

matter to all Bible students, we are told the testimony of Jesus is the spirit of prophecy, Rev. 19: 10. We ask, what is the testimony of Jesus? All must admit, that the follower of Christ, a true Christian in very deed, and not merely a Church member, has that testimony; and if occasion requires he or she can prophesy. Respectfully.

H. P. DOTSON.

KANAB STAKE CONFERENCE.

The Kanab Stake quarterly conference was held in Orderville on the 6th and 7th of June, 1896, Edwin D. Wooley and Thomas Chamberlin of the Kanab stake presiding. A majority of the High Council and Bishops from all the wards were present, also a good attendance of the Saints. The remarks of the brethren were good and timely. References were made to the exceeding dry season, attended with much wind, in consequence of which considerable grain had been destroyed in this southern country; but it is hoped that the people here will be united and live so as to be able to receive the blessings of our Heavenly Father in sending the rains to water the earth, that the vegetation may grow for the benefit of both man and beast. The General and Stake authorities were presented and unanimously sustained. The Spirit of the Lord was with us during our conference and we had a time of praise and rejoicing together in listening to the good instructions.

A little baby boy of Edward and Eliza Pugh died Sunday evening. It took sick Friday evening soon after arriving here from Kanab to attend conference. All feel to sympathize with them, in their hour of trial.

F. L. PORTER,
State Clerk.

SOME PLAIN TRUTHS.

Should a stranger in Utah listen to some of those who speak of its first settlement and believe all he heard, he would think the Pioneers found a veritable paradise; a land of green and waving meadows, a land of milk and honey, a soil so rich it needed but a touch to produce most beautiful harvests. And when vice-President Colfax years later beheld the wondrous transformation—a desert become a garden—he said with a sneer, "it was just a little water! a little water had done it all!" Neither he nor others today of similar small caliber could appreciate the toil, hardships, starvation, discouragements and deadly peril endured and conquered by the heroic settlers. Such cannot understand what it is to live months at a time on bran mush, green weeds and roots, with not an ounce of meat or groceries of any kind. Yet this was the experience of multitudes.

Travelers passing to California said Utah was good for nothing but to obviate a big hole in the ground; it was a country utterly worthless; and the Mormons were the biggest fools in the world for staying in such a place. I heard such expressions many times. For years it required constant persuasion of the Church leaders to keep the Saints in Utah, yet many went to California to seek a better home. In a discourse of President Young delivered in Ogden February 17th, 1856—nearly nine years

after the advent of the Pioneers—he said:

"I saw (in Nauvoo) that this people would have to flee into the mountains and into a climate and country that the Gentiles would not desire. If we are not in such a place I do not know where it will be found,—a place more undesirable than this. Do the Saints delight in this locality? No, it is repugnant to their feelings."

And it was repugnant—deeply so,—but the majority remained here, because they knew the welfare of Mormonism required it. And this was one of the keys to explain the marvelous endurance and persistence displayed in the settlement of a dreary desert hundreds of miles from any outside aid and surrounded by hordes of most cruel savages.

When I entered Utah in July, 1850, the landscape was as desolate as are today the deserts of Wyoming and Nevada. Not a bit of green to cheer the eye except a thin fringe of willows along the streams, aside from the limited acreage under cultivation. The bench between the mouth of Parley's Canyon and the city was covered—not with grass, but with a dense growth of dwarf sunflowers, among which passed Indian women beating with paddles the ripe seeds into baskets for winter food.

Our party of gold hunters encamped awhile on the Jordan to rest the cattle and obtain supplies, and here for the first time I realized the comparatively small value of money. When we bargained for butter, vegetables, milk or other supplies and offered gold in payment, people said pleadingly, "Couldn't you let me have some sugar instead of money?—or a little tea or coffee?—some bacon or dried fruit? We haven't had any for such a long time—it would be so much better than money!" Such words were common; the people had gold but they could not eat it, and they hungered for something besides bread and milk.

After a few days our party went on to California—all but myself who remained behind to study Mormonism—a subject entirely new to me. And what I now saw was to me very strange. I saw no lawyers, but instead, people, both Mormons and Gentiles, settling disputes before a Bishop's court or a High Council—amicably, too. When people were sick doctors were not sent for, but the Elders came and through faith the sick were healed, far oftener than is the case today. And what was very strange dances and business meetings were opened and closed with prayer; and while the dancers rested from time to time at a ball, Elders spoke, filled by the inspiration of the Holy Spirit. Some prophesied, some spoke or sang in tongues, and others gave the interpretation. Many times a dancing party witnessed as powerful a manifestation of the Holy Spirit as a Sunday meeting, and a spirit presided just as heavenly. This was all marvelous to me, who had always supposed such things pertained only to a strictly religious meeting. I did not then know that with God and His servants all things are spiritual; and that the Gos; el applies to and should regulate not only our religious duties of a Sunday, but every act and avocation in life. Seeing a whole community imbued with such a spirit, I could partially understand how they could face with such unflinching courage difficulties calculated to appall the stoutest heart.

I lived many years in Utah before I saw a note of hand given, or a receipt for money paid. To ask for either would have been taken as an insult to one's honesty of character. When a man agreed to pay a debt he expected to pay it, and when he did pay his debt he wanted no receipt. "No business in that," says he; very likely, but there was honesty on each side,—much more reliable than a bond or note of hand.

I often rode over the country now known as Bountiful, and would not have given ten cents an acre for it; nor would any one else, because there was no water for it. Four or five families claimed what little water there was and had not enough, and without water nothing would grow. Can anyone realize this when looking today over the thousands of acres of fields, orchards and waving meadows in Davis county? Yet it is all true, not only in Davis county, but from one end of Utah to the other. Small streams have increased in volume, the rainfall has greatly increased, and many running springs have broken out where water never ran before. For instance, in 1857 the writer traveling in southern Utah in company with Apostles George A. Smith, Amasa Lyman and others, and stopped for lunch at noon at a small spring which ran about thirty feet and all disappeared in the sand. To get a drink we had to dip up a spoonful at a time until a cup was filled. In 1881 I passed the same place again and was astonished to see five families living there, with orchards, gardens and a small field, all watered from the spring formerly so diminutive. Many other examples may be given if necessary.

As a key to this I here insert a prophecy made by President Heber C. Kimball in Parowan, May 11th 1851, at the meeting when the name "Parowan" was substituted for "Louisa"—its first name. He said: "As the numbers and necessities of the Saints in these mountain valleys shall increase, so shall the waters increase. Write it down if you will, for it is true." I wrote it down at the time and have seen it literally fulfilled.

JAMES H. MARTINEAU.

THE NORTH POLE

Some think the earth hollow and that at the northern end of earth there is a great hole. They fancy that the earth is inhabited inside with a race of people, said by some to be what is called the ten tribes, as the statement is made that they journeyed to the north for many days and it seems impossible to many to account for them on the land that they now live on.

We have some proof that all who went on that march were of the blood of Israel. It is hardly probable that they had any of the Gentile element along with them. Against the Gentile people the children of the blood have always had to defend themselves, ever since the Israelites became a people. If they had no Gentiles with them when they went north, it is not likely that they have had any war in the land they occupy, and if this be so it is more than likely that they are a numerous people. If they are inside the earth, I think that their cry for a long time has been: give us room that we may dwell. I cannot believe that they are in any such a locality. There is no disputing the fact that there was such a migration, and since they were a people born on this planet, it is not likely