

ELDERS ABROAD.

The complaint has been frequently made that Elders returning from missions, and newly arrived immigrants from the Old World, fail to correspond with friends in the old countries. This is no doubt well grounded. But there are two sides to this question, and the other side has been presented in these columns by correspondents. They claim that they write and get no replies, and in answer to the Elders in England who charge this neglect, they retort that these Elders usually omit to send their communications with a sufficient address.

Doubtless there is occasion for complaint on both sides. Many people who settle in Utah, or return from visits abroad, become so engrossed with their own affairs here, that they fail to communicate with distant friends, and to send abroad information that would do good to those who receive it and to the work which we all desire to see protected. And there is some neglect too, on the part of the people abroad, in responding to favors received from Utah. Also Elders writing here head their letters London, Glasgow, Belfast or some other town, and omit to give their full address. There is room for improvement in all these cases.

We are frequently overwhelmed with letters asking for the post office address of Elders abroad, particularly in England. We wish to say that we do not and cannot keep track of their travels. But letters addressed to any Elder in the British mission, if sent to the *Millennial Star* office, 42 Islington, Liverpool, will be duly forwarded. But if missionaries, or people on a foreign tour, would send to friends here their proper addresses, it would save a great deal of trouble and much needless annoyance.

DEATH'S WORK AMONG THE GREAT.

THE phenomenal mortality among those who have figured prominently in the history of this country, can scarcely have escaped the attention of the thoughtful observer of current events. If it be true that "death loves a shining mark," the grim monster has had a revel in high ranks during the past few weeks. Without carefully investigating the record, we venture the opinion that in this particular the first few weeks of 1891 out-rivals the history of the infancy of any preceding year since the establishment of the nation. Is not this a sign of the times?

In the passing away of the great and good—defenders of truth and liberty—the nation has sound reason for regret,

but not from mere sympathy for the families of those who are snatched away to the sphere beyond. Those who stand head and shoulders above the masses, intellectually and morally, are none too many. We do not mean the matter of intellectuality as it stands alone, but in combination with moral adherence to truth. Those in whom the combination exists and who have the force of character sufficient to make their presence felt in the midst of the people constitute the lights of a nation. When they pass to the great beyond, their illuminating power, being transposed, is removed from view. When an unusual number of them are taken off, the loss must be more or less strongly felt unless new lights arise to fill their places.

The infinite God makes use of men, according to their capacities and dispositions, as His executives to hold humanity at large in some degree of balance. This is done without impairing the free agency of the individual who reaches after truth and right and the distribution of their benefits. His efforts being in unison with the Divine will, these endeavors toward the good and true are seconded by the inspiration of the Spirit of truth.

Some are raised up and used, perhaps unknown to themselves, to work in line with the divine purpose. Some of this class have, however, had and expressed a deep-seated impression that they were men of "destiny." Others—the prophets—are expressly and personally called of God to perform special work in the development of humanity. They are the chief instruments of divinity, because God speaks directly through them to the people. Hence their relations with the Omnipotent source of truth are closer than those possessed by any other class. But when truth is exhibited and its potency exemplified, it is the same power operating wherever openings and suitable instruments are found.

There are different views of goodness. With some people to be good is simply to be harmless. Such virtue, however excellent as far as it goes, is but nominal or negative goodness. In its full sense, goodness must be productive. It must sow of its kind and the labor result in a harvest. Goodness apart from action which leads to productivity, is of no reformatory force, being latent within its possessor, except so far as relates to the fruits of personal example. That example should, however, extend to the domain of activity that the results may be broad and deep. It is men of action only who are the effective instruments in the Divine hand, and it is that class whose loss is felt when they are

snatched away from the ranks of humanity.

It shows an excellent trait in a nation to exhibit marks of respect to the memory of its leading spirits who have done good service to the people, when they depart to the other life. On the other hand it is unutterably disgusting to witness exhibitions of a similar character toward those whose only title to the consideration of humanity has been the amassing of inordinate wealth and using it for selfish gratification. The evil of the concentration of the wealth of the nation in a few hands is bad enough, but the adulation which is often given to the hoarders, on the simple basis of their accumulations, is still worse, as it stops not an inch short of popular worship of the golden calf.

If, however, the respect shown is because its object has used his abilities to obtain the means of doing good to others, and has conferred on his fellow creatures the benefits it was in his power to bestow, it is well enough. Unless concentrated wealth is thus used there is no merit attaching to its possessor, as money cannot by any means be intrinsically transformed into a substitute either for intelligence or morality. In the hands of these two conditions, however, it can be made a potent factor for ameliorating the condition of the more miserable section of humanity.

The year is yet in its swaddling clothes, but has already presented some striking phases, among which may be noted the departure from the scenes of human action of an unusually large number of leading spirits of our nation. What the balance of it will bring forth will soon be unfolded.

IF NOT WHY NOT?

THE paper which has been insisting on and plotting for the disfranchisement of monogamous "Mormon" citizens because they do not, in its view, regard the anti-polygamy laws as essential to morality, this morning speaks of the act for the demonitization of silver as "an infamous law," and say, "a suffering people cry out to have that wrong undone." It also speaks of the law as "the original steal."

Now will not the same logic by which the conclusion is reached that citizens are disloyal and ought to be disfranchised who do not view one act of Congress as essential to morality, prove with equal reason that those writers ought to be disfranchised who denounce another act of Congress as an infamous law? If not, why not?

It is generally conceded that all any law requires of the citizen is obedience. If he conforms to the law he is entitled