

he said, "Repent and be baptized every one of you, for the remission of sins." When Saul was converted by the personal appearance of the Savior to him this did not release him from the obligation to observe the rite of baptism. Ananias said "Why tarriest thou? Arise and be baptized and wash away thy sins." When the jailer believed the Gospel, we are told that he and his household were straightway,—i.e. without any delay—baptized. Philip baptized the Eunuch after he believed. Even after the Holy Ghost had fallen upon Cornelius and those assembled with him they were baptized by Peter's command. There are many other instances that could be adduced proving that baptism was considered essential by Christ and His apostles. Are we wiser or better than they? Do we more correctly understand what Christ's teachings were in this respect than did those who had been dilly with Him for years? I have heard the assertion made that devout people in this age understand the genius of Christianity better than ever the early apostles did. But surely no sane person would pretend that we do or can know better than they what were the teachings and the practice of the Savior upon these and other important doctrines.

It is said that the essence of Christianity is love for and loyalty to Christ. True; but the test of that love and loyalty is obedience. The essence of marriage is love for and loyalty to each other. No outward ceremony can constitute a true marriage when these elements are wanting. But, would those professedly Christian people who deny the necessity of baptism or other ordinances of the Gospel of Christ, presume to assert that no ceremony is necessary to constitute a true and lawful marriage? Yet they may do so in the latter case with as much consistency as in the former. The only difference being, from the orthodox standpoint, that the statutory laws regulating marriage are of human origin while those relating to adoption into Christ's society are Divine. If any choose to deny that Christ prescribed any ordinances as essential, they must ignore the plain teachings of the New Testament, and they are not half so consistent as those who deny orthodox Christianity altogether. Persons may yield an external obedience to the ordinance of baptism and yet be destitute of the spirit of Christ, just as parties may go through the ceremony of marriage and yet be aliens to each other in spirit. But whoever has the spirit of Christ will manifest it by glad and loving obedience to all His requirements, not deeming His slightest wish or request unimportant. Just as husband and wife who are really such delight to do each other's will. Love does not ask how little it may do for the beloved object, but eagerly anticipates every desire. So those who love Jesus Christ will not ask how much of His example and precepts they may safely ignore, but will feel that obedience to every one of His requirements is not merely obligatory but a joyful, blessed privilege. 8.

GLASGOW, July 2.—This morning 3,500 additional Clyde iron men struck against the proposed reduction of wages.

#### ON THE D. & R. G.

The country which the Colorado Midland traverses between Grand Junction and Denver is very interesting, and much of the scenery along the route exceedingly grand. The highest point attained—at Hagerman tunnel—is 11,528 feet above sea level. A new tunnel is being constructed some 400 feet lower and 9400 feet in length which, when completed, will shorten the time the journey now occupies about one hour. The road in descending towards Leadville from the Hagerman tunnel winds about a good deal, and it is said seven mule-shoe laps are visible from one point, but it happened to be too dark when we were in that locality to see it to advantage. On reaching Leadville, during the night of the 18th inst., a tedious wait of several hours occurred, owing to a freight train which preceded us having been wrecked at a point about seventeen miles from Leadville by the breaking of a car wheel, resulting in the piling up of seven cars loaded with ore one upon another. The engineer and fireman escaped injury by jumping. The people on the passenger train appeared too thankful over the reflection that they were not in the wreck to indulge in any complaint at the delay, so it was endured with patience.

Soon after daylight on the morning of the 19th, while passing Buena Vista, a lovely valley with a pretty village nestling in the bottom of it, which, as the name implies, presents a most charming view from the hill above where the train halted, our party was joined by Dr. H. J. Allen, a wealthy and influential citizen of Buena Vista, who was one of the pioneers of this region and who, as I soon learned from conversing with him, knew somewhat of Utah and its people as well, and had something else than denunciations to accord to them.

Soon after graduating from a medical college in 1857 he joined the United States army as surgeon and started for Utah to quell the "Mormon rebellion." Having hailed from the place where President Brigham Young lived before "Mormonism" found him—Port Byron, Cayuga Co., New York, and being already acquainted with him by repute from having heard his parents and others talk of him, he called upon the President soon after entering the valley and was urged by him to make Utah his home. There was also a relationship by marriage existing between them, the doctor's wife then living being a daughter of Benjamin Angell and cousin to Sister Mary Ann Angell Young, which probably added to the interest they mutually felt in each other. The doctor, however, failed to take President Young's advice, but, having soon after his arrival in Utah been returned to Fort Laramie with a detachment of troops sent to guard the mail line, he was there mustered out at his own request to engage in prospecting in the Pike's Peak region, the excitement over gold discoveries there being then at fever heat. He was successful in this and in the practice of medicine in the mining camps, and accumulated \$100,000 before the war broke out. He then joined a Colorado regiment and marched against General Albert Syd-

ney Johnston, under whom he had formerly served in the expedition to Utah, and who was at that time in command of a large body of Texas rangers making their way northward through New Mexico. The Colorado regiment numbering only 1200 was successful in capturing the advance guard of Johnston's army, consisting of 9000 men, in the Apache Pass, and in stripping them of their arms, ammunition, horses and supply wagons and turning the men back, afoot, with one day's rations, to make their way to the main body of Johnston's forces. This had the effect of changing the Confederate plans, and, as the doctor claims, of saving the union. The doctor served through the war, was in upwards of twenty engagements received three bullet wounds, from the effects of one of which he still walks with the aid of a crutch, and had his skull fractured by a piece of shell. Though thus battered up he has been very successful since, both in his profession and as an inventor and business man. For some years after the war he returned to his old home at Port Byron and since again settling in Colorado has also kept posted by occasional visits to that place as to its growth, etc.

He says the memory of Brigham Young is still cherished by its inhabitants, who dwell there when he did, among whom is a Mr. Hodges, now about ninety years of age, in whose saddle and harness shop Brigham Young worked and became a pretty thorough hand at the business when a young man. He is said to have been at that time quite ingenious, and as an evidence the story is often told of how he established an industry in quite an original manner. The wages paid good workmen in that region and time did not average more than fifty cents per day, and work was not very plentiful even at that rate. To keep himself employed he obtained the use of an old potash kettle, fastened it upon the top of a vertical shaft of an old abandoned side-wheel mill on the Owasco creek, which connects Owasco lake with the Seneca river. He found a cannon ball on the old battlefield of Godus bay where it had lodged on a farm when fired by the Britishers during the war of 1812. He placed this and a boulder in the big iron kettle and by the friction produced by them as the kettle revolved upon the shaft was able to grind in oil a native red pigment composed of iron, kaolin and bitumen, and make a very durable paint, by use of which and by working for considerable less than painters usually charged, he soon developed quite an industry and was able to earn about seventy-five cents per day. He contrived to produce two different colors, one by burning the clay before grinding it and the other by using it raw. He also occasionally mixed the clay with water instead of oil and painted with that for half price. Such a mixture is known to this day in Port Byron as "Brigham Young's red whitewash."

Two at least of the houses he thus painted, one of which was built and owned by himself, are still standing, and the latter is pointed out as a curiosity. The old potash kettle is still preserved also, together with the memory of its former use, and the mill