

our ordinances, or shall we conclude that the best religion is worthy in all its parts of the best elements procurable by our money, our faith and our industry?

DELEGATE DOWNEY'S DOINGS.

HON. S. W. DOWNEY, Delegate to Congress from Wyoming, has brought himself into notice by one official act, which, however, is not likely to cover him with glory, but rather to make him an object of ridicule. No doubt he meant well, but in a nation that is drifting fast away from any regard for sacred things, and among a body of legislators in whom veneration for the religious is not a very prominent characteristic, he could not expect to gain much support.

We give below the text of the bill which he introduced into the House of Representatives, and it will be easily perceived that apart from the nature of the proposition it is conceived in such a sectarian spirit [and couched in such peculiar terms that its author will gain from it no enviable reputation:

"Whereas The people of the United States are a Christian people, and firmly believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead and buried; he descended into hell; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead; and believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen: Therefore,

Be it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled, That the sum of \$500,000, or so much thereof as may be necessary, be and the same is hereby appropriated, out of any funds in the Treasury not otherwise appropriated, to be expended under the direction of the Architect of the Capitol, to commemorate in suitable paintings by the great living artists of this century, upon the walls of the National Capitol, the birth, life and death of our Savior Jesus Christ, as told in the four Gospels of Matthew, Mark, Luke and John."

ANCIENT HERETICS THE MODERN SAINTS.

AN eastern journal, commenting on the eulogies passed upon Channing at the centennial celebration of that once condemned but now generally admired Unitarian preacher and philosopher, says, "Somehow, the heretics of one age have a habit of becoming the saints of the next."

This is the testimony of the world's history. The stoned and slaughtered enthusiasts of ancient times are the prophets and seers of to-day. Jesus who, crowned with thorns, was labeled in derision "King of the Jews," as he hung on the cross as a malefactor, is the lip-worshipped and word-praised "King of Kings and Lord of Lords" of nineteenth century Christendom. The ignorant fishermen and unlettered peasants, his disciples, once the seditious sectaries only worthy of bonds, are now dubbed St. Peter, St. Matthew, St. Mark, and so forth, and their names are objects of veneration if of not worship.

The martyrs of science have, like the martyrs of religion, received alternate hatred and admiration; in one age contemned, derided and persecuted, in the next lauded to the skies. Fools when they lived, sages when they have passed from the scene of their services and their sufferings.

The people of to-day read and ponder upon these revolutions of sentiment and belief, and deplore the fatuity of those who, in olden times, put to death the prophets, persecuted the Saints and despised and rejected the reformers and developers of truths new to the world. But the same denseness of soul and bitterness of spirit blind the "Christian" of the latter days as the Jew of antiquity, and medieval bigotry

was not less rabid and intense than modern intolerance.

But the truth-bringers and innovators of the last dispensation have the fruits of success from the planting of former martyrs to encourage them in their labors of love. If the workers were rejected and slain, "their works do follow them," and the world is impressed by their lives and toils. Justice is done to them by posterity. So it will be with the people who have forsaken all things and braved the wrath of this generation for ideas and principles. Let them but be faithful to their mission and perform well the part allotted to them, and not only will those who are now called "Mormon heretics" receive the applause of the coming age, and see that which is now derided and denounced become orthodox and popular, but the Powers on High, who will render unto all "according to their works," will number them among those who lived for truth and died in its defence, and will lift them to a glory that shall be everlasting and supernal.

HEALINGS BY FAITH.

