

them be deemed desirable in order to prevent or curtail any harm that might otherwise come to the church, or the cause of religion and morality in this community, through the covert knowledge or the open publication of charges affording my standing as a minister. It is also known that my brethren unanimously resolved that no public statement at present was necessary or desirable, and resolved that no mention be made of the matter outside of ourselves. Now that all has been said by way of accusation that can truthfully be said concerning my use of portions of addresses by Dr. Guard, and now that all the harm has been done to my own reputation and influence, and to the cause of religion and morality, by such publication, my sense of honor and duty suggest that I must speak, notwithstanding the advice of some of my most trusted friends that no good can come of further statement. I wish to perform all my duty toward my God, my church and my fellow man. I do not now write this to palliate or deny my use of the thoughts and words of Dr. Guard and others, although in justice to the truth I do assert, that could all the circumstances be fully understood and be given their full value, it would be seen that this was due rather to great pressure of business, to overburden and haste, and to subsequent unpardonable carelessness, than to dishonest forethought. I cannot excuse myself for this, and I do not ask the public to condone it. Any statement by way of palliation, however honestly or humbly made, would probably be regarded by some people as but an attempt to shift blame from my shoulders. I am willing to suffer all the penalty that may come to me personally, in the form of chagrin and mortification, and the loss of prestige or position. I do not desire, therefore, to lay aught at the door of any who may accuse or censure me, nor do I make any appeal for lenient judgment on the ground of my past life and conduct. To the consequences of error I humbly bow my head.

But having submitted the above statement, or—if the public chooses so to call it—confession, is it too much to ask of the good people of this city and Territory to grant me charity for past offenses, and sufficient probation in the future to enable me to demonstrate by my life and my deeds that I still merit their confidence?

T. C. ILIFF.

The official board of the church then presented the following resolutions:

"We, the official members of Iliff Church, have heard from Dr. Iliff his statement and explanation concerning his use of the thoughts and words of Dr. Guard and others, and are perfectly satisfied with the same.

"Resolved, That we most heartily approve of the manly and honorable course pursued by Dr. Iliff in bringing the matter before the members of the mission, and especially the Christian spirit which has characterized his conduct throughout.

"Resolved, That we extend to Dr. Iliff our warmest sympathy and assure him of our utmost confidence in his integrity and Christian character.

Resolved, That we pledge him in the future a heartier co-operation and support in all the work committed to his hands.

A. M. JAMES,  
MRS. M. N. RATHBONE,  
E. G. ROGNON,  
O. W. HARVEY, M. D.,  
F. A. GRANT,  
E. GRIFFITH,  
O. M. WOOD,  
W. J. BALLINGER,  
J. A. DEVALLEY,  
MRS. H. E. LINCOLN."

After the services were closed, a meeting of the church members was

held, Dr. Iliff not being present, when the following was adopted unanimously.

"Whereas, Rev. T. C. Iliff, D. D., has this day, Sunday, September 25, 1892, made a full statement relative to the publication of an address delivered by him on the anniversary of the Young Men's Christian Association last March; therefore be it

"Resolved, That we, the members of Iliff church and congregation, accept his statement and explanation as perfectly satisfactory.

"Resolved, That we heartily endorse the action of the members of the official board, and with them assure Dr. Iliff of our sympathy and confidence."

The proper thing for the public to do now, we think, is to endorse the action of the board and the church, and let the matter drop as far as Dr. Iliff is concerned. But the sneaking conduct of his traitorous brother clergyman ought not to go unrebuked. The chief plotter in the scheme to degrade the preacher is undeserving the fellowship of the church, which he disgraces, and is unfit for association with decent people of any society, religious or secular.

