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TRUTH AND LIBERTY.

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REPORTED BY GEO. F. GIBBS.

IN trying to address so large an audience, I earnestly desire an interest in the prayers of my brethren and sisters, that the few remarks I may offer may be dictated by the Spirit of God. There are many things that we as Elders in Israel, should always be pleased to speak of, and particularly is this the case in reference to the kindness of our Father in heaven towards us as a people. We are permitted to dwell in peace, surrounded with the blessings of life and liberty, having pleasant homes wherein to dwell, and God to be our Father and Friend. When I look around upon the homes of the Latter-day Saints and see how the elements have been changed and made so propitious, enabling us to produce food and clothing, the necessities and many of the luxuries of life, my heart is exceedingly grateful, for I must confess there is no land with which I am familiar where the blessings of God are so abundantly bestowed as in our own. It appears to me that every bud is not only willing, but does blossom, and where seed by man is broadcast in the ground it comes forth bearing twenty, thirty, or fifty fold. This, my brethren and sisters, is not the result of the work of man; but it is the blessing of our Heavenly Father. And how any human being can look upon the mountains by which we are surrounded, and gaze upon the beautiful fields and smiling nature seen on every hand, and not be able to acknowledge God in all these things is beyond my comprehension. In speaking to the young people particularly I have had sometimes pleasure in referring to the works of man, comparing them with the works of God. And while I believe it proper for us to look with pleasure upon the accomplishments of art and science, and upon the skilled workmanship of man, yet I would have our young people always realize that God is the originator; I would have them understand, as the arts and sciences are being developed and new discoveries are being brought out by what we call the genius of man, that God understood all these things before they were made known to us. And while having them admire and wonder at the grand achievement of man in chaining the lightning, thus making it to serve his purposes; and while it was the work of man that moulded and fashioned the metal into the wire over which intelligence is transmitted by the power of electricity, I would help to lead their minds beyond, so that they may comprehend that the material of which that wire is composed was the creation and work of God, and that the electricity itself is at the bidding and mandate of the great Jehovah.

I believe, my brethren and sisters, if we take proper pains in the education of the young, employing the right kind of men and women to be their preceptors, that, instead of the seeds of infidelity being sown in their minds we will have faith, and in that faith we will have the manifestations of power.

In talking with the learned of the world we find that they have but a faint conception of God and Godliness. Were you to tell them that they hate God, or that the carnal mind is at enmity against God, they would not understand you. And yet, when we come to the actual facts, we find that the learned and many professors of Christianity really do hate God. I do not mean to say they hate the God they themselves picture in their own minds; but that they hate and fight against him whose attributes and character are portrayed within the lids of the Bible. The Supreme Ruler of the universe, the Creator of the heavens and the earth, is not only the tender and loving being that the pious Christian of the 19th century pictures him to be,—he is not only willing to love and cherish and save the human family, but he is also a Being of justice and judgment, having always power enough to inflict punishment upon the breakers of his laws. Yet modern divines think with horror of a God who would inflict punishment, on the plea that such would be revengeful; and yet, neither they nor any of our professed Christian friends would for a moment find fault with the judge of an inferior earthly court for passing judgment on a criminal, though it might lead even to the loss of the life of a fellow creature.

Having but a very short time to occupy this afternoon my remarks must necessarily be brief. But before closing I feel to bear my testimony that here in Utah is a people who are trying to serve the Lord. And I testify too, that Joseph Smith was and is a prophet of the living God, chosen of Him to open up the last dispensation to man—the dispensation of the fulness of times; and that his successor, Brigham Young, was an apostle of the Lord Jesus, and a prophet, seer and revelator. And I feel to bear my testimony that this same power and revelation rests upon his servant, Brother John Taylor. If we would live for the light of God's Holy Spirit we might see not as with eyes through a glass darkly, but with eyes that see clearly, having also ears capable of hearing, and hearts fell to understand.

It is our duty, as young men, as middle aged men and as aged men to bestow great care and attention on the education of the young. It is not particularly the duty of the father, as I understand it, to place in the hands of his son the writings of Payne and other infidel authors unless they follow up the reading of such works with good sound argument, and then place the Bible and the Book of Mormon in their hands to be read and studied, and when necessary correctly explained showing wherein the Lord has wrought out the literal fulfilment of many of the predictions therein recorded. If they would do this with prayerful hearts, and with the wisdom God may give them, there will be little or nothing to fear from the reading of infidel works. I take the broad ground that in infidelity is ignorance. You meet the infidel and you will find him, as a general thing, ignorant in regard to that which is laid down in the Bible, which he claims to disbelieve. It has been so from the beginning. It is a truth that has been uttered on many occasions by the servants of God, that it is easier and more natural for mankind to believe a hundred falsehoods than to accept a single truth. It must be apparent to all, that it is more in harmony with our fallen nature to do wrong than to do right. Let six boys be taken, for instance, and be carefully taught in the principles of morality, virtue and truth; and another six in the follies and wickedness of the world and see which of the two sets will make the most rapid progress, those in the right, or those in the wrong? All will readily agree with me that immorality is more easily acquired than the virtues, and hence we may conclude that we are in a fallen world, and that we have the battle against sin to fight.

