

any virtue, and if there be any praise, think on these things."

I was deeply impressed with the many beautiful thoughts they expressed, the noblest, purest, loveliest thoughts that ever fell on the ear of man; such thoughts as shall honor God, and bless mankind, thoughts that might illumine an angel's face, whose tears would not stain an angel's cheek, and the great sublimity of those thoughts; they were uttered with a scholar's enthusiasm, and with a Christian's hope.

I cordially invited them among us, so on July 7th, Elders Richardson and Ipson came. The trustees gave their consent for your brethren to preach in our school house, so on the 8th ult., they preached to a large crowd. When they closed their remarks, the trustees called for the house, declaring they would have no more such doctrine, owing to an objection made by one of the patrons of the school. This patron claims sanctification and of course could not digest anything like Mormonism. Shame, that we have men of such narrow contracted minds, in a civilized community. Think of it, readers. Three officers elected by the people to serve them, after having given their consent for meeting to be held in the school house in accordance with the wishes and desires of the people, allow one poor, frail piece of prejudiced humanity in the form of a man to lead them by the nose, and cause them to so far forget the trust imposed in them by the people, as to utterly ignore their wishes and desires! Shame, that men should gratify an invariable selfishness by pretending to seek the public good! They are only a mirror with no face of its own, but a smooth surface, from which each man of ten thousand may see himself reflected. They glide from man to man, coinciding with their views, simulating their tastes, with this one they hate a man, with that one they love the same man; they are on both sides at once and seemingly wish they could be one side more than both sides.

We built an arbor close by, and the meeting which they sought to break up was carried on with increased interest. It is grand to see such men, so far from home and those so near and dear to their bosom, fighting the battles of life, faithful to their trust, always uttering the highest, noblest thoughts, proudly standing by the right in spite of ridicule and persecution, neither stopped by foe, nor swerved by friends; in honoring them, in speaking words of love and praise of them, we pay tribute to ourselves.

How poor this world would be without such noble spirits! I am glad to see such valiant leaders and teachers carrying with them the torch of truth; and may those slaves of habit, followers of custom, that will not proclaim the word of God to a sin-cursed world unless they are paid, look, look at these brave, and splendid souls! Were it not for them the dust of antique would lie unswept, and the mountainous error be too highly heaped for truth to overpower.

What are the monied divines doing today? Are they proclaiming God's word without money, without price? Echo answers—No, no, no! But they are instilling within their hearers' minds, that ignorance is wisdom, that prejudice is patriotism, not because they love them, but because they love themselves,

while the true servant of God, the real reformer of today is pointing out the errors of the multitude, attacking the prejudices of countrymen, denouncing their cruelties, enlightening and enlarging their minds and educating their conscience, not because he loves himself but because he loves and serves his God and wishes to make his country great and free. He refuses to stoop, cannot be bribed by the promise of success or fear of failure but walks the highway of right, and in disaster stands erect with that beautiful sentiment looming on his countenance—"Together we stand, divided we fall."

May the Latter-day Saints as they bear the burden of this transitory world wear upon their brows the laurel mingled with the oak. May they ever have kind and loyal friends to go with them all along the uneven pathway of life, and at last when they have finished their earthly mission, and the expiring lamp of life slowly burns away, may its last flickering beam go out in peace without one ray of regret to mar the happiness of such a solemn occasion.

And, by the blessing of God, may this country itself, through the teachings of these Saints, become a splendid monument, not of oppression and terror, (as some predict) but of wisdom, of peace, and of liberty upon which the world may gaze with admiration forever.

E. A. MICHUM.

MODERN PROPHECY FULFILLED.

HANCEVILLE, Blount Co., Ala.,
July 17th, 1896.

That your readers who are interested in missionary life may have an idea how the work is still going on with us "away down here in Alabama," we offer an item or two for publication.

In the early part of last month, Elders John D. Durfee of Aurora, Sevier county, Utah, and William T. Dotson of Manassa, Colorado, were released from their labors here to return home. Upon his release, the latter went over to the home of his relatives in Choctaw county, Mississippi, to spend some weeks among them prior to his setting out for the west. The mission of Elder Dotson has been of especial interest and satisfaction to him. Some years ago, while nearly all of his relatives were not in sympathy with our faith, he received a patriarchal blessing, in which was a promise that he, if faithful, would have the privilege of bringing many of his kindred into the Church. When this promise was made, the Elder could see no possibility of its realization, as his relatives were far removed by distance as well as by faith. Time passed on and still there appeared to him no indications of the fulfillment of the promise. He reached the age generally considered too far advanced for missionary labors in the south, but at this time, when doubt might have entered his mind, he received a letter from P. O. Box B, extending him an invitation to take a mission to the Southern States. Still this did not clear away all difficulties. After his arrival at Chattanooga, there were about ten chances to one that he would get in a conference in which his relatives did not reside; as there were, I understand, ten or eleven conferences in the mission at that time. True, Brother Dotson might have suggested that he work in a locality near his kinsfolks, but he had no idea that

such a right belonged to him. It was his belief that the servants of God appointed for that purpose were perfectly competent to discharge their duty. This belief was strengthened in him when he learned that he had been appointed to labor in the North Alabama conference, which, by the way, takes in the northern half of Mississippi as well as the corresponding part of Alabama. Not all the barriers were yet removed, however, between his relatives and the truth. Although now more favorably disposed than formerly toward the faith of the Elder, they were not at all eager to join themselves to that faith. It was not until after he had worked diligently among them that he saw prospects of the fulfillment of the patriarch's promise; and just at this time threats of violence against the Mormons in that neighborhood caused the Elder to leave for a locality less hostile to truth tellers. After a little the threatened violence subsided, and he went back and soon baptized eleven of his relatives, among whom is his aged father, a number of whose able articles in defense of the Gospel I have noted with interest in recent issues of your paper. A week or two ago this aged father's poetic taste and religious zeal led him to give expression to the following thoughts:

While darkness reigns from pole to pole
O'er regions scattered far and wide;
Amazing blindness fills the soul
And turns the multitudes aside,
Men don their sacerdotal robes
And lead their flocks astray,
All o'er the habitable globe
Sin has its mighty sway.
The Elders go and cry aloud
To men of every clime;
The bold, the haughty, and the proud
Are warned from time to time.
Some heed their message and obey
The mandates from on high;
While others turn from it away
And hinder those who try.
Ah! sad the thought, where will they be
Who fight against the light?
In woe and sorrow they must flee
To an eternal night.

Since last winter, other members of the family have been baptized. These with the eleven mentioned have been organized recently into a branch of the Church, which is now in a thriving and prospering condition. Thus the inspired prediction of the patriarch and the fond hopes of the missionary are being happily realized.

This last month, Elder R. B. Ashley and myself have been traveling in three or four counties in the north central part of this state. We have found many persons with a fair knowledge of our doctrines and people. Our missionaries have been here from time to time for the past twenty-five years. They have left tracts, copies of the Voice of Warning, and other Church literature, which have been silently but effectively at work transforming false notions of the Gospel plan into better conceptions of Christ's work.

It is worthy of note that some of the divines here, whether intentionally or unintentionally, often draw into their sermons large quantities of Mormon doctrine. These preachers, no less than the recognized religious stars of the nation, find that such sermons assist them materially in maintaining their dignity among men of reason. The principles which were once delivered to the Saints and which have been brought forth again by the boy-prophet of the nineteenth century, are creeping into