

THE COULDOCKS ARE COMING.—The Theatre-going portion of the public will be gratified to hear that the great artist Mr. Couldock, and the scarcely less famous artiste, Miss Couldock, his daughter, will make their appearance very shortly at the Salt Lake Theatre. They will be supported by the Langrishe troupe, which has been gaining such laurels in Colorado. This should certainly inaugurate a great theatrical revival in this city. Mr. Couldock's impersonations are of such excellence, so nearly perfection itself, that he is acknowledged to be one of the greatest actors now living.

The rendition of Luke and Rose Fielding, in the "Willow Copse," by Mr. and Miss Couldock, and their performance in "Old Phil's Birthday," "The Porter's Knot," and other pieces, not omitting Mr. O's "Louis XI," will be remembered by the public during a former engagement here. Those performances gained for the artists such a reputation in this city as scarcely any other artist has ever achieved; and we hope that their coming engagement will be such a success, pecuniarily and otherwise, as will be satisfactory in the highest degree to the management and all concerned.

FOURTEENTH WARD.—A new commodious brick building, about thirty-two feet long by twenty-two wide, two stories high, is about completed near the Assembly Rooms. The lower part will be occupied by the Ward branch of Zion's Co-operative Institution, and the upper part will be used by the Female Relief Society, as a work and meeting room. The building is being erected combinedly by the shareholders of the Co-operative Association and the F. R. Society, and will cost in the vicinity of \$2,500. Joseph Horne and J. R. Winder constitute the building committee. The rooms, it is expected, will be occupied within two weeks.

A select party, for the benefit of the Female Relief Society of the Ward, was held in the Assembly Rooms on Wednesday evening, when a very pleasant time was enjoyed.

FROM MONDAY'S DAILY.

SABBATH MEETINGS.—Yesterday morning the Saints assembled in the Tabernacle were addressed by Elder George Q. Cannon. In the afternoon the time was occupied by Elder Orson Pratt.

MARRIED.—On Tuesday, the 15th instant, at the residence of W. W. Moore, Esq., in Galesville, New York, by Rev. A. L. Hoyt, Mr. B. W. E. Jennens, of Salt Lake City, to Miss Jennie E. Newbury of the former place.—Washington county, N. Y. Journal.

DIED.—At Deep Creek, Utah Territory, Oct. 22nd, 1870, Phillip Vaughan, after a long illness of consumption, aged 59 years. Brother Vaughn was born at Neath Abby, Glamorganshire, Wales. Embraced the gospel in 1843, was baptized by Abel Evans. Emigrated from Mountain Ash, Glamorganshire, Wales, with the first handcart company. Staid at Florence four years, and then proceeded on his journey to Utah. He held the office of a High Priest, and died in full faith of the gospel.

CALLED.—Mr. S. N. Goodale, paid us a visit to-day; eight years ago, in January next, he visited this city, when it required more sacrifice of time than it now does. In his notes to eastern papers he expressed himself as favorably impressed with the bright future which then awaited this city; and spoke in kind terms of the zeal with which its inhabitants adhered to their religious faith, as exhibited in the industry, honesty, and enterprise that belief infused in all who embraced it; and it would lead, he said, to a life of usefulness coupled with rewards, which honest toil will always bring. Now, after this absence, he sees a great valley more densely populated, with well cultivated and fruitful fields; a city with contented and happy people, with aspirations for future usefulness. Mr. Goodale differs from many other letter writers, reasoning from the laws of nature, a rising generation of healthy men and women must be produced, although he did not argue that to do this a plurality was necessary, simply that the physical laws are such that a mixture of different classes are useful in producing healthy offspring.

He further predicted that soon after railroads should penetrate the interior portion of this country, no law from Congress would be required to regulate the religious views of this people. With a free intercourse with the outside world the marriage customs of the "Mormons" would naturally gravitate toward those of other religious denominations, (in which opinion we, of course, widely differ from Mr. Goodale.) And with this stricken out their faith would become the most popular, for the reason that it leads to good works, and a life of happiness because useful.

Mr. G. is about publishing a book on the interest of sheep husbandry and desires information from those who have had experience in growing wool west of the Mississippi, as well as a description and locality of any particular valley or mountain range which may be well adapted to this pursuit, and any letter addressed to him at St. Louis, will be thankfully received, and may prove of public importance as the book will point out such localities, as well as the rearing and management of sheep.

