

about the same proportionate strength that their opponents have in the House—two, and one independent. Two seats are contested—Tuppers, of Indiana, and Lucas, of West Virginia. Both these are Democrats, but in the case of the latter the contestant is also a Democrat. So it will be seen that neither of the great parties can afford to fritter away valuable time for the accomplishment of light or trivial results.

A Presidential election is on hand, and we all know how prone the party managers are to working up as much capital as possible for their respective organizations at the people's expense. It has been done right along ever since Washington went out of the Presidency, and is thus pretty strongly entrenched behind custom, but it is not advisable at present to let such practices absorb too much time to the exclusion of others to which the people have a right to look as a means of relief from oppressive or useless burdens. It will be a difficult task to cause them to overlook the fact that war taxes and a system of tariff which is burdensome to some industries and tends to produce and protect monopolies remains in existence. They prefer to have their material welfare considered first, with the deep-seated conviction that there is nothing in the political situation of the country to justify present solicitude.

The instance cited is only one of many subjects of legislation which it is expected the national sponsors will turn their attention to, not merely occasionally, as is the custom, but persistently until something definite and satisfactory is accomplished. If they can push through needed legislation in time to devote the greater part of other days' sittings to the furtherance of partisan schemes later on, say about the time the gatherings of the clans will begin, doubtless their constituents will overlook it and say nothing. At present the latter are somewhat in the attitude of a good schoolmaster dealing with some unruly boys; they are determined that the tasks mapped out and presented to each shall be accomplished, after which they may take a part in the sports themselves.

WITHOUT JUSTIFICATION.

A GREAT deal of interest is felt in the latest action of the receiver appointed by the Supreme Court of the Territory to take charge of certain property of the Church, pending final adjudication of the cases planted against it by the attorneys of the government. This interest is not free from an intense feeling of indignation.

Mr. Dyer, by advice of his attorney, has seized the office of the President of the Church and its contents, notwithstanding that he was informed that the property did not belong to the corporation declared dissolved by the Edmund-Tucker law. It was designated as pertaining to the office of the President of the Church, enabled him to discharge the duties of that position and was not connected with any Trustee-in-Trustship. Not only have the books, papers, money and other property of that class been seized, but likewise virtually property belonging to the Brigham Young estate and the Street Railway Company, the receiver's aids being in possession of the office and presumably its entire contents.

The demand for all moneys, as well as accounts of business transactions since March 1st, 1887, was outside the law even from the standpoint of the government itself, which holds that the Church corporation, the only party in controversy with it, was dissolved before that date.

Taxis is the Constitution being set at defiance private property seized without due process of law, and citizens are not safe in their papers, which are not only subjected to undue search but to summary seizure. We cannot view the proceeding in question in any other light than an outrage.

CONSOLING REFLECTIONS.

In this issue we publish an article from the pen of an esteemed correspondent under the caption of "Punishment or Penalty." It is an excellent paper, the views expressed in it being founded on the soundest philosophy. It is in keeping with the doctrine that all things are governed by law, consequently all penalties are simply the result of its infringement, and are not inflicted to gratify a sentiment or passion, to witness the suffering of those upon whom it is inflicted. The chief result aimed at is not the bare satisfaction of an offended law, but also the reclamation of the offender. The inevitable consequences following infraction are also in the nature of a deterrent, otherwise misguided intelligences would plunge headlong down the stream of injustice and wrong.

Justice is the chief element of the constitution of the moral universe of God, and ought to be the aim of every earthly government. Under that all pervading principle are the natural rights that are inherent in all intelligent beings—the right to life, liberty and property. These cannot be conferred by any earthly power, because they existed before any earthly association was brought into being. It is the solitary function of all governments to preserve these to all people

alike without distinction. It was unqualifiedly stated not long since by Minister Phelps, in a lecture delivered by him in the Calton Assembly Rooms, City of Edinburgh, that at the point where this protection stops, allegiance ceases and revolution may rightfully begin. The entire use of the whole machinery of governments and their laws is for the preservation of those rights which are not subject to alienation, and if men were sufficiently intelligent to completely comprehend the line of demarcation which divides their own rights from those of their neighbors, and if they were advanced so far in morality that they would willingly act in harmony with this understanding, human governments would be simple, commendable and perpetual. The failure to comprehend those relative rights and consequently to respect them, causes the fearful conditions of society which are now witnessed.

