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J. HERBERT RICHARDS, Editor and Manager.

THE MISSIONARIES.

Those Elders of the Church who are called to the various nations to preach the Gospel, and who, inspired of the spirit of their mission, understand it they know of the responsibility which rests on them to proclaim the divine message wherever they have opportunity. The hardships and disagreeables they experience in being separated from families and friends and traveling among and dwelling in the hospitality of strangers are counted for naught as weighed against the duty of preaching the Gospel, which they offer without money and without price, in hope of earthly reward. Freely they have received, and freely they give, seeking only to convey the message of truth which the Divine Master has charged them with.

In this work it is sound the universal rule for the Elders to hold all the power and energy of their souls to the task. It is very rarely that there is a shirking from duty, however unpleasant the circumstances connected therewith may be. In this respect the missionaries have usually followed the divine injunction to "bear not three that carries the body;" and unflinchingly they have proclaimed the truth, sometimes at the expense of their lives. They have exercised diligently and spared no effort to spread the Gospel news and bear witness of their heavenly calling and mission.

While there are many people who treat the Elders with great consideration and kindness, and whose courtesy the latter is assured from the throne of grace, yet the reception which has been accorded by others to the missionaries is such as to enable the latter to realize that their position is identical with that of the Apostles whom the Savior called in ancient times and to whom He said: "Behold, I send you forth as sheep in the midst of wolves." In this situation it is the duty of missionaries to give careful attention to the divine command which was given the servants of the Lord on the occasion referred to as a law for their general guidance: "Be ye therefore wise as serpents and harmless as doves."

It sometimes happens in certain localities where the missionaries go to hold meetings and preach to a few friends either in or out of the Church, that prejudiced and wicked persons who do not possess sufficient regard for law and the rights of other people continue to disturb and break up meetings, and therefore, and sometimes oftenest, other larger sets of a serious nature. Ordinarily the Elders pay little heed to threats made against them, as they are aware that they are committing no wrong in preaching the Gospel, but are discharging a solemn duty, and are legally and rightfully entitled to protection therein. Their message, too, is of that peaceful nature that which is believed in there without any doubt even from those opposed to them in their views. But among people so blinded by bigotry and fanaticism, and whose prejudices are stirred up through misrepresentation, it is difficult, and occasionally there is danger of threats that may be attempted to be made.

Whatever is anything of the latter kind is rare, it is the impressive duty of the missionaries, in the interest of peace and good order, to take steps to avoid the occasion, even if it is necessary for them to withdraw from the district to obtain the desired end. Their calling does not require them to need measures upon the people in defiance of the laws of the land. They are to use diligence in presenting their message in every city, town and village they may enter. If the people do not heed to the responsibility they have upon them, it is their duty to shake the dust from their feet, and go to the next place. If they continue in not listening to the voice of the servants of God, it will be time enough to have them to take Elders from them. The Lord has promised, "Who shall you receive you in the city, that ye have entered?" and again: "Whosoever shall not receive you, nor hear you, when you depart thence, shake off the dust of your feet for a testimony against them." In places where the people are merely indifferent and have no active share of opposition they are not permitted, and should be dealt with kindly and politely. But where they resist to follow or drive the Elders out, the command of the Lord is plain: in every reasonable way right is to be exercised, or should the missionaries wait to be actually driven out any more than they should refuse when there is no occasion to do so, so far as the admonition to be wise and harmless is concerned, it is not wisdom, when there is prospect of success, to invite the opposition, and when forbearance is threatened it is not being harmless to allow by any man else to bringing it to pass. Due caution should be exercised and every reasonable precaution taken to avoid complaints and disturbance. That is the spirit of the Gospel, a disciple is to count danger and harm calculation to from an up site a curse.