THE following, which has been published in several eastern papers, is treated with almost universal ridicule and general expressions of doubt, yet the gift, said to be held by the young man mentioned, is one promised by the founder of the Christian religion to his followers. It is strange that those who profess his name cast such doubt on the fulfillment of his words. The occurrences here described are said to have taken place in Virginia:

"For some weeks past the people of Scott County have been terribly excited over the miracles which have been performed by Robert Miller of that county. His fame has extended all over this section of the State, and hundreds of the afflicted are daily visiting him. Miller is a middle-aged man, employed as a keeper of McMullin's mill, near Estilville. He is deeply religious, and claims to have had a dream a month ago in which the idea was impressed upon him that, with God's help, he could perform wonderful cures simply through faith. He states that the next day, after a fervent prayer, he healed a sick man by touching him. The intelligence of the miracle went all over the country, and the afflicted of all kinds came to him and were healed simply by the touch of the hand.

Yesterday, G. N. Wertz, a photographer at Abingdon, visited Miller, in company with a paralytic uncle, the seat of paralysis being in the mouth, which deprived him both of the powers of speech and hearing. Miller looked at the afflicted man, and after a short prayer touched him, and told him that before he reached home he would be well. Last night as Mr. Wertz entered the door of his house on his return, his hearing and speech came back to him, and to-day he is apparently hale and hearty.

Miss Irene Newton, a beautiful young lady of Bristol, Tenn., helpless from rheumatism, was brought to Miller last week, and when an attempt was made to lift her in the carriage she rose from the sedan chair and said she was entirely well. One of the most wonderful miracles of Miller was the cure of Mr. Peter Whitesell, who has been for some years afflicted with cancer. The cancer was touched, and in three days had disappeared.

The miracle worker is an exceedingly modest man, and always indignantly declines any compensation for his services, alleging that he is but the humble servant of God. He takes no credit to himself for the performance of these miracles. All the people in his section believe firmly in his miraculous power.

Similar cures are vouched for by respectable persons, as resulting from the faith and touch of Mrs. Mix, a colored woman in Connecticut, and, like the Virginia healings, they have been treated with incredulity and derision.

We see no reason to doubt the facts in these cases. The experience of the Latter-day Saints all over the world is that, in the words of the Apostle James, "the prayer of faith" does "save the sick," and that to some is given "the gift of healing," to others the "gift to be healed" by the laying on of hands. That this is a part of the true Christian faith, the New Testament abundantly and clearly testifies. And yet the large majority of the people who profess

that faith, and take great credit to themselves for their profession, not only throw doubt on the statements of witnesses to those manifestations but deny the existence of such curative power in the present age of the world.

How singular it is that otherwise logical men and women will admit the fact of such healings in former days, while they deny the possibility of their occurrence in the latter days, and yet declare that God is unchangeable, that "Jesus is the same yesterday, to-day and forever" and that God is "no respecter of persons."

It may be argued by some that the manifestations of the healing power above recorded, being given through persons not connected with the Latter-day Saints does not help our cause, but, if true, is evidence that these gifts are not confined to our Church and its ministers. To which we reply that we have never claimed these blessings as our exclusive property. But we have proclaimed to the world for the last fifty years, in the face of the most vehement opposition from professing "Christians," that the same blessings that were enjoyed by the ancient Saints were restored to the Latter-day Saints, and that the cause which produced them in Biblical times would produce them again in latter times. That cause was faith, and Jesus said, "These signs shall follow them that believe: In my name * * * they shall lay hands on the sick and they shall recover," etc.

It is a tenet of our creed that faith is a positive power, and that those who exercise it to-day, can wield a similar influence to that which was manifested by those who held it in the days of the Savior or of the Hebrew prophets. These evidences of its power which come to light in different localities tend to prove the correctness of this principle that we advocate. We do not pretend that such manifestations prove the divinity of any church or individual possessing the gift. We cite them as proving the truth of the doctrine in relation to them, a doctrine which is part of our creed but denied by the "Christian" world. And if possession of such a gift is alone not proof of the divine authority of the Church which enjoys it, as we admit, yet the absence of it and the denial of its possible enjoyment in these times, in the face of the promises of the Savior and the well authenticated cases of its exercise, is proof that those Churches that deny it and repudiate it certainly cannot be divine in their doctrine or their constitution. Well might the despised and rejected Jesus of Nazareth enquire, "When the Son of Man cometh shall he find faith on the earth?"