RETURNED.—Officers Hyde and Hampton and Messrs. H. P. Kimball, J. Q. Knowlton, Riley Judd and Thomas Booth have got back from Elko. These gentlemen gave their evidence before the Grand Jury with regard to the captured railroad robbers; but left before the prisoners were indicted. Should they be indicted, of which there need be scarcely any doubt, the trial will commence on the first of December, when they will probably ask for a continuance as they will endeavor to prove an alibi as their only chance. We are indebted for the above information to officer William Hyde who requested us to mention that himself and companions had been treated with the greatest courtesy and kindness by the officers and others at Elko.

Theo. Tracy, Esq., returned to this city, from Elko, some days before the gentlemen above named.

THAT PROCLAMATION—A CAUTION!—The subject of the following letter, being of such importance to the people of this city, we insert it in our local column, believing that its contents will thus be perused by a larger number than otherwise:

SALT LAKE CITY, Nov. 27, 1870.

Editor Deseret News:—Sir—Knowing your desire for the strictest respect to and preservation of law and order in this city, I beg the indulgence of a small amount of space in your issue of to-day, in order to apprise the public of an occurrence which, in the light of recent events in this city, I think should be instantly investigated.

Yesterday morning while in my house, my attention was arrested (not by a Deputy Marshal) but by the distant sound of fire-arms; and as the reports continued I thought that one of these "Sunday drills" might be in progress; and as some of our misguided and "rebellious" fellowcitizens, through "drilling," when only for their own amusement, have been recently incarcerated by the powers that be, in a military prison at Camp Douglas, evincing a determination on their part, to suppress, if possible, all "drilling" except what they perform themselves, I hastened in the direction whence the sounds, still continuing, proceeded, and soon had my suspicion confirmed, for I came upon a squad of not less than two men who, it was evident to me, from their manœuvres and evolutions, were engaged in the proscribed amusement, although they declared they were only trying a Colt's revolver. Offenders always have an excuse! I entered into conversation with them upon the impropriety of their course in "drilling," or even having fire arms in their possession, both of which I explained to them were violations of the deceased and lamented Shaffer's proclamation. They did not seem disposed to pay attention to my expostulations, but the prospect of that "military prison," eventually cooled their ardor and they finally expressed a determination to go in a body and ask Judge Hawley's permission to drill, and also to have and practice with fire-arms.

Feeling that I had performed the part of a christian and a brother, in inducing, on the Sabbath day, a squad of my fellow citizens to refrain from a course so fraught with danger to themselves, I returned home; but whether they saw the Judge or not I am not aware. If they have not, and either he or the Marshal will call at my office in the 20th W rd, I can furnish the names and residences of the offenders. This is a serious matter and I think, deserves the prompt attention and investigation of the old lady-in-chief and the members of the "Ring" in this city.

Respectfully,

PAUL PRY.

THAT BOUNDARY LINE.—A letter from Hugh White, Esq., proprietor of the Southern Stage Line, dated Pioche city, Nov. 23, says:

"There has been quite an excitement here for the last few days in regard to the boundary line. The surveyors place this place and Panacea about three miles in Utah. They have just held their election here and it upsets everything in the way of elections. If Pioche is in Utah, Fitch is elected, as they gave Kendall 180 majority in the country and, as Fitch is only beaten by 80, he may gain his election.

There is quite an excitement also about the mining property, it being now a test of who is the strongest party in numbers, Henry Rifles being the judge in most cases."

MAIL MATTERS NORTH.—A reliable correspondent, a resident of the north, now in this city, sends the following letter. The complaints and allegations it contains are worthy the attention of Colonel Wickizer, the special Mail Agent of this Territory, and we commend the matter to his consideration:

"Salt Lake Nov. 28th.

Mr. Editor:—Having become disgusted with some of the operations in your once felicitous city, I concluded to pay a visit to the Saratoga of the west, ye!e!pt Soda Springs. Previous to my departure I paid for and ordered the DAILY EVENING NEWS to be forwarded to me, but during a stay of six weeks I have not received one. Letters mailed there, four weeks ago, for parties in this city, have not put in an appearance here yet, and persons residing there, inform me, that they never receive their mails, especially papers, except sent round by Corinne. What's the matter? and who is postmaster at Montpelier?"