The theory advanced by our correspondent in relation to the constitution of the universe of God and its operations—or the operations of truth—must be comforting to those who struggle along in the face of discouraging obstacles to act in harmony therewith. They comprehend in part upon what principle it will be finally acknowledged and proclaimed that all the ways of God are just and perfect—because they are conducted in accordance with law, the underlying grand permanent principle of which is justice, the operation in detail being as unerring as we see it in any ordinary cause producing an effect. This justice is tempered with mercy and if there be mitigations or abolitions of penalties for infractions, they must also be the result of the operations of or at least be governed by law, repentance performing a conspicuous function in that capacity, in relation to nations as well as individuals.

The gentleman whose production appears in our columns alludes to the folly of those who attribute the calamities that fall upon the world to a spirit of vengeance or of indifference to suffering in God. How consistent is the position taken that social disruptions and fearful predicaments are but the natural results of intelligences on this creation constantly and violently infringing upon the laws which govern the moral universe of the Almighty! As well accuse Him of being the author of suffering that ensues from a person severing a member of his body from its trunk.

It has been said that those who oppose the work of God on earth will ultimately go down. This position is taken upon the hypothesis that such work incorporates truth and justice, and these principles must and will ultimately prevail. If their destiny is victory, that of their opponents must be disaster. Exemplifications have been numerous in the past, they will and must multiply with greater rapidity in the future. Such results are as unerring as the operations of the laws of gravitation and attraction, as they have an eternal and unalterable basis.

These considerations must necessarily be consoling to the Latter-day Saints, upon whom wrongs have been piled in mammoth heaps. They should know that in course of time the loads will be lifted and, if they maintain an unflinching fidelity to righteousness, they will yet rejoice in freedom and the triumph of truth.

THE BRECKENRIDGE STATUE.

A BRONZE statue of the late Vice President John C. Breckenridge was unveiled at Lexington, Kentucky, on the 16th instant, the ceremonies being imposing and interesting. That State has been conspicuous in the history of the United States for the number and quality of its statesmen, jurists and soldiers, and in the subject of this monument she possessed all three. He was Vice President when James Buchanan was President, and in that capacity presided over the United States Senate. He brought to the position not only great learning and aptitude, but an air of dignity and an imposing appearance. He entered the service of the Confederate States as a Major General shortly after the expiration of his term of office—March 4, 1861—and fought valiantly for the cause until it was demonstrated to be lost beyond a doubt, when he resumed the practice of law in his native State, and died on the 17th of May, 1875. He fought the drawn and dramatic battle with General Rosecrans on New Year's eve, 1863, at Stone River, Tennessee.

Gen. Breckenridge was always "at home" wherever he might be. In the councils of the nation or at the bar advocating a cause, in the drawing-room or the field of battle, it mattered not; he was always the same self-possessed, cool-headed, proper acting, well appearing man, and the people of his State hold his memory in sacred regard.

The Last Rites.

The services over the remains of the late Elder James Hamilton were conducted in the Fourteenth Ward Assembly Rooms Sunday, the large hall being crowded with relatives and friends on the occasion. Among the speakers were Counselor Robert Patrick, Bishop O. F. Whitney and Bishop George H. Taylor. The remarks were appropriate, not only being eulogistic of the deceased, who was one of the meek and faithful of the earth, but strikingly instructive.

SUNDAY SERVICES.

The Duties and Destiny of the Latter-day Saints.

