in the same direction with marked advantage to the taxpayers. It is all very well to pay city councilmen a reasonable salary; but with the amount of that fixed they ought to have as good a reputation for not taking a dollar beyond it as do the Bountiful men for making an equal show of honesty. Then we would not have the spectacle, observable not a thousand miles from here, of a candidate for councilmanic honors begging his friends to help him into the office because he "needs it." With the salary of councilmen at the present figure, there is reasonable certainty that the "needs" of such an individual are not in the legitimate pay he may draw for his services, but in the pilfering he may be able to do.

The omission to levy a general city tax also is beyond the reasonable possibilities in many cities, even in hard times when such an omission would be exceedingly satisfactory, especially to small home owners, who find themselves greatly burdened by the high valuation charged against residence property in the larger cities. But city councils generally could do much better than many