As the missionaries go out in twos, so they return, they witness a spirit of self-desire among the people for their eternal welfare, and comparatively few refuse a willingness to accept the plan of salvation. This is, however, in spite of discouragement to those who are acquainted with the keys of preaching the Gospel of the kingdom. It is an indication that the people have turned in ungodliness. The disciples of the Lord who are called to deliver the divine message with that, for their own welfare, men and women would listen to and accept the truth. But each soul has its own agency, and must make its own choice, it must also abide the result. In the days of Noah the world did not believe his testimony concerning the coming deluge, but the unbelief did not stay the waters. The few who gave heed to the divine call were all who were saved from the disaster. As it was in the days of Noah so shall it be at the coming of the Son of Man. Those who will not heed the warning will most share in the judgments through their own neglect to take advantage of the opportunity for salvation.

The rejection of the testimony of the Elders by many of the Gentile nations today is a fulfillment of prophecy, and is one of the most notable signs of the latter times. It is an unmistakable witness of the near approach of the hour of God's judgment upon the world, for after the testimony of His servants there will come, upon those who will not receive His word, the testimony of His wrath, shown in the thunderbolts and the lightnings, the earthquakes, storms, pestilences and famines, and commotions in the heavens and on earth. And while the missionaries are called to receive of the harvest field, in their present in word and deed the peaceable things of the kingdom, warning the people to seek in the Gospel salvation from the judgments to come, and leaving the result in the hands of the Almighty.

THREE DAYS AND THREE NIGHTS.

The question has recently been discussed, we understand, by theological students as to the correct understanding of Matthew xii. 40, where the Savior declares that He would remain three days and three nights in the grave. The statement seems to be irreconcilable with the accepted view that the crucifixion occurred on Friday and the resurrection the following Sunday morning.

The point raised is one that has passed commentators in all ages and seems to be one of the most difficult to decide, owing to a lack of definite account of the events of the life of the Lord. The generally accepted explanation is that the Jews did not have any word to express a day of twenty-four hours as distinguished from a day proper. Any part of the time from sunset till next sunset was therefore referred to as "day and night," and to say that a thing happened after three days and three nights was equivalent to our expression, after three days, or, on the third day. This explanation has been considered satisfactory by able students in all ages, notwithstanding the objections to the authenticity of the gospels raised on account of the seeming contradiction.

Other views, however, have also found able advocates. An anonymous writer, Rev. T. H. Leland thinks all difficulties regarding the accurate given of the resurrection can be solved on the supposition that Christ was crucified on a Wednesday instead of Friday. He maintains that the arrival of the Lord at Bethany must have taken place on Friday, so as to have to travel on the Sabbath. He says He spent the rest of the day in Jerusalem before the crucifixion, which would fix that event on a Wednesday. The parallel has weaknesses on the side of Peter. In the night Jesus was arrested and the following day, remarked an evangelist, "the will being the Lord passover or Jewish day commenced at sunset and lasted till next sunset. The sign of Noah was the greatest that ever was. In the past, the best of an inferior kind, and it could fall on any day in the week, depending on the old Moon. This year Dr. Clifford may well to have called on a Tuesday, and yesterday (sent on that day). Dr. Pfeiffer, who is a valuable Tyro in spite of his prejudice, for 1894, contends, we agree, a Sabbath day, a day of rest. The nearest to this place, according to this view, is the evening just at the end of the day of the week, according to Jewish reckoning, had been observed by. The same three days and three nights exactly.

It is impossible, without adding into minute improbabilities which exist, as beyond the limit of an ordinary newspaper article, to give a definite explanation as to the merits of the various views stated. But the student may find some aid in the work given and pursue the subject further.

One thing must be borne in mind, however. The ancient calculations of time were more or less uncertain. Months were regulated from important tables or from the first appearance of the new moon. An assembly in Jerusalem was charged with the duty of taking observations and notifying bodies in other places, performed a similar duty. Periods were spent on to watch for the appearance of the moon, and the beginning of three or four days. In the year of the death of our Savior an intercalary month, Ventur, was added to the year, and the exact length of the last is to be determined by the appearance of the moon of the following Nisan, and it, as was sometimes the case, the actual month had been commenced to remain 29 days but it was afterwards found necessary to add one day. It is said that a discrepancy of following neighbours, so that what was considered the 15th of Nisan would by others be written the 14th. Explanation is quoted as authority for the fact that just very year some difficulties arose among the Jews about the passover.