May the blessings of God rest down upon the Latter-day Saints. And by way of conclusion I will say, if we want to dream dreams or see visions, it is our privilege to do so, but we must first purify our hearts and seek to love the Lord our God with all our might, mind and strength, and our neighbor as ourselves; and to do unto others as we would have others do unto us. And permit me to say that in all my experience in life I have found as yet but one thing that can afford true happiness and true enjoyment, and that is a consciousness of keeping the commandments of God. And if we, Latter-day Saints, will live near unto him, he will be near unto us. And instead of having to call in physicians to minister to the members of our families when sickness makes its appearance, the power of God will be upon us in such rich abundance as to enable us to rebuke it from our dwellings, and to invoke the blessings of health and life to attend us and ours, which was the case years ago in the primeval days of the Church. If we have lost any of these blessings it is not through any fault in the Lord, or that there is less power and efficacy in the priesthood we bear, but rather in our own lack of faith in the promises made to the faithful. Amen.

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FORTY-SIXTH CONGRESS.

EXTRA SESSION.

SENATE.

WASHINGTON, 6.—Coke asked Bayard, chairman of the finance committee, what action had been taken on the Warner silver bill.

Bayard said no member had been instructed to report on the bill.

Coke said his sense of duty led him to offer a resolution discharging the committee from further consideration of the bill, and to decline the bill before the Senate for action.

Edmunds objected, and the resolution went over.

The Senate concurred in the House amendment to Senate bill No. 516 to extend the time of the special postal service until a service can be obtained by advertisement; said amendment being to limit the extension to one year.

Edmunds resumed his remarks on the bill to repeal section 801, 820 and 821, Revised Statutes. In the course of his remarks Thurman interrupted him to say that unanimous consent could probably now be obtained to reconsider the vote by which a third reading of the bill was ordered, so that it might still be amended. He intimated that Edmund's amendment offered yesterday, while considered unnecessary, would not again be antagonized.

Edmunds said he would like to recommit the bill if it could be arranged; otherwise he would go on. Continuing, he asked Hampton if what he stated yesterday about a judge in Charleston being himself unable to take the oath, while even republican jurors were excluded for such inability came under his own observation.

Hampton said he stated it upon the information of his colleague, who was present.

Edmunds thought a committee ought to be appointed to investigate the matter in all its lights. Then we could get more satisfaction than from mere statements by observers. In regard to the exclusion of jurors who had given a cup of cold water to confederate soldiers, Edmunds declared that the kind of aid or comfort contemplated in the statute and which would call for the discretion of the court, was only accessory aid—that which was intended to further the purpose of the transgressor. He pointed out what he thought the absurdity and viciousness of introducing politics into the jury system. It was the beginning of a practice that would end in recognizing all other mental differences. Presently we would have the Catholic opposed to the Protestant, and we would have to provide for free Masons and know nothings, and all shades of political and religious thinkers.

Thurman thought Edmunds was generating another message. He was again furnishing sophistries for people who were not sharp enough to invent for themselves. There was nothing in the bill conflicting with the law of 1875. The words referred to were not worth the ink they were printed with. Of course all acts inconsistent with it were repealed by implication, but there was no possible implication in this bill by which the law of 1875 was affected. The bill simply repeats the qualifications prescribed in section 800, and does not touch the modification contained in the law of 1875. He supposed there were men living who regretted the repeal of the test oath, excluding Catholics and Jews, from political and judicial rights in Great Britain. Until the millennium arrives there will be men seeking to use test oaths as disfranchises to exclude from public employment, and from liberty itself, those to whom they are politically opposed. But he was surprised to see a test oath defended in the American Senate.

Whyte explained the jury law of Maryland in order to correct any erroneous impression made by Edmunds. In addition to the list of taxable white citizens, the judge selects a panel from the poll lists of the next previous election. Those chosen must be men of intelligence, character and sobriety, without any reference to political belief.

Edmunds asked if it was an actual result that colored men were drawn as jurors under this law.

Whyte said he did not know about county courts, but in State Courts he had not known of colored men being on juries. But there was no discrimination in drawing. The lists did not show which names were of white or black men.

Edmunds wanted to know how how it happened that no negroes ever got on juries.

