

GEORGE O. CANNON, EDITOR AND PUBLISHER.

Saturday, March 13, 1899.

By Telegraph. CONGRESSIONAL HOUSE.

After considerable discussion the resolution to appoint a joint committee on Indian affairs was agreed to, 93 to 47. Bingham moved for a joint resolution fixing the final adjournment for the last Friday in March; adopted 118 to 114. Banks introduced a resolution to recognize the independence of Cuba when a republican form of government shall be established; also a resolution to open negotiations to annex St. Domingo to the United States. Referred to the committee on Foreign Affairs. A resolution was adopted instructing the Judiciary Committee to report a bill on the subject of the naturalization laws, so as to prevent frauds. Schenck introduced his bill to strengthen public credit and to legalize gold contracts. Action moved to strike out the second section; agreed to, 86 to 32. The bill was then passed. The speaker presented the resignation of Boutwell, of Massachusetts; he also stated that he would announce the standing committees on Monday. Adjourned to Monday.

GENERAL.

Washington.—Supervisor Creevy, of Louisiana, has been appointed Revenue Collector for the District of Washington, with instructions to rigorously prosecute the cases commenced and to rigidly enforce the laws.

Washington, D. C., 12.—Secretary Boutwell formally entered upon the duties of his new office to-day, he was met at the Department by a large number of anxious applicants for office.

The officers of the Navy stationed around Washington, proceeded in a body to the office of Secretary Bowie, to-day, where they were presented by Admiral Dahlgreen. The Secretary received them in the most cordial manner. The entire body then proceeded to the White House, where General Grant received them in the east room. Among those present were Admirals Porter, Shubrick, Smith, Goldsborough, Dahlgreen, Poor, Howard and Powell. While the naval officers were exchanging salutations, the officers of the army, headed by Generals Sherman and Schofield, entered. Generals Grant and Sherman shook hands warmly. The latter introduced the officers in turn, all of whom were profuse in their congratulations. Among those present were Generals Harney, Emory, Meigs, Ferry, Barnes, Thomas, Hardie, Heinzelman, etc. During the interview Gen. Rawlins entered and was earnestly congratulated by the officers present upon his recent appointment.

Charles Wallace, editor of the Warrenton Gazette, was shot and instantly killed by Dr. Darden. The latter had blackballed Wallace, who applied for admission into a masonic lodge. Wallace thereupon attacked Darden in his paper, denouncing him as a liar and villain. Darden shot him from the window of his office with a rifle.

The rush of visitors to the White House was very great to-day. A delegation of the Royal League, from Alexandria, Virginia, including several colored men, called on the President this afternoon. The Chairman read a short address complimentary to the President. Grant replied that he was glad to meet them and hoped and believed that before the end of the year Virginia would be restored to self-government and representation in Congress.

A delegation of the Irish Republicans of New York, called on the President; they tendered their congratulations and pledged the support of the Irish Republicans of America to his Administration. There was no speech making. Commissioner Delano has issued directions to the supervisors, that hereafter all Collectors who sell liquor stamps, after receiving notice not to do so, shall be considered to have given cause for suspension.

The law provides that the Collectors shall issue the stamps in a book to the buyers, who shall put them on the cases. Secretary Bowie has issued orders, revoking the sentence on Captain Collins, convicted of negligence, whereby the steamer Sacramento was lost in consequence of good conduct during the rebellion. The pay of Captain Collins, forfeited by the same sentence, is restored to him. The Secretary has also revoked the sentence upon and restored the pay of Lieutenant Commander Beach.

Buffalo.—A delegation from the New York Corn Exchange, here; a public meeting will be held to-day to discuss matters of importance to the commercial interests of the West. Boston.—Several large flat fishing vessels arrived at Gloucester, yesterday, from the Banks, having suffered from the almost unexampled severity of the weather. They say their losses will consume their profits for the present year.

New York.—The jury have returned a verdict for \$10,000 in favor of Danforth N. Barney, against Otto, Burslen, Burslen and other, for damage sustained by an explosion of nitro-glycerine at San Francisco.

Washington.—Senator Morton has consented to deliver an address at the dedication of the Gettysburg National Monument, on the 1st of next July. Bayard Taylor will deliver an original poem; Henry Ward Beecher will officiate as Chaplain.

Atlanta, Ga.—The Senate passed the Fifteenth Amendment to the Constitution, to-day, without debate, 21 to 16. Six members not voting, the House resolved to reconsider the action of yesterday on adopting the amendment, 51 to 41. The resolution to take action on the amendment was lost. Extreme Radicals and extreme Democrats do not support the adoption.

Raleigh, N. C.—The House passed a resolution, instructing the Senators and requesting their representatives in Congress to vote for the repeal of the Tenure of Office Act.

