

a scarce article on the tables of poor people. The cause of it is that cattle and sheep have been swept off by thousands, throughout this western region, by the severity of the weather.

An inevitable effect will be, in time, a commensurate rise in the prices of woolen fabrics and shoe leather, because of the diminution of the supply of raw material used in the manufacture of those productions.

THE FAULT NOT IN THE SYSTEM.

THE subject of either abolishing or reforming the system of trial by jury is being widely agitated by many leading men. The theme was lately discussed in the columns of the *New York Mail and Express*, which cited a case in illustration. Some time since, in a criminal case, Judge Horton of Chicago took the examination of talesmen for a jury into his own hands, deciding upon the question of their competency regardless of the attorneys in the case. The defendant being convicted in the trial which followed, his attorneys made a motion for a new trial on the ground that the Judge had exceeded his powers in interfering with the selection of the jury. This motion was denied, the court holding that the defendant was guilty and that the jury was entirely competent in every respect. In rendering his decision Judge Horton took occasion to say: "Are we not fast approaching, if we have not already reached, the point when the trial by jury is itself being placed upon trial at the bar of public opinion? If this be so, it is because of the abuse of trial by jury, and not because of any error in the principle upon which the trial by jury is predicated."

In the last sentence the Judge struck the keynote of the situation. It is not the principle of trial by jury that is at fault; it is the innovations upon it that cause the mischief. The jury system is in precisely the same position as the National Constitution. That sacred instrument defines the principles of free civil government as clearly as human power can give them expression in language. But when its requirements are ignored, to that extent it fails to perform—because not permitted to do so—its exalted function, which is to preserve and protect the rights of citizens and maintain their equality before the law. When the principles

of the jury system are set aside, for the attainment of any purpose, it is folly to ascribe the direful results inevitably following to the system itself. They are simply caused by inroads upon it. Consequently, no system, however perfect, is proof against a lack of honor and morality in the people, especially the governing classes.

In Utah there are virtually only a few shreds of a jury system remaining, its principles having been notoriously ignored. But this is no fault of the method; it has merely been almost wholly banished from local jurisprudence. At least that is the way we view it.

PRESIDENT WOODRUFF'S BIRTHDAY

Eighty-three years since the day of thy birth;

A long, long time for this era of earth;

Unflinching thy feet have run;
And the gems thou hast stored are of heavenly worth,

Dear aged and honored one.

Though foes of truth and righteousness assail thee,

Affection's truest, purest offering do
Zion's faithful sons extend;

And lovingly do Zion's daughters hail thee

As more than earthly prince or king—a
father and a friend.

May Israel's God renew thy health and strength,

And to thy days and years add light and length,

Till darkness and sin shall be done away.

Is the prayer of the pure in heart today.

March 1, 1890.

LULA.

SALT LAKE STAKE CONFERENCE.

The regular semi-annual conference of the Salt Lake Stake of Zion convened in the Tabernacle, in Salt Lake City, at ten o'clock a.m. on Sunday, March 2, 1890. There were present on the stand: President George Q. Cannon of the First Presidency of the Church; all the members of the Presidency of the Stake; representatives of the First Seven Presidents of Seventies, and members of the High Council.

President Angus M. Cannon presided.

The choir sang:

Redeemer of Israel,
Our only delight.

Prayer by Counselor Joseph E. Taylor.

The choir sang:

How pleasant 'tis to see
Kindred and friends agree.

President Angus M. Cannon said it gave him great pleasure to introduce to the congregation, at the opening of their conference, Elder F. F. Hintze, who had lately returned from a mission to the Holy Land.

ELDER F. F. HINTZE

commenced his remarks by saying that he had spent several years in

the missionary field, and part of the time had been passed in Turkey and Palestine. While on his Turkish mission it became his privilege to visit the city of Jerusalem; he had seen a great many things in the course of his experience which had proved of great benefit to him individually, and he hoped he might turn those experiences to profitable account.

Upon going to preach the Gospel to the people of Asia the missionaries found a very different condition of things from what existed in the missionary fields of America or even on the continent of Europe. He had had the privilege of preaching the Gospel in the northwestern States of America, in England and in Scandinavia; but when called upon to cross the Bosphorus and go into Asia he had to meet with an altogether different class of people. He was unacquainted with their language, and their customs were also entirely foreign to him. But he sought the Lord and asked Him for his blessing, and after a time learned the language sufficiently to be able to explain the true Gospel to the people in their own tongue. He spent something like three years among the Turks, and though the missionaries were not altogether successful in gaining converts, yet they had the satisfaction of obtaining considerable knowledge in regard to the natives, and how best to preach the Gospel unto them.

From personal observation he had learnt that whereas the people of America and the nations of Europe among whom the missionaries went were better prepared to receive their testimony—being more or less educated to understand the principles of the Gospel—when they carried the message of life and salvation to those nations which are not called Christian, a vast difference was presented. These were, in many respects, children to them, and when they became acquainted with the Elders and their ways, they looked up to them with confidence as teachers, almost as fathers. Among the Turks, Armenians, Greeks, Kurds, and Arabs, if a person spoke to them they paid particular attention to what he said, watched his every act, and seemed very grateful for anything that was done in their behalf. When the Gospel was preached to those nations permanently, it would be preached more for the purpose of reformation than for a testimony, though the latter might also be ultimately understood.

It was necessary to present the Gospel in those countries by example, and in this way produce an influence for good among the people. It would, of course, take time to bring this about. It would not be sufficient to go and tell them, "We are now presenting to you a Gospel that will either bring you salvation or damnation;" but, continued Elder Hintze, it will be necessary to present to them our better ways of living, our better institutions, our better knowledge, and thereby produce an influence whereby they will also be able to do better.