Whyte did not know, except that their names did not happen to come out. He had never heard a word of complaint from colored people in this regard. No better class of citizens could be found than the negroes of Maryland. They were respected and protected, and had no cause of complaint. There was a practical discrimination against democrats in drawing Federal juries in Maryland and it was nearly a miracle if a democrat was acquitted in certain cases tried by juries composed almost entirely of republicans. Every republican indicted in the State courts for violating a State law immediately removes his trial into the United States court where he can be tried by men of his own political party.

Bayard did not think the bill contained any provision under which discrimination on account of race, color or previous condition of servitude, could be made, since it did not conflict in any way with existing laws on that point. But as he only wanted the bill substantially to be successful to prevent any possible grounds for criticism in any quarter as to the action of the committee or the supporters of the bill, he moved to recommit it.

Conkling thought this made a valuable addition to the "Comedy of Errors," for which the session was so distinguished.

Thurman said there was no occasion for an exhibition of party triumph. Every word in the bill was right, but there was something wrong in the Government, else it would not have become a law before. The majority were obliged to look not only to what is right, but what is practicable. They did not propose to leave room for the sophistries of this chamber to be vetoed from the other end of the avenue. They could survive the sneers of the senator from New York.

Blaine, in the course of some remarks on the bill, asked Thurman how he knew the President would veto the bill, if passed as reported from the committee.

Thurman said he had no such information, and if he had it would be violating a plain rule of the Senate to state it.

Blaine—The senator has already violated the rule. He has said that the bill should be amended so as to encounter objections at the other end of the avenue.

Thurman—I only spoke of my own inference and those inferences were simply founded on the fact that in my opinion bills have been vetoed, notably the army bill, because members of the republican party in both houses of Congress, are by no means very friendly to the incumbent of the Presidential chair have—I will not use the slang language of the day; I will not talk of bulldozing, but have coerced the Executive.

Edmunds raised the point of order that Thurman was out of order. The words were taken down and read by the reporter.

Edmunds stated that his point was, that the words imputed unconstitutional and improper conduct to the President and also to the members of the Senate. He would not regard the words as relating to the House.

Houston asked under what rule the point was made. We were getting to a point where no legislation could be had without consulting the Executive, but he did not know that we were forbidden to speak of him.

Whyte—The other side have been making charges of coercion against us all along.

Edmunds—It is one thing to say what the effect of the measure will be, and another to say in so many words that senators have coerced the President, thus charging them with a political crime.

Thurman referred to his own decision of the point of order raised against Chandler, some time ago, namely, that the charge that senators held their seats by fraud, did not attribute motives to senators themselves. He then said that by coercion he did not mean duress or personal violence; he had used the expression "coerced" because in his judgment—and he would be willing to go to his death upon it—republican senators and representatives, by the course they had taken on these bills, by leaving the merits of the subject, by raising a cry of "revolution," by waving the "bloody shirt," by talking about this being a question between secession and the Union, and by their whole course on the subject, had made a man, he would not say a weak man, for he meant to be respectful to the President, but had made a man veto bills which, if left to his own judgment, he would not have vetoed.

In the discussion that followed, several democratic senators pointed out cases where republican members had denounced the President as despotic.

Thurman alluded to the decision by Blaine, when Speaker of the House, that a member was not out of order in using the accusatory words of the President.

Blaine said there was a latitude allowed to the immediate representatives of the people who only could present for impeachment that which was forbidden to the Senate, which might be called upon to sit as a court of impeachment.

Edmunds finally said he was satisfied with Thurman's explanation of the sense in which he used the words objected to, and withdrew his point of order. In doing so, he wished to deprecate the growing freedom with which the actions and motive of the executive were being brought into the debates.

The question recurred on Bayard's motion to recommit the bill.

Voorhees opposed the motion.

Davis, (Ill.,) favored it, and was surprised that there was any opposition to it. The object was simply to perfect the bill. All he wanted was a repeal of the section and to get a good jury law.

Conkling said he would withhold his vote on the matter, and let the democrats settle their quarrel among themselves.

The vote on the motion resulted yeas 22, nays 9, not a quorum voting, most of the republicans refrained from voting and most of the democrats voted.

Conkling said he did not withhold his vote with a view of producing no quorum. He would now vote nay. The result of the vote was yeas 15, nays 27, so the motion was lost.

The bill then passed, yeas 28, nays 16, a strict party vote.

Adjourned until Monday.

HOUSE.

WASHINGTON, 6.—The army appropriation bill was reported, ordered printed and recommitted. The House went into committee of the whole upon the bill, making additional appropriations for the post office department.

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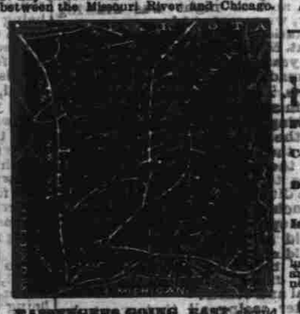

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