

the committee. This presentation of the case exonerates him from the accusation of wilfulness made in the first report, and shows that he was among the most careful of the party and therefore not the one on whom to cast the burden of blame. We are glad to record this correction of the former statement, as it relieves a reputable citizen from a burden improperly cast upon him.

At the same time we feel that our criticism on allowing such implements for salutes to be fired close to where people are assembled was timely and should be heeded. Not only the anvil business, but cannons, guns, bombs, firecrackers, etc., should be excluded from crowds as a part of a celebration program. There is plenty of room for the booming and burning of powder at a respectful distance from where people congregate, virtually to remove all danger of accident from such a source except to those who voluntarily engage in the firing, and who know the risks they take; and we think it the duty of every peace officer in the State to do his best in the enforcement of regulations that will protect the people from this danger. This can be accomplished readily by designating places where the public can assemble free from the proximity of explosives; then if they go where the danger is, they cannot blame municipal or other officers for not taking due precautions to guard the public well.

THE BRIGHAM YOUNG COLLEGE.

Professor Orson F. Whitney's article on the Brigham Young College at Logan, which appeared in the American University Magazine for June, has been issued in pamphlet form, and today a copy was received by the NEWS. The article is chiefly historical in its character, giving the record of the college from 1877 to date. Being written by such a gifted litterateur as Professor Whitney, it was to be expected that the article should possess a peculiar interest that does not usually attend the reading of historical sketches of educational institutions, and in this respect there has been no disappointment. The paper is a beautiful word-description of the Brigham Young College and its work and aims, which it is a genuine pleasure to peruse. It is also profusely illustrated by engravings of the buildings and by portraits of those who have been and are taking a leading part in the conduct of the institution.

The Brigham Young College at Logan is one of the most deserving of educational institutions in the State, for the character of its studies and the aim and labors of those who control its destinies. It is thoroughly in touch with the desires of the people from whom it draws its support, and to these the instruction it imparts is invaluable, not only in the mental discipline and physical training which it inculcates, but in the

moral and spiritual culture which it imparts to its students. Its teachings are those of the Gospel of Christ, combining all its training for the intellectual, physical, moral and spiritual progress of those associated with it; and because of this we are gratified in expressing our hearty approval of the sentiments in the closing paragraph of Elder Whitney's article:

The prospects of the college were never brighter. It is steadily growing in favor among the people, and the attendance, which is from all parts of Utah and the neighboring states and territories, is constantly increasing. With the prospect of additional endowments, and the hearty support of its many friends, among whom are some of the wealthiest and most influential citizens of the State, there appears to be no reason why the Brigham Young College should not attain to a position of honor among the higher educational institutions of the country.

SUSTAINING THE MISSIONARIES.

We have received a copy of the Carbondale, Pa., Leader, which has mention of Elders of the Church of Jesus Christ of Latter-day Saints preaching in that locality. The Leader gives a statement concerning the Church and its history which is generally correct, there being a few inaccuracies such as might be expected in a reporter not having an acquaintance with the subject, and perhaps in too much of a hurry to grasp the full import of the statements made by the Elders whom he interviewed.

In the article referred to, the Leader manifests a disposition to be fair, which is more than can be said of the denominational preachers in that city, since they held a "union meeting" denouncing the Mormons and instituting a crusade against them, doubtless from an intuition that by the teaching of the principles of the Gospel the aforesaid preachers began to feel that their craft was in danger, and therefore were unwilling to let the people hear and decide for themselves. We anticipate, however, that the honest in heart in Carbondale and vicinity also have sufficient independence of thought to investigate the truth of the message delivered to them by the Elders.

There is one remark in the Leader which has been frequently made use of with respect to Mormon missionaries. It is that "they are independent and are paying their own expense, and do not even take up a collection at their meetings." This statement is true; the Elders are not among those who "preach for money and divine for hire," hence they make no call upon the people in that regard. There is a work of pure love and sacrifice for the truth, in leaving their homes and families, and traveling and preaching without monetary consideration, to bear the Gospel tidings to the world as did the disciples of Christ in ancient times. They also are His disciples, following rigidly the rules that He laid down.

While the statement of fact quoted is quite proper, there is a duty in connection therewith which the missionaries owe to the people among whom they travel. They are ambassadors of the Lord, under the same rules as in ancient times. The rule is that while they require no money for their preaching, it still is a duty of the people who receive them to supply their immediate necessities of life. The Lord declared that those who received His disciples in ancient times would feed and clothe and entertain them in their missionary work. The same obligation is incumbent upon the people today. If they do not do the same with the Lord's disciples as He said those who received them would do, then to that extent they come under the condemnation of those who reject messengers from the Lord. And while the missionaries do not take up collections or require the people to furnish means, yet to convey to the people the idea that they are not under obligation to supply their needs would be a mistake. The Lord has opened many avenues through which to bless His children, and no missionary should close up the one which holds forth the promise that if the people receive and provide for His servants who are preaching the Gospel, blessings will necessarily follow. For the benefit and salvation of those among whom they travel and labor, the Elders should not forget the principles set forth in the twenty-fifth chapter of Matthew, in which it is shown that in the time of reward He will bless those who ministered to His servants in their temporal needs and condemn those who refused to do so as performing an act equivalent to refusing Him in person.

The Elders are sent forth to preach the Gospel. This includes more than merely preaching the doctrines. They are to "prove the world," and in that connection the Lord says "the laborer is worthy of his hire." Then He goes on to say:

Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money.

And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward.

And he that doeth not these things is not my disciple; by this you may know my disciples.

When the people refuse to give this support, then the Elder must provide it himself or get it from some other source; and in consequence of the failure of the people to furnish it, the Lord pronounced a woe upon them in the way of plagues, disasters and judgments. It is the duty of the Elders to let the people understand how they can be saved from these woes and enjoy the blessings of the Lord which follow upon His promise. People who reject the Gospel must fear their own responsibility, but those who would receive it, or who would even receive the Elders and provide for their needs, ought not to be left in the dark as to their privileges and duties in the premises. The delicacy of the missionaries' feelings should not be carried to the extent of allowing an impression to go forth only in part when, by a few words of explanation as