#### A MANUSCRIPT FOUND.

THE Chicago Tribune of last Sunday contains particulars of the recent finding of a valuable and interesting document in Egypt. It was submitted by Professor Hechler to the International Oriental Congress in session at Paris, France, on the 17th inst.\* Mr. Hechler is chaplain to the British embassy at Vienna. He is a well known oriental scholar. The document is a papyrus manuscript, and is supposed to be the oldest copy extant of portions of the Old Testament books of Zachariah and Malachi. The pages are ten inches long and seven wide, each containing twenty-eight lines and written on both sides of the sheet. It is supposed to have been copied from some original Septuagint Bible, translated into Greek about 280 B. C. for the use of Jews in Egypt who had forgotten Hebrew and learned to speak Greek. The papyrus, though apparently copied from another work, bears marks of revision by a writer other than the copyist. The ink of the reviser shows a different color from the other. The manuscript shows that it has several new readings which surpass some of the other Septuagint texts in clearness of expression and simplicity of grammar. The subject matter is divided into verses, which was not the case with the original. Following are six verses from Zachariah xii, 2-8, as translated from the newly found manuscript:

"2. Nations round about, and in Judea there shall be a siege against Jerusalem.

"3. And it shall come to pass in that day that I will make Jerusalem a stone trodden down to all the nations, every one tramples on it, mocking, is mocked, and there shall be gathered together against it all the nations of the earth.

"4. In that day, saith the Lord Almighty, I will smite every horse with amazement and his rider with madness but upon the house of Judea I will open mine eyes and all the horses of the nations I will smite with blindness.

"5. And the captains of thousands of Judea shall say in their hearts: We shall find for ourselves the inhabitants of

Jerusalem in the Lord Almighty their God.

"6. In that day I will make the captains of thousands of Judea a firebrand among wood and as a torch of fire in stubble and they devour on the right hand and on the left all the nations roundabout; Jerusalem shall dwell again by herself.

"7. And the Lord shall save the tents of Judea as at the beginning, that the boast of the house of David may not magnify itself and the pride of the inhabitants of Jerusalem against Judea.

"8. And it shall come to pass in that day that the Lord shall defend the inhabitants of Jerusalem, and the weak ones among them in that day shall be as David."

By comparison it will be found that the above text in verses 2 and 3 differ materially from the following as reproduced from the revised version.

"Behold I will make Jerusalem a cup of reeling unto all the peoples round about, and upon Judah also shall it be in the siege against Jerusalem; and it shall come to pass in that day that I will make Jerusalem a burdensome stone for all the people; all that burden themselves with it shall be sore wounded; and all the nations of the earth shall be gathered together against it."

Prof. Hechler said it was to be hoped that this most valuable papyrus of the Bible, probably the oldest now known to exist, would soon be published in fac-simile for the strict examination of biblical scholars. He also said that it was the duty of the British government to institute an organized and scientific search for papyri in Egypt. There were, he thought, great treasures for the modern scholar hidden away in this old cradle of civilization and religion.

#### PATRICK SANSFIELD GILMORE.

PATRICK SANSFIELD GILMORE, the well known bandmaster, died of heart disease, in St. Louis, Missouri, on Saturday evening last. Of his popularity and celebrity as a musician in this country little need be said. In every hamlet, town and city in the United States his name became familiar, and in Salt Lake his friends and admirers were numerous.

Mr. Gilmore was born in the suburbs of Dublin, Ireland, on Christmas day, 1829. While he was an infant his family moved to Galway, in the west of Ireland. At an early age he was placed in a mercantile house in Athlone, but his tastes inclined entirely to music. He joined the Athlone band, and soon acquired local fame as a musician. His employer in the mercantile business released him from his indentures.

At the age of eighteen he left Ireland and came to America. Immediately on his arrival in Boston he became a bandmaster, and before many years had a reputation as a leader all through Massachusetts. He organized Gilmore's band in 1858, in Boston. With this band he attended the famous Charleston Democratic convention of 1860. Ben Butler was a delegate from Massachusetts at this convention. It was one of the stormiest in the political history of the United States. At one period of its sessions, a riot was imminent. The hot-blooded Southerners called for a battle air, and named the "Marseillaise," but Gilmore struck up