

along in the dark to a car in another part of the train were a lady in a very delicate condition, and the parents of the little boy who died a few hours later. The dying child had to be taken out into the night air with the others and carried into the other car.

### SEVIER STAKE.

We have recently had a very pleasant visit from Apostle Francis M. Lyman. In addition to cheering and instructing the assembled throng of people at Monroe, where the Stake Quarterly Conference was held, he visited nine of our settlements, going as far east as Thurber, in Piute County. While at Loa, May 30th, the venerable and active Bishop, Elias Hicks Blackburn, was promoted to the office of Patriarch. An active person in this calling was much needed; as our other two patriarchs, Tarito, Lewis and William Morrison, through declining health have been incapable of performing active labor among the Saints for several years. Patriarch Blackburn lives in the hearts of the people as few persons do. In the exercise of the gift of healing with which he is greatly endowed, particularly in the dreaded disease of cancer, many a person who might have been in the tomb years ago lives to praise and thank God for His blessings to them in answer to the prayers of Brother Blackburn.

A new bishopric, consisting of Willis E. Robinson as Bishop, Isaac W. Pierce as First Counselor and Thomas Blackburn as Second Counselor were unanimously sustained by the Saints of Loa ward, after which they were ordained, set apart and instructed at length in the duties and responsibilities of their callings. This feature of Apostle Lyman's labors was very much appreciated, as few officers that have been appointed to preside over the Saints have been so carefully and intelligently instructed in relation to their labors as the Loa Bishopric.

At Koosharem Peter E. Olsen was sustained as First Counselor to Bishop Charles Jensen and John Christensen as Second Counselor. They were ordained and set apart for their labors.

Joseph H. Thurber, residing at Greenwich, was ordained an High Priest and set apart as a missionary to the Indians resident in this Stake.

We always appreciate a visit from our Apostles. In this late one from our sympathetic and very practical friend and co-laborer, we have received instructions which if put into practice will result in blessings, in time and eternity.

TOBOGGAN.

RICHFIELD, Sevier County, June 5, 1889.

### LETTER FROM SYRIA.

Since last writing to you we have changed our field of labor from Adana to Aintab, a city on the northern border-line of Syria, and

a place of some note as a seat of learning. Here the Protestants have a good college, a hospital and an orphanage. From Adana to Aintab we traveled about due east, a distance of about 150 miles, over a very interesting country. Traveling in this part is still quite dangerous, and few persons risk the trip alone. People are yet at times stripped and killed, and the animals of the caravan run off to Aleppo or other large cities for sale. The government have some stations at certain places, and in order to secure peace have erected a fort on Gaur Mount, a mountain noted as being for a long time the home of robbers. Dervish Pasha is said to have had the honor of conquering the brigands only a few years ago; therefore now, with a reasonable amount of precaution, people who travel in caravans of ten men and upward may do so with tolerable safety. A few minor offenses had been committed by roving brigands just previous to our journey, but we traveled quite unmolested, and felt very thankful to our Heavenly Father for His continued blessings.

We noticed many things of interest, a few of which I will briefly mention. One matter bound to command especial attention is that of so much fine country, richly provided with the elements necessary to sustain life, lying almost without inhabitants. The first three days out from Adana we traveled a distance of about 70 miles over the Chukur valley, the soil of which here is a fine loam, easy to cultivate, and yields a very good crop even with the poor tending which the natives give it. This eastern part of the valley is richly watered by several streams something like the Cottonwood creeks, flowing from the Wasatch mountains, Salt Lake County, and also a large centre stream called the Jihan coming from the Akhur mountains further back in the interior, which forms a big river when it reaches the ocean. This large valley could be irrigated with ease, and the suffering which the few inhabitants endure in dry seasons would be thus overcome. But not so; the Turk often spends most of his time in praying and smoking; and such minor considerations as how to live comfortably was never allowed to trouble him. The Christians are not a whit better. They complacently double up their legs in some corner and put the whole difficulty upon the Mussulmen, whom they say are tyrannizing them, etc. "As with the master so with the servant"—they are all indolent. When we stop at a village men will gather in and ask all manner of silly questions, and idle away day after day, but when questioned about their work and how they find time to sit around so, they will coolly tell one that they are out of work, that their fields are sown and dedicated to God, and that they can only wait for His blessings. We called their attention to the stones in the fields of those living in mountain districts, and to the lack of trees for wood and gardens for

fruit, many kinds of which grow luxuriantly anywhere here. To this they would answer "These men here don't understand such things."

This country shows signs of a once very highly cultivated state, but alas! the same as in other places here in the Orient, only a few lonely ruins and weather-worn stones placed as a monument to the dead remain to show the travelers of today that the country was formerly inhabited. In many districts acres of graveyards may be seen, and not a house to mark the place of the lost city.

On the Jihan are located the ancient Armenian capitals Missis and Sis. Here the Armenians made their last stand against the approaching Saracens, and here Levan, their last king, lost his throne. In this spot are also located a number of the Cherkas Mohammedans, refugees from Caucasasia. They are contemptuously called "Russin's gift to Turkey," because they are often desperate characters and always carry weapons. They are rather more keen than the Turks, and show signs of intelligence and activity. Like the Turks, they are strongly devoted to Islam. They stop on the road when prayer time comes, and if water for performing their ablutions cannot be found, they use dust and make their prayers by the roadside, with the face turned towards Mecca.

Along the mountain streams the vegetation is quite prolific; the myrtle, the oleander and many semi-tropical plants and flowers of various kinds flourish, all tending to make the trip very pleasant at this time of the year. Could the inhabitants but appreciate these things, it might be made to them a paradise on earth. But these arrangements of a wise Creator do not interest them. They only wondered at our stupidity in troubling ourselves with the different varieties and orders of the vegetable kingdom. They were further amazed that we could be such numbskulls as not to believe that Ali, the Prophet Mohammed's son-in-law, horse and all jumped from a cliff 3000 feet (the place being pointed out to us), and also that on a distant hill called "Hokeshije" a lot of demons who used to trouble the inhabitants were turned into stone. The stones, we were told, are still there and are highly revered. Numerous villagers go there to sacrifice and worship God for their deliverance.

The villagers are generally heavy set, and as the women did not cover their faces we saw some very pretty faces, round and plump, with chimney-looking head coverings, looking like a piece of stovepipe about eight inches high, covered with a heavy white cloth brought down around the neck to keep it in place, with a large round piece of metal, somewhat larger than an American silver dollar, gracefully fastened into the hair and hanging down just in front of the ear. If the lady is well-to-do she sports two, and they are supposed to be gold. Sometimes she is decorated with a kind of brooch on one side of the nose. Many of