This fact is important, for it proves that the supposed discrepancies in the records of the evangelists would be easily solved, if all the facts were ascertained, and also the necessity of proceeding with caution in so a reply which on every step is beset with so many difficulties.

FOR A COUNTY HIGH SCHOOL.

The News has previously put itself on record as favoring the idea of county high schools—institutions that should occupy the intermediate position between the district schools and the University, and render unnecessary the present preparatory department of the latter institution. The arguments in favor of this plan are many and they have been many times put forward. It will hardly be necessary to repeat them at this time.

The subject possesses present interest, however, by reason of the fact that the people of some of the southern and southeastern districts of this county will be given the privilege of deciding by their ballots on the 23rd inst. whether or not they desire to establish and maintain a high school in their section. So far as the News has been able to understand the question there is no decided, the weight of the arguments is with the affirmative. And this affirmative is made more with the hope of arousing interest in the subject and the question has of arousing opponents to the idea to change from on the more social honestly conserved. Our desire is that there shall be a full, intelligent vote on the date named, not a listless, half-hearted interest by only two or three per cent of the voting population.

If the proposition meets a heavy or even moderate increase in the taste of the community, the present would be of all times the most inopportune to launch it. But the circumstances, as explained by those best able to understand them, are such that there need be no apprehension on that score. On the contrary it would seem to offer an actual saving of money. Advocates of the project point out that the Central Seminary at Mill Creek, which is well adapted for the purpose of a high school, will be unoccupied next year, and can be secured at a very low rental from those having it in charge. There is no action, therefore, of buying a site and erecting a new building, all of which would involve the outlay of much money. To meet the expense of maintenance for the first year it is claimed by a high authority that a sufficient sum can be saved from the district schools (we presume from those tributary to the high school). If is these statements be added the important one that high school pupils in that part of the county can be spared the trouble and expense of journeying to this city, and paying tuition to the city high school or an admission fee to the University preparatory school, the case is fairly well made out. Besides, there ought to be with parents some popularity for the plan of keeping the young men and women in their own neighborhood and under friendly eyes near home during their advancing school life, and for those who are able to look ever and above mere monetary considerations, there should be some pride in giving their section such prestige as the taking of the advanced educational step would inevitably add to it.

COMING WEST SOON.

According to the Washington dispatches the West and get out of the "Congested Areas" by any means. Those so desirably organizations present to be one programming bodies to the East, and bring their numerous grievances upon the East and West in turn, as the result and their special wants or hardships. The announcement is made last tomorrow, June 15, a date in "Coxeyville" which has been strengthened at the capital, will take up the line of march for the Pacific coast.

A good deal of sympathy was shown the alleged hardships in their efforts to get East, because many of them were believed to be willing to work but unable to get employment in the West, and were desirous to get back to their former homes beyond the Mississippi. But when it comes to moving to and fro in the country, as appears to be the principle now on the part of some of them, people in an organization of tramps, they will find a very different state of affairs. Public sentiment in the West will not be found kindly toward the congested movement, and if "General" Coxey and his collection of "Industrials" know when they are well off they will abandon their project of invading the West as an "army." People in this section may not be inclined to patiently bear a pro rata of tramp nuisance.

ONE MORE VIEW.

We do not want to inflict a lengthy on a topic, which while serious and important, may be considered by some threadbare or even worn out, but there are many phases to every question, and a commonplace subject is not specially injured by an understanding of all its aspects. Home troubles have not been so strenuously and persistently advocated in other territories or states as here in Utah. Colonization relies from the beginning upon a different basis. The spirit of the people was more helpful. Common defense made interest less selfish and more general. Persecution had almost compelled unity; and as a people they had movements "in never come their labors" until the last of their expatriated wanderings had been settled in these valleys. It was a natural and an easy step to extend this sentiment, this action, to the brethren and sisters in other lands; and so came the establishment of "the Perpetual Emigration Fund," which was the basis of reliance and relief for the faithful from "every nation under heaven." This was already in line with that strange movement of inspirational origin called "the gathering," as unexplainable to the world as any other of its mysteries, yet philosophical, reasonable, natural, albeit so unconventional to the time. This impulse rested upon the honest universality, when they received the Gospel, and no sacrifice was deemed great in sight of this achievement. No matter how numerous the surroundings, how alluring the prospects, how tenacious the love of country, or how persuasive the arguments of fathers, mothers, family, associates, friendship or kindness to the purpose intended of that inspiration, hope all other influences, affections or circumstances seemed to be in comparison but "as the dust in the balance."