Religious services were held in the Tabernacle, Salt Lake City, Sunday, Nov. 27, 1887, commencing at 2 o'clock p. m., President Angus M. Cannon presiding.

The choir sang:

Praise to God, immortal praise,
For the love that crowns our days.

Prayer was offered by Elder Jos. W. Summerhays.

The choir and congregation sang:

Arise, my soul, arise,
Shake off thy guilty fears.

The Bishopric of the Nineteenth Ward officiated in the administration of the Sacrament.

ELDER ABRAHAM H. CANNON

was called to address the congregation. He felt to rely upon the promise of God that He would give His servants words of wisdom when they were needed. Most of those assembled in Tabernacle had obeyed the Gospel of the Lord Jesus. Many of them had received the message in foreign lands, and had gathered in obedience thereto, that they might more fully learn the way to eternal life. Faith had been begotten in the hearts of the Saints when they heard the divine message. They believed in God the Eternal Father, in His Son Jesus Christ and in the Holy Ghost. They also believed in the atonement of Christ, and that they had committed sin, and that repentance and a remission of sins was necessary for them. They understood that they were in a condition of probation upon earth, to prepare for the future. When they had repented of their sins, they accepted the doctrine of baptism, and received of that ordinance. Only those who had experienced this could realize the joy that came upon them, and the testimony they received when they conformed to these principles and had hands laid upon them for the gift of the Holy Ghost. They knew they had entered upon the path that would bring them eternal life.

It was too frequently the case that those who obeyed the first principles of the Gospel did not seek for a continuation of the blessings they had been permitted to enjoy, that the Holy Ghost might be within them as a light to guide them to certain victory. Unless the Saints had this testimony continually with them they could not hope to overcome evil. The present was an age of remarkable scenes, and the people did not fully realize the marvelous work the Almighty was bringing about. The children of Israel never suffered so greatly as just prior to their deliverance, but when the clouds were darkest the Almighty was hastening their victory, and it came in such a manner that their oppressors realized that there was a God in Israel. Jesus was sorely tried and tempted, and when He overcame the temptations placed before Him by Satan, the Evil One fled and had no power over Him. His sufferings in the flesh were so great that He sweat drops of blood, and He prayed that the cup might pass. But He said "Father, Thy will be done." When He was deserted by all and was taken to his death, it was then His great triumph came, and He burst the bonds of death and opened the way of eternal life to all mankind. It was only after He had been left alone, when all human help had gone that God's power was made manifest in Him.

His triumph then, though His disciples were slain and the Priesthood taken from the earth, would reach to all eternity. His Gospel had again been restored in this, the dispensation of the fulness of times. The angel seen by John the Revelator had come, and the Gospel he restored was being preached, and would continue till every creature should hear it. Times like these, though they try men's souls, are not unusual among the Saints. There are some who express themselves as fearful of the efforts of the wicked, and they ask, "Why does not God come forth and bring to us the relief we so much need, and which he has promised?" The children of Israel murmured against the Lord in the wilderness, notwithstanding the great miracles He had shown. But God caused that manna should come from heaven to appease their hunger, and gave them their hearts' desire in order that He might test them whether they would serve Him. But scarcely had this event transpired when they again began to murmur; and continually, even when upon the borders of the promised land, did they complain and falter; they spoke against Moses, and wished that they had been permitted to die in bondage. The Lord was wroth, and said He would destroy them. But Moses pleaded with God, and He decreed that none of those who came out of Egypt should enter the promised land, except Joshua and Caleb.

All through the history of the Saints it was shown that in the times of trial Satan had tempted them to murmur, and when they had done so they could not see by the eye of faith the workings of the Almighty. Through following this course, the Nephites were destroyed; and the reason the Saints were in their present position was because of their forgetfulness. In a revelation given July 23d, 1837, the Lord said to the Latter-day Saints:

Behold, vengeance cometh speedily upon the inhabitants of the earth, a day of wrath, a day of burning, a day of desolation, of weeping, of mourning and of lamentation, and as a whirlwind it shall come upon the face of the earth, saith the Lord.

