

Those who have never before been there are hereby advised (I have been over the ground several times) that if they think they are going to find things as they have been accustomed to finding them in other prospecting grounds in Utah, they will be woefully disillusioned, so to speak, before going very far. After leaving the roads, which must be done to engage in the regular business of looking for minerals, the country is mainly sandy, porous and very yielding; it contains no vegetation to speak of but a little stunted, tuffy brush which grows abundantly, and this, together with the softness of the soil, makes getting a load through a severe experience for man and beast alike. It is the perfection of desolation; water is found in small quantities and at great distances apart, and this is the principal drawback; in summer the weather is 25 per cent hotter and in winter the same proportion colder than in civilization, and the only game I ever discovered there was the festive and frolicsome lizard, which grows to considerable proportions. It is the last place in the world to go to for either health or recreation; it is a splendid place (I should judge) to take to to escape a pursuing sheriff, and have every reason to believe it will ere long show up splendidly as one of nature's long-locked treasure houses. It ought to be good for something, surely, and stray specimens which have drifted in from there at various times go to show that the goodness will be entirely geological when discovered. One of these specimens glittered with free gold and might have made an appropriate setting for the tiara of an East Indian nabob; it was worth perhaps at the rate of \$100,000 a ton, and might have gone much higher, but that is high enough. If I had a ton of it I would be perfectly willing to give all over the amount named that could be got out of it to some charitable institution—but this is a digression, a very wide one perhaps.

ESSAY CAIGH.

GLAD TO HEAR THEM.

GUNTOWN, Lee County, Miss.,
April 20, 1896.

We thought perhaps it might be of interest to some of the readers of your valuable paper to learn some of our experience as Elders in the missionary field. At our last conference, held October 19 and 20, 1895, there were some new features introduced, one being that the president of the conference would visit each pair of Elders in their respective counties twice a year and hold a series of meetings with them. On learning that our president, Elder Albert Matheson, would visit us on March 26th, we secured a large church house (belonging to the Missionary Baptists) and gave out appointments for four meetings. On hearing that a "big Mormon" preacher was coming, the people of this as well as surrounding neighborhoods came flocking out to hear us; some came from a distance of eight to ten miles.

After we had held our four meetings, where the first principles of the Gospel were thoroughly discussed, the people were desirous of hearing us further, so we left appointments for three more meetings. Meantime we were invited to hold a series of meetings in

an adjoining neighborhood, which invitation we gladly accepted. When we arrived at the appointed place of meeting we were met by a Christian (or Campbellite) preacher, who requested us to begin preaching on the subject of the Holy Ghost (as he said we were almost agreed on the first three principles). Not desiring to build our house on a Campbellite foundation, however, we began by taking up the principle of faith.

Three meetings were held where the first three principles were discussed; then we announced that the subject of the Holy Ghost would be taken up on the following evening. Our opponent arose and, with sparkling eyes, exclaimed: "Inasmuch as these men have failed to tell us what Mormonism is, I will do it, at the close of their meeting tomorrow night."

The news went far and wide that Parson Simmins was going to "do the Mormons up," etc. This seemed to excite the people very much, and when the hour arrived to commence our services the house was filled to its utmost capacity. This was very gratifying to us, as there is nothing that pleases the Elders more than to see a full house. Elders Matheson very beautifully explained the principle named and we closed our meeting. The parson then took the stand, and began by saying that none but the Apostles were able to give the Holy Ghost by the laying on of hands; then he spoke very sneeringly of Joseph Smith and the coming forth of the Book of Mormon, trying to show the people that such things should not be expected in these days. He finally wound up by asking for a sign, telling us that if we had the power to strike him blind, to do so, etc. Elder Matheson replied to what had been said and showed the inconsistency of the parson's argument, and that of asking for signs; also cited him to Matt. xii, 39.

As is generally the case we found that we had gained friends while the other party had made enemies. Some of the people are thoroughly convinced that we have the truth. These meetings have resulted in much good and we have reason to believe there will be a branch of the Church established here in the near future. The people of this vicinity have nothing but words of praise for the Mormon Elders, and love to have us visit them often.

We held another meeting here last night and had a large attendance. The people are always glad to have us preach to them and we have friends on all sides. We are thankful to our Heavenly Father that we have the privilege of coming forth to bear His Gospel to people that are in darkness.

We are enjoying the best of health also the spirit of the Lord in our labors.

W. W. BECKSTEAD,

AARON CALL.

North Alabama Conference.

IT HURTS THE STATE.

SALT LAKE CITY,

April 24, 1896.

Aesop wrote a fable. A little lamb one day wandered from the rest of the flock and while lost on the prairie, stopped at a running brook to get a drink. Further up the stream appeared a wolf who also was in the act of

quenching his thirst. On beholding the lamb he thus addressed it: "How dare you rile the water which I am about to drink?" The poor, frightened lamb made answer, "How is it possible for me to rile the water for you when the current runs from you to me?" "No matter," said the wolf, "you would make it muddy for me if you could." "Not so," replied the lamb, "I would not do anything to injure any one." "O, yes you would," the wolf added, "last year you called me hard names." "That I could not have done," said the lamb, "for last year I was not yet alive." "Well, then," said the wolf, "it must have been your father, and I will get even with the family some way." So he sprang upon the lamb and ate him up. Some men, like the wolf, seem determined to tear in pieces somebody or something. Frequently this desire is more evident toward those who are their superiors.

The Mormon leaders have been asked many times to avow their sentiments on their non-union of church and state. They have done so, and in a manly way have declared that they do not dictate to the Church members what their political faith shall be, and do not in any degree desire the union of church and state. Yet there are those who by their constant efforts show a determination to stir up strife and predict a revival of old time party prejudices and hatred. The efforts of the Mormons generally have been in the direction of peace, and in these efforts they have been ably seconded by the intelligent men of other churches, and of both political parties; and I say that today the happy conditions of Statehood and our political emancipation is due to the efforts of these good and true men.

In a recent letter in one of our city papers, a writer stated his fears of a return to former political condition and party lines of the past. Did he express this conviction because he wished it to be so? Was the wish father to the thought? It certainly appeared so. Such dictators as he would like very much to dictate to the Mormons just how they shall proclaim their political faith, and just how often they shall make the avowal, "We want you to be perfectly free," they say; and their conduct adds—"but we would like to have the say as to how far that freedom shall extend."

Not long ago a leading Mormon went to the polls and cast his ballot, without addressing any remarks to persons around the polls. He walked back to his carriage and was driven to his office. Yet the very next day a Mormon paper came out with remarks of censure, stating that the gentleman had gone to the polls and had flauntingly cast his ballot for a certain ticket thus giving the people to understand that they were to go and do likewise. The fact, that he made no sign that would show to any person for what party he had voted, did not exempt him from the censure and felt finding of those who seemingly wish to stir up strife and animosity.

The question naturally arises, as to how these hypercritical gentlemen desire the Mormon people to express themselves? Shall they be permitted to do as they have done, declare their political faith, divide on national party lines, and go to the polls and vote as