The world misses its point; religionists claimed that God could be served, worshipped, praised, in Old Israelitish, Mohammedan, in all nations or on "the islands of the sea," but as devotedly, as successfully at home, amid the old groupings, and in the pleasant ways of life, without the sacrifice already done enough, without the risks of travel, the risks by sea and land, or the estimated struggle in the wilderness for a foothold or for life in far-off Utah, the "Sierra Incognita" then of even the United States.

Failure to people thus possessed was all influence and opposition; say, the movement even gathered strength from intended hardship and death. "The spirit of destruction rising upon the western waters" was called, honestly of course, but in the name of the living God; and on the great plains, amid hostile Indians, at times with sparse supplies, the same indomitable patience and perseverance marked the pilgrim hosts, though many slept by the wayside from sheer exhaustion and apparent defeat.

The graphic story of this struggle—this wonderful magnitude has not yet been written—in sacrifice, in martyrdom, in heroic simplicity. The active participants are passing, and a new generation can never enter into the history inscribed on the ocean, the rivers and the prairies, in the inspiration of hope and faith were which laid the basis of Utah's present culture and beauty, making her alike the envy and admiration of the world.

The heavens and the earth combined to save, then, prosper and enlarge as true, faithful and indefatigable a people. All the elements responded to health and increase. Air, water, soil, labor, God transformed into vegetation, fertility, abundance, beauty and life. No such posterity has ever gripped the earth as those of the Latter-day Saints. Conditions have been theirs, and they have come honestly by their physical power, their resistless energy, their mental grasp, their spiritual force. They are free from disease, from tradition and superstition; and while yet partly transitional, they are devoid of more than somewhat their fathers, and being more assimilate to the divine Spirit, their characteristics have surprised professionals of the world, and have been overlooked in a great measure at home, but they are—by themselves—being filled as their fathers were, for that special, peculiar destiny and labor, which is their heritage and their offering, as decreed from a far-off past. Twenty of the fathers was "to preach the Gospel of the Kingdom to all nations," so far as this could be done, and to aid in the gathering of the outcast to "the blessing-fleet of the Most High Almighty." The mission of the young Saints is in no way abridged, but is enlarged, even while the "gleaning of grapes may appear as if the vintage was done." However, as calamity increases, as the prophecies are fulfilled, as all the homes of the nations turn toward Zion, and with an increased power in the Priesthood, signs and wonders will be multiplied, thus demonstrating the unfeasibility of this, as yet, unappreciated element of our mortality home.

Here our subject culminates in fact. Thousands—tens of thousands of the Saints have traversed the distance, main converts, gathered the poor, and peopled these mountains. Temporal salvation was included in their principle, organized industry was a necessity seen of the authorities, and half was by many others, for there has not been the same spirit of sacrifice exhibited in providing this labor that was seen in the preaching and gathering. But the home gathering of increase is beginning to fell. Hundreds of the younger children are out in the mines, in all their activities become possessed of the gathering spirit as the time of their fathers; these Elders are contrasting the opinions, the power, liberty and opportunities of Utah with the conditions prevailing in the world, and they will be more astonished than we have been, if when the fruit of their labor is gathered, it cannot be better taken care of than each present was in years gone by, or, may it be said, at the present time. Moral obligation, religious responsibility will rest more heavily on these young shoulders. They will continue and devise in temporal things, angles, pleasing, pushing, leading out into practical fields of job, and may be persons, inaugurating "the New Order" which was evidently beyond the power of the illustrious dead and unreachable by the aged living, although these have all bravely and manfully "borne the burden and heat of the day."

