

should be maintained in its sacredness from that time forth. We live in a time when we need the Spirit of God. The Lord has revealed unto us the plan of salvation, which is able to perfect us in everything required. We have been brought from different nations and speak different languages, yet we are all of one mind and see eye to eye. This is produced by the Spirit of God. Whenever we find men differing on doctrines it is an evidence that one or the other lacks the Spirit. One man cannot have so great a knowledge of truth as another, but we should be willing to be taught. God has chosen us to be His people if we will be teachable, and He will make us a great people. We are His children. There is no attribute that the Father possesses which we have not, although some of them may be lying latent. God has sent us on a mission, and we should fill it so that when we go back to Him He may say "Well done; I have greater things for you to do."

Singing, and the benediction by Apostle Lyman closed the proceedings.

On Monday, at 10 a.m., after the usual exercises, President Cannon spoke upon the necessity for a speaker being aided by the Spirit of God, so that the people may be taught the things upon which they need instruction. No man knows what is required, but the Spirit of God can prompt the speaker to say such things as are needed. He referred to the persecution of the Saints, and the good that had resulted therefrom, and said that God will fulfill all that has been promised by the Holy Prophets. He also pointed out the necessity for the Saints living in close communion with God, that His blessings may rest upon them; and they should likewise cultivate a feeling of charity and love. Men who devote most of their time to the work of God are blessed of Him both temporally and spiritually.

Apostle Lyman delivered a powerful discourse on the duties of the Saints in everyday life, and gave some excellent advice to those present.

At 2 p.m. the general and local authorities were presented and unanimously sustained. Afterwards Bishop Atwood, of Kamas, made some appropriate remarks.

Elder Jensen, of Salt Lake City, was the next speaker, and was listened to with much attention. He narrated the chief events in the different gathering places of the Saints, and showed that the hand of God had been in all the various steps which had been taken.

President Cannon occupied the remainder of the time, spoke of the curse of intemperance and the blessings attending obedience to the truth.

The choir sang, and the benediction was pronounced by Apostle Lyman.

The weather was cold and stormy, but there was a large number of people at the conference both days. The two brass bands of Heber united and discoursed some capital music

between and at the close of each meeting.

HENRY CLEGG, Stake Clerk.

"JUNIUS" ON THE WAY.

The night passed away very quietly. Our train continued its westward course, free from jar or accident. The early morning found us gliding along through the fertile plains of Iowa. Well kept farms, clusters of trees, trim fences, well-fed cattle met the eye on every side. The pastures presented a greenness so intense that the shambles of Erin would seem parched in comparison. This was occasioned by a soft, copious shower of rain during the night.

Iowa is a prohibition State, and as we gazed at the little towns and hostleries along the road, there was no portly Gambrinus, swelling out his chest and holding in his hand a glass of foaming liquid, from conspicuous show boards. There were no broken window panes, no old hats used for glass, no dilapidated homesteads. The usual band of loafers was absent at the depot.

Iowa in 1887, according to Poor's manual, had a railroad mileage of 3300 miles, with a capital stock of \$53,000,000, and an equipment worth \$107,000,000. The gross earnings were \$8,500,000.

The word Iowa is said to be a French form of an Indian word meaning "sleepy ones," a name given to the Pahoia tribe by the Sioux.

Another authority interprets it as "beautiful land," a term also applied to the river. It appears that authors vary in their derivations of Indian words. That the land is beautiful one cannot deny; and that Indians once roamed these broad vales also cannot be denied. And as our train pulls along, seemingly unconscious of the change its locomotive has made, the passenger or pilgrim inside cannot help feeling serious and thoughtful as he contemplates the scenery and environments of his present location.

In fact, one cannot look over these long stretches of apparently interminable plain without thinking of the Indian and his hunting ground. He loved the chase, and considered any other occupation, except that of war and hunting, servile and menial. Agriculture and other domestic duties he considered as only work for slaves and females. And here again, in reflecting on this characteristic trait of the American Indian, we can't help going back to ancient Egypt and other of the Oriental climes. In those countries the hunter was the demigod of the tribe. And here I can't help quoting from "The Chase; Its History and Laws," by the Lord Chief Justice of England. He says:

"It is in the primitive period of the world's history that so much admiration and respect attach to the character of the hunter. It was the duty of the chieftain of the tribe—or when tribes had grown into a people or nation, of the King—second only to that of heading his warriors and defending his subjects against their foes, to hunt down the

wild beasts, which, next to the external enemy, were the terror of the peaceful and industrious inhabitant. Hence, in the legendary hero the character of hunter is commonly associated with that of warrior. The legendary Nimrod is not only a mighty one in the earth, but also a mighty one before the Lord. The fabulous Niinus was as renowned as a destroyer of wild beasts as he was a conqueror. The legendary heroes of Greece, of whom Xenophon gives a long list, were all renowned as hunters. He suggests that their merit as such may have contributed as much to procure for them the character of heroes and the admiration of mankind as their other exploits or virtues. Mr. Layard says that a conqueror and founder of an empire was, at the same time a great hunter, whose courage, wisdom, and dexterity were as much shown in encounters with wild animals as in martial exploits, and rendered equal service to his subjects, whether he cleared the country of beasts of prey or repulsed an enemy."

In Assyria hunting was a kingly employment, and the old Assyrian sculptures of hunting scenes represent the king as principal actor. The same is seen in the sculptures of the palaces of Nineveh and Babylon as made known by Layard and Botta. In Persia a hunting expedition was equivalent to a preparation for battle. Darius wished no other inscription on his tomb than that he was equally great in the chase and in war. To the Assyrians history ascribes the first establishment of parks for game. The parks were called *paradeisos*, and were enclosed and received royal attention. Is not this a forcible argument in favor of the Oriental origin of the American Indians? The paradise or heaven of the latter is a "happy hunting-ground" beyond life's border.

The Egyptians and Babylonians were equally expert at the chase. Those who think the lasso a purely American contrivance will be surprised to read in the book of the Lord Chief Justice of England, already quoted from, that: "The game, if it escaped the arrow of the hunter, was caught with the lasso, or driven into nets and so taken, or was run down by large and powerful hounds." So we must trace the origin of the lasso to Egypt rather than to the Indian.

It does not appear that the ancient Jews figured among the Orientals as formidable hunters. But it must be remembered that they were more civilized and were employed as shepherds and graziers. However, we find that they were able to protect themselves and their herds and flocks from wild beasts. We can see from the story of Sampson, and also of David who slew a lion and a bear, and of Benajah who also slew his lion. All through the Bible there is frequent allusion to game, and especially so in the provisions daily supplied to Solomon's household. The Jews did not believe in hunting as an amusement nor as a recreation. The Jews did not employ the dog in hunting, the wild boar they