Key West.—Dr. Mudd has been released from the Dry Tortugas, and arrived to-day en route for the North.

New York.—Gen. Jordan, former Chief of Staff to Beauregard, recently disappeared from Charleston; it is cur-

rently reported that he has sailed for Cuba to assist the insurgents. It is further reported that he is acting with the full knowledge and consent of Grant, who has assured him that no American taken in rebellion shall be harshly dealt with by the Spanish authorities.

The Herald denounces as impudent, the action of the Pennsylvania Congress, who voted in a case that each Republican member shall have the control of the appointments in his district, and that those districts which are represented by the Democrats shall be controlled by the State Senators.

Baltimore.—Judge Moore, former Senator from Maine, died at Lynchburg, Va., on Tuesday.

Judge Russell, of the Superior Court of North Carolina, has issued a proclamation commanding the surrender or arrest of several prominent State Officers; he authorized any citizen to capture them and to shoot them if they resist.

Chicago.—The Tribune's special says the President has said that he would nominate General Sickles for Minister to Mexico, and that General Butterfield will also have a foreign mission; but which was not stated.

Gen. Sheridan approves the appointment of Longstreet, as collector at New Orleans. Washburne will not go to France before the end of April.

Congressman Julian, who represents a large Quaker constituency, argues the appointment of a Quaker commissioner of Indian Affairs.

Colfax comes west with his family next week; he will remain ten days. Senator Anthony will preside over the Senate during his absence.

Iowa Congressmen have agreed to recommend the reinstatement of all office holders in that State, removed by Johnson for their devotion to Republican principles. The same special thinks Congress will not adjourn before the last of April. The Times' special thinks it will adjourn at the end of March.

Sheridan will be assigned to the Military District of the Missouri, with his headquarters at St. Louis. He will not go to New Orleans as originally intended.

Johnson pocketed the bill adding two Majors to the corps of Judge Advocates of the army.

There was great disappointment because the House committee were not announced yesterday. There has been much contention on the subject. Several sharp letters have been addressed to Speaker Blaine, and some stormy interviews held.

FOREIGN.

Madrid, 12.—Figuerola, Minister of Finance, has asked for a loan of 1,000,000,000 reales, to meet the extraordinary expenses of the Government.

The Cortes rejects the abolition of the capitation tax and conscription.

Vienna.—The Austrian Budget has passed with a deficit of three million francs.

Havana.—The Insurgent General, Juan Lopez, has been captured and shot. The Diario has announced the capture of several insurgent advance guards, near Gibara; they were immediately killed. Stagnation and distrust in business circles are increasing; many merchants of Santiago have failed.

San Francisco.—Mexican advices, via Acapulco, say the situation of Juarez is critical; his available forces are limited. There is no money in the Treasury. Outrages continue, the perpetrators go unpunished.

The receipts of the Custom House at Acapulco have been remitted from the Interior for the benefit of the General Government, for the first time since Gen. Arce became Governor. General Arce has visited the Capital to answer for the large sums which he has received for years from the Acapulco Custom House.

London, 13.—In the House of Commons, last night, Seely moved for the appointment of a select committee on the mail contracts to the United States. The P. M. General said a contract was completed by the late government, and its violation would be a breach of faith. He added that the present service was satisfactory. The motion was adopted, 115 against 88.

London.—In the House of Commons, this evening, Low, Chancellor of the Exchequer, stated that if mail contracts with the Inman S. S. Co., were sanctioned, it would mean that it would sail from Queenstown every Friday for New York, instead of every Thursday as heretofore.

Havana, 12.—The United States squadron in the West Indies is insignificant in numbers when compared with the English and French fleets. The American residents deride the apparent parsimony or ignorance of the Government in keeping so small a fleet in Cuban waters during the present condition of affairs.

Advices from Sagua state that the fighting between the troops and insurgents is lively. A Cienfuegos dispatch, yesterday, says a thousand Spanish troops have arrived. All the roads are now guarded, but the rebels are numerous and active. Santiago advices to the 7th say that Lopez with a column had entered Mayori after a desperate conflict. The rebels had also attacked Jeganari, but were repulsed, and fled to the mountains. News from Santa Esperita says that Col. Puello has issued an address to the effect that the time for conciliation has ended.

Bountiful.—Bro. Wm. Thurgood, writing from Bountiful on the 12th inst., informs us that a Co-operative Mercantile Institution had been formed in Bountiful, and will commence business in a few days. Bishop Stoker has been elected President, and Wm. Brown vice president. Anson Call, William Atkinson, Daniel Carter, Joseph B. Noble and Edwin Pace constitute the Board of Directors. Wm. Thurgood is Secretary and Treasurer.

The Co