Now the world (Utah's world) refuses to will the Pioneers in the city of "Home Manufactures," and all our hills and valleys reverberate with the echo thereof. We announced "the music of the past," we can say that we do understand the sacred (or discord) of the present; sure we are that the animating spirit of the two classes are essentially—radically—different. The one is, it should be, lofty, unselfish, dictated by brotherly feeling, sustained as a privilege equally as a duty, and with a foundation resting on moral and religious responsibility as in fear of God and for the purposes of salvation; in unity for progress, in sympathy for our friends, in justice to our missionary effort, and as a part of our religion which we can neither shirk nor neglect, but one to which we are unmistakably committed, one involving thought, labor, means, sacrifice, and that vigor and determination which knows no failure and which must be pushed to unqualified success, not for its rewards or emoluments in dollars or cents, but as co-workers with the Supreme, "by works of faith," and in a labor of love!

Now, whatever the effort of the outside, it is not that sanctified, it originates in lower motives, it seeks ulterior ends, and it is not marked by brotherhood, by desire for the gathered poor. It is founded on expediency, on political aspiration, on personal aims and ends. It is for wealth, for popularity, for self, and while some of us may not care how "Christ is preached," whether of love, "pretention" or strategem, the Latter-day Saints should begin, encourage, sustain all good home industries irrespective of those who at the eleventh hour have taken up a cry which carries with it to them a meaning far different to the one in which it was originally conceived, or which should mark its prosecution and success at the present time! How many will enter here, leaving in the vestibule the spirit of self, of speculation, of money making, of prospective advantage or popularity, working silently and quietly yet persistently for God and religion, and for the children of "the household of faith?"

DEMOCRATIC CONVENTION.

At Salt Lake City, June 16th.

The Rio Grande Western Railway is in the field with its usual low excursion rate of one single fare for the round trip.

For other particulars inquire of Ticket Agent, R. G. W. Ry., in your city.

Half Rate to Boston and Return, via the Union Pacific.

Tickets on sale June 22nd and 24th, good for return in 30 days. The shortest and fastest line.

GARFIELD BEACH TRAINS.

Commencing May 20th, trains between Salt Lake and Garfield will run as follows:

Leave Salt Lake *7:45, 10:20 a. m., 2:00, 3:30 and 5:30 p. m.

Arrive Salt Lake 10:45* 4:00, 4:45, 6:30 and 8 10:10 p. m.

*Daily except Sunday. †Daily except Monday.

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On above dates the Union Pacific will sell round trip tickets to Boston at $18, good for return in 30 days.

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When she was a Child, she cried for Castoria.
When she became Miss, she clung to Castoria.
When she had Children, she gave them Castoria.

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PUBLIC SCHOOL TEACHERS' EXAMINATION.

AN EXAMINATION FOR CERTIFICATES to teach in the Public Schools of Salt Lake City will be held in the high school building, commencing Tuesday, June 26th, 1894, at 9 a. m. All candidates are expected to be present at that hour. Bring pens and ink. Teachers for positions as teachers are expected to be present. Secretary furnished by the Board.

A. F. MILLSPAUGH, Supt. Public Schools.

SIGNS of the TIMES

NO SPECIAL IMPROVEMENT IN SIGHT. HOW SHALL WE MEET THE SITUATION?

When Senator Teller said a few days ago that he could not see because the result to which those present and others were looking to, and whose it is well for the peace of mind that he could not, it is not many people is thinking very seriously.

But seriously the American people are not given to finding difficulties, but to overcoming them. We anticipated a great depression in trade and began some months ago making preparations to meet it. Of the leading concerns to make cities were that we believed we could furnish with new goods that ever before, notwithstanding its there like these that now press would in no great extent a merchant would offer. We have not had all sorts of our life long, but have employed a large number of new, trifling agents and travelers in our fields, and largely increasing our manufacturing establishment, and are rewarded by receiving a large increase in the number of orders. In fact, our agents and traveling salesmen are doing a very satisfactory business.

We are now making a very good, neat business suit for $13.50 and our $16.50, $18.75 and $20 suits will pay anyone that looks for good goods, and our $10 and $15 suits are proving remarkably low.

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Look at our Stock of PIQUE CHEMISETTES, all New.

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