EDITORIAL NOTES.

Messrs. Letts, Son & Co., the well known publishers of Letts' Diaries, are issuing a Popular Atlas in monthly parts, at sevenpence a number. Each part contains three maps 17x14 inches. In one year the subscriber will have a perfect set of steel engraved and finely colored maps of the principal divisions of the globe, for the outside cost of a dollar and seventy-five cents. We have seen specimens of the maps and can endorse the favorable notices of them made by the English press. Published by Letts, Son & Co., 33 King William Street, London, England.

During a protracted meeting in Douglas County, Missouri, last week, a young girl was up at the mourner's bench, and her mother was one of the participants in the shouting and general stampede, and carried away by the excitement commenced beating her daughter in a terrible manner. The girl fainted away, but revived in a short time, when the old lady commenced pounding her again, and persisted to such an extent that the girl died in a short time. This is the kind of thing that some Methodists and others call religion.

The San Francisco Chronicle has published a handsome volume of sixty pages of close print on fine tinted paper, giving the history of the foundation, early struggles and well earned successes of that enterprising and widely circulated journal. We cannot say that we always admire the tone of the Chronicle or endorse its views and methods, but we accord to it a meed of praise as a wide-awake, vigorous and aggressive newspaper, which has been steadily built up from small begin-

nings, until it is a power in the Golden State.

A late number of the Kansas City Review gives an account of the discovery of the tusk of a mastodon in Jackson County, Mo. The tusk was found in the road bed, and had been known to the people for some forty years, they regarding it as a log of wood. The elements and the grinding process of wagon wheels as they passed over it, had destroyed the greater portion of the tusk, but some three feet were found to be sufficiently well preserved to bear transportation, and the relic is now in the cabinet of the Kansas Academy. Other bones were found, but few of which, however, could be removed.

According to the last statistics published by the French Minister of Agriculture and Commerce, the population of the republic is 37,000,000, of whom 12,000,000 live in cities and the remainder in the country. There are in France 210,000 individuals who have no special profession, 71,300 beggars and tramps, 9,531,000 professional men, 3,837,000 persons engaged in navigation and commerce, 1,274,000 tradesmen and workmen, 2,151,000 bondholders, and 18,968,000 persons engaged in agricultural pursuits. Of the latter 10,000,000 are landowners, about 6,000,000 tenants, while 2,000,000 are market gardeners, vinticulturists and the like.

COAL, COAL, COAL.

SALT LAKE CITY,
April 21st, 1880.

Editors Deseret News:

Several mornings in looking into my grate I discovered what seemed to be large masses of unconsumed and inconsumable rock, and very innocently inquired, who put these rocks in the grate? I was gravely answered, "That's coal." I could only shrug my shoulders and whisper: "Sold again." But it explains the mystery of the oft presented coal bills. Oh, I do not know as it would amount to perhaps ten per cent., but then when coal is \$10 a ton that's one dollar's worth, and that dollar to the poor laboring man at a dollar a day with a large family of children, is something. It was by the sweat of his brow that poor man worked all day for that dollar. I often see in the papers articles upon the shameful adulteration of food. Well that's bad, tain't honest, besides it deprives the poor children of that much nourishment, that cost the cash, and then it might cause derangement of the digestive functions and that would cause sickness, and then that would cause the doctor's bill. So between the food and the physic, the poor man with his dollar a day is totally cleaned out of cash. In the beginning of winter he gets his ton of coal for the season, but when the winter is half through the wife with a cloud on her brow, says, "Father the coal's all out." The poor man starts, "Why I thought that coal would last all winter, they must have docked the weight." But I see that explains those piles of half burned rock I see so often in the yard. He sadly shoves his hands into his empty pockets, and despondently says, "I haven't a dollar in the world, not even ten cents to go to the small dealers to buy enough to cook to-morrow's breakfast. Well, wife, you and the poor children must shiver and starve the rest of the winter. Why, if the children get sick from exposure to cold, we'll have to send for the doctor again."