And upon my house shall it begin, and from my house shall it go forth, saith the Lord.

First among those among you, saith the Lord, who have professed to know my name and have not known me, and have blasphemed against me in the midst of my house, saith the Lord.

Therefore, see to it that ye trouble not yourselves concerning the affairs of my Church in this place, saith the Lord.

But purify your hearts before me, and then go ye into all the world and preach my Gospel unto every creature who has not received it.

In 1834, on Fishing River, the Lord also gave a revelation showing to the people what His will was, and said:

Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the Church and not individuals, they might have been redeemed even now;

But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh Saints, to the poor and afflicted among them;

And are not united according to the anointing required by the law of the celestial kingdom;

And Zion cannot be built up unless it be by the principles of the law of the celestial kingdom; otherwise, I cannot receive her unto myself;

And my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.

This is the word of the Lord. If it had been possible for the Saints to have been freed from oppression at that time, is it not possible at the present time, if the people are in a proper condition? How long would redemption be withheld from Zion if the law of the celestial kingdom prevailed in their midst—if there was no wrong-doing in Israel? Their trials would vanish as the dew before the rising sun. Their enemies would fear to come among a people with whom God's power was so greatly manifest. People could not say He was unjust in withholding His deliverance if they were to mingle with those who professed to be Saints. The judgments of God have commenced at His house.

The Saints had experienced oppression, and they would continue to suffer till they had faith in Him, and till all they had was subject to Him. Then would they find that their deliverance had come. These events were not far off. The greatest trials precede the greatest victories, and there are many gray haired veterans here to-day who will witness the deliverance of Zion and the freedom of the people of God, for they would turn to Him. But the Saints still have a great deal to pass through and the fury of Satan will be aroused to the utmost against them.

One of the greatest influences for evil was the effort to lead the children of the Saints from the paths of rectitude. The older members of the Church were comparatively free from temptation in this direction, having been grounded in their faith by the manifestations they had beheld of God's power; but among the 30,000 children who attended the Sabbath schools, are the greatest efforts used to make "Mormonism" unpopular. And it is among their children that the Saints will meet one of their greatest trials—in the midst of a civilization which terrades mankind. It is an evil against which the Saints should muster all their strength, they should instill into the hearts of their children a moral courage that will enable them to stand by principle, even though it brings death, a moral courage that teaches them to fear only God, and trust implicitly in Him.

The children of the Saints are called cowards for standing by the religion of their fathers, but there were no braver people than the Latter-day Saints. No braver man than Joseph Smith ever lived. When he received a vision from heaven he was turned upon and ridiculed and persecuted. But though only a boy he was not to be turned aside, but obeyed the commandments of God. All through his life he had to meet the scorn of an unbelieving generation and finally had to seal his testimony with his blood. His followers had suffered all things that a people could do and live. They gathered around the centre stake of Zion, and there purchased homes. But they were whipped and driven and murdered. Again and again they were driven, and finally built a city and Temple at Nauvoo. While there their Prophet and Patriarch were murdered because of the prejudice against them. Shortly thereafter the Saints were driven into the western wilds, and their appeals for redress were unheeded. Would cowards have submitted to all this for their religion? No, they would have turned their backs on it and succumbed to the powers of evil. But the Saints knew the God in whom they trusted, and He wrought out a deliverance for them.

It required courage to do as the Latter-day Saints had done, to do as they were doing today. Those who could do this were not to be overcome by any persecution. Let those who think the Saints can be overcome, go to the houses of those who are suffering, and listen to the prayers of their wives and little ones. They are like one of the sisters whose husband was murdered for the truth's sake and who declared to those who endeavored to turn her from the Gospel, that with God's help the memory of her husband and his martyrdom would be kept green in the hearts of his children, and they would be taught

to devote their lives to the cause in which his had been sacrificed.

The Saints are not suffering for themselves alone. There are others who will be benefited in the struggle for human rights. The Saints believe this land is the only one where the Church can be established; they believe this government to be the best and most liberal in its inception upon the face of the earth; they believe that they will yet step forth and lift up the Constitution and save it from destruction; they believe that in this government will be established the kingdom and government of God. And they will keep these things in view. There are glorious times awaiting them. God has delivered them time and again, and has blessed them in numberless ways. Prosperity had followed in their footsteps, and the wants of the poor and needy are supplied, perhaps not so fully as they should be, but they are approximating to that desirable end, when none will suffer for the necessities of life. The day will come when the people of God will be united temporarily and spiritually; when all will have what they need and to spare, and all things will work together for the establishment of God's kingdom. All the events that are occurring are doing something toward this end.

Those who labor among the youth of Israel should use increased diligence to guide them aright. They should teach them to walk in the light, and if all the Saints do this, the power of God will rest upon them and Zion will arise and shine. It is the privilege of the Saints to know the will of the Lord. They are not subject to any Priesthood or man unless they know that that which they have received is of God; that they know it, not because certain men have taught it, but because the Almighty has revealed it to them. If they are living properly they know that every step of the Church is of God. They should walk in the straight and narrow path, that their lives might be approved of Him. It is futile to say that "Mormonism" will soon be a thing of the past. It has been revealed to stay, and will be established for all eternity, and no power can check it. It will be presented to every son and daughter of God for their salvation or condemnation, according as they accept or reject it.

The choir sang the anthem,

The Lord will comfort Zion.

Benediction was pronounced by Elder Jas. H. Anderson.

BEAR LAKE STAKE CONFERENCE.

At 10 a. m. on Saturday, Nov. 19th, our conference was called to order by President William Budge. The stand was occupied by the Presidency of the Stake, members of the High Priests Quorum, Bishops and representatives of the various Stake organizations. Elders M. F. Cowley and D. Harrington were present as visitors.

The reports of the Bishops indicated an increase of faith and diligence among the people, though a few are losing faith and yielding to temptation. The health of the people is vigorous, never better.

Reports were made of nearly all the Stake organizations, which were shown to be in a progressive condition. On Sunday the general authorities of the Church and those of the Stake were presented and sustained unanimously. The statistical report was read. It showed an increase during the quarter of 120 souls.

The speakers were President W. B. Budge, Counselors James A. Hart and George Osmond, President J. U. Stucki, Elders R. S. Spence, D. Harrington, M. F. Cowley, of the Oneida Stake Presidency, and others. The speakers treated upon many subjects of great interest, prominent among which were the training of children in the fear of the Lord, the advancement of our growth spiritually, the observance of the law of tithing in its spirit and meaning, and the necessity of self-sacrifice and bringing self into subjection to the law of Christ.

The weather was indeed beautiful, favoring outside listeners, of whom there were not a few. The choir as usual added largely to the enjoyment of our worship. The songs of Zion never sounded more sweetly.

T. Moxon, Stake Clerk.

NEW YORK, Nov. 24.—Elijah Smith has resigned the presidency of the Oregon Transcontinental Company and Sidney Dillon, for many years president of the Union Pacific, has been chosen as his successor. It has been known for some time that radical changes in the management of the road were about to be made and the return of Henry Villard to the control of the Northern Pacific at the election, was merely a prelude to further the restoration. It has been supposed that Villard will take the presidency of the Oregon & Transcontinental, as he might have taken that of the Northern Pacific. His agreement with his Berlin friends was modified, so he could become director of the Northern Pacific and possibly it might have been stretched to enable him to be in name as well as in fact the controlling power. The fact that Dillon and not Villard succeeds Elijah Smith in the presidency of the principle Oregon company, will be a surprise to Wall Street. The change will not take place until December 1st, but it was agreed upon yesterday.