REMARKS

By President GEO. A. SMITH, delivered in the Tabernacle, Salt Lake City, Nov. 20, 1870.

REPORTED BY DAVID W. EVANS.

In rising before the Saints I ever feel a desire to be guided and inspired by the light of the Holy Spirit to speak as the circumstances and condition of the people require. It is not as I used to observe in my boyhood. I would hear our minister pray the Lord to give him His spirit to dictate and indite precisely such matter as should be suited to the wants and condition of the assembly, and then he would open his bible and slip in his written pamphlet and read a sermon. Now, I confess that I never had such remarkable answers to my prayers on this subject. The Lord furnished it to him already written and pointed plainly, and he had nothing to do but to read it. Whether preaching by notes in this way is the better policy or not is doubted by many of the Protestant churches; but I believe it is the custom among most of them. There are some clergymen who differ from this rule, thinking probably that, if a man sits in his study and composes his discourse, he does not have the spirit of delivering it and enforcing it upon his audience as if it were delivered extemporarily.

With the Latter-day Saints the idea of writing sermons or preparing addresses before hand is entirely discarded, it never was practiced amongst them. It was the order of God to choose the weak things of the world. The learned, as a general thing, scouted the idea of the Lord revealing Himself to an ignorant man like Joseph Smith, or of Joseph Smith having faith to obtain knowledge from God. I know they used to say "Why did not the Lord call upon a learned man who has devoted his whole life to the study of divinity if He wanted anything done?" The real fact was they thought they knew too much, they would not listen to anything the Lord might have to say. He simply called upon Joseph, because he got puzzled with hearing these learned men preach. He had heard them preach four or five different doctrines, and then had seen them quarrel over the converts; he went humbly to God and asked Him, according to the advice given by the Apostle James, who says "If any lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not." Joseph Smith was just foolish and simple enough to take this advice, and he went humbly before the Lord and asked Him which was the right way, and the Lord showed him. To be sure, I have heard, in theory, sentiments of this kind in the sectarian world. I have heard men pray the Lord for a pentecost in their meetings. You know on the day of pentecost the disciples prophesied, and spoke in so many tongues that devout men from almost every nation under heaven, assembled in Jerusalem, heard the gospel preached in the language in which they were born. Now, if any such event should take place in a christian church in modern times there would be a very great excitement, the people would be alarmed, they do not believe in any such thing. The gifts of the spirit,—tongues, prophecy, &c. were done away with long ago, they say, and they are governed by the written word, and they differ very much in their interpretation of that written word.

Joseph Smith taught that every man and woman should seek the Lord for wisdom, that they might get knowledge from Him who is the fountain of knowledge; and the promises of the gospel, as revealed, were such as to authorize us to believe, that by taking this course we should gain the object of our pursuit. "He that believes in me," says the Savior, "the works that I do he shall do also; and greater works than these, because I go to the Father." We find that, when the Savior commenced His mission, he came to John and was baptized of him in Jordan, thus setting an example for others to follow; and He declared that those who believed in Him must take up their cross and follow Him. He furthermore promised them that, in rendering obedience to His doctrines, they should receive the gift of the Holy Ghost and be born of the Spirit; and that by the light of the Spirit He would lead them into all truth and make known to them things to come.

How many of us Latter-day Saints are living up to this calling and in the light of this spirit? How many of us are guided as we ought to be by the light of the Holy Ghost? Have not many of us become careless, thoughtless, negligent, heedless and turned away to the right or to the left, and fallen into snares and temptations and suffered ourselves to be led astray by false spirits and the doctrines of devils?

The Apostle says the Lord set in His church apostles, prophets, evangelists, pastors and teachers, that they who believe might be no more children, carried away by every wind of doctrine, by the cunning craftiness of those who lie in wait to deceive. Hunt the world for this organization and you cannot find it except among the Latter-day Saints; it does not exist anywhere else, that is, so far as travel and a knowledge of humanity have developed. I remember once going to a Baptist church when quite a youth. I asked the gentleman at the door what church it was. He

said it was the Church of Christ. Said I "What apostle built it up?" He said "There are no apostles in these days.,," "Well," I remarked, "Paul tells us that God set in his church first Apostles." "Oh," he replied, "the organization of the priesthood, with its authority and power, as mentioned in the New Testament, is done away." That is the trouble throughout Christendom. This man to whom I refer, asserted however that they had the priesthood in the Baptist Church, and that it had descended to them through the Waldenses. This idea naturally sets us to inquire who the Waldenses were. One Peter Waldo, we are told by Buck, was a merchant who used a certain portion of his fortune in hiring a monk to translate the four gospels; and on the strength of this work he commenced preaching and gathered around him a number of persons who believed in his doctrines. They were severely persecuted by the Catholic church, which anathematized them and inflicted upon them every penalty in its power,—even excommunication, sword and fire. Notwithstanding all this the Waldenses progressed, and their doctrines and the work they performed was a nursery for the Reformation.

But so far as the question of priesthood is concerned, if the Catholic church had the authority, it cut the Waldenses off; and if it had none, all the Waldenses had was derived from it, for the Waldenses were seceders from the Catholic church. The result is that the Baptists could have no priesthood except by special revelation, and to this they lay no claim whatever.

The same rule will apply to other denominations; for I believe all of them have to acknowledge that they received, either directly or indirectly, their priesthood originally from the Roman Catholic church. Now if that church is not true, the priesthood which came from it could not be true; if their priesthood and authority were genuine and bona fide, their expulsion of the so-called Reformers would have its effect; the result is that, viewed in any light whatever, these various denominations are left without a duly authorized and legal priesthood. Unless the Catholic church had it they could not receive it from it; and if the Catholics did have it they cut the Reformers off, or expelled them. If you talk with the various Protestant denominations about these points they will tell you that the Catholic church had degenerated, that it had gone into darkness, was anti-Christ, and all this sort of thing, which doubtless was correct; and according to modern revelation this must be true; and being true, we are urged to the conclusion that all the sects and parties of the religious world are wandering in darkness.

Now one denomination out of five or six hundred, more or less, the number grown out of the original church, might probably be correct; but it is quite certain that no two of them, differing in faith and practice, could be; and under these circumstances the difficulty would be to determine which was right. It was in this position of perplexity and doubt that Joseph Smith was placed when he went and asked the Lord to tell him which was right; and the Lord revealed to him, through an holy angel, that they were all wrong, and said He: "I call upon you to go and preach the gospel in simplicity and purity." The result was that the elders went forth and proclaimed the gospel, and it produced a very singular effect on the minds of the people. A few received it, but they were treated with scorn; their preachers were mobbed, daubed with tar and feathers, pelted with eggs, their houses torn down and burned, and finally the leaders of the Church were murdered, and their followers expelled from the face of society and driven into the wilderness, or were compelled to renounce their religion, and the very great majority took shelter from the face of man, in the midst of wild deserts, savage beasts and savage men. This was the history of it, and this tells why we are here.

Now brethren, knowing these facts, are we faithful to our calling? Do we live in the enjoyment of the holy spirit? or do we suffer the things of the world, the deceitfulness of riches and the trials incident to our humanity to lead us into difficulty and cause us to forget God, to neglect our prayers, our tithes and offerings, our fast meetings, our secret prayers and other duties devolving upon us as Saints? How is it with us? Let us ask ourselves these questions and awake to the performance of our several duties. If we have been careless, repent of the carelessness? If we are negligent, wake up! If we suffer ourselves to do wrong, cease to do so, and live in obedience to the principles of our faith and the dictations of the Holy Spirit. The fact is, in relation to our religion, that if we do not abide by it and observe it, it would have been better for us if we had never known it; and if we do observe it, much is expected at our hands, both on our own behalf and on behalf of our forefathers.

You know Paul tells us, in the 15th chapter of Corinthians, speaking of the resurrection, as an argument in favor of it, "Else what shall they do who are baptized for the dead if the dead rise not at all? Why are they then baptized for the dead?" This was a principle connected with the Christian religion that pertained to the dead, and it was so thoroughly understood, that it was used as an argument in favor of the doctrine of the resurrection. I suppose that this is seldom or ever thought of by the Protestants; and when Joseph Smith came forth and announced that it was the duty of the Latter day Saints to go forth and be