Now this miserably adulterated coal is a nuisance and a vexation to the smelting and mining corporations, engineers and manufacturers, but, then, perhaps, they are rich enough to stand it; but so the poor man with his dollar a day has to stand it whether he will or no, though the effect on the rich corporation is materially different from the effect on the poor man, because it literally "freezes him out," while with the corporation they've merely to charge up to the expense account and rattle on with their blasts. But one says, "Oh, free trade and sailors' rights." Competition is the life of trade, and in the coal line will rectify all difficulties and the purchasers of coal will look sharp and see they don't buy unmerchable coal the next time they buy. But alas, we have no competition here. No free trade and sailors' rights in this country. We have no chance (at least with coal) to have the wrong righted. No; the great incorporate anaconda has already wound his tail about our necks, and in his fierce greed for more will

likely break every bone in our body if it don't crush out our life altogether, and the smelters, miners, manufacturers and poor laborers, the widows and the fatherless and all together, must'en take adulterated coal or any other coal and at any price that the great Railroad King & Co. sees proper to give us in exchange for our cash—or get nothing at all.

This is a trifle about coal, but what might this great dictatorial power that has lately risen in our midst, be able to achieve? It has already done what Congress can't do. It has put what might properly be termed a prohibitive tariff on coal which is purely a home production. What can it not do, on all foreign products, or the products of neighboring or distant States of our own country, the other side of the Wasatch or Sierra Nevada range. The prospect is very likely that its folds will yet be tightened and its insatiable greed for more, more of your shrunken sinews, will cause inconvenience if not distress to many residents of the Great Basin of North America. Only let it put on an embargo, like that on coal, upon lumber, on machinery, on hardware, and other merchantable goods that the market demands, and our shops are shut up, the busy hum of the spindle and wheel will be silenced, and the industrious hands of the mechanic and laborer will hang listlessly down, and a gloom like that which enshrouds unfortunate Ireland, will overshadow Utah, Idaho, Montana, Nevada and all this interior country. Mr. Editor, is there no remedy to devise, no protection to be invoked against heartless corporations and oppressively disposed capital? Can legislation or the law be made available to protect the people from gross imposition?

Wouldn't it be best, by way of competition, to build a railroad to the coal on our own hook? F.

Important to Wool Growers!



I take pleasure in announcing that I am making a pure "TOBACCO SHEEP DIP" from the best Kentucky Leaf, which makes an article of uniform strength and purity, without the addition of poisonous substances, and should be diluted 100 parts to one (although safe to use at any degree of strength) for dipping sheep.

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Notice for Publication.

No. 213.

U. S. LAND OFFICE AT
SALT LAKE CITY, U. T.,
March 29th, 1880.

NOTICE IS HEREBY GIVEN, THAT the following named settler has filed notice of his intention to make final proof in support of his claim and secure final entry thereof, and that said proof will be made before the Register or Receiver of the U. S. Land Office, at Salt Lake City, U. T., on Saturday, the 1st day of May, A.D. 1880, viz: Thomas Hill, Homestead Entry No. 2159, for the N. W. quarter section 14, T. 3 S., of R. 1 E., 160 acres, and he names the following witnesses to prove his continuous residence upon and cultivation of said tract, viz: Hyrum S. Desjain, Lewis Neeley, John Boyce and William R. Husecroft, all of Granite City, Salt Lake Co., U. T.

JOHN B. NEIL, Register.
CHAS. W. STAYNER,
Attorney for Claimant. w9 5

A MAN WANTED,

WHO WISHES TO LEASE A GOOD FARM from 1 to 5 years, or work the same on shares. Work on or near premises will be furnished so that the rent can be paid in labor if desired. The Farm is in Salt Lake Co. Call on or address immediately, "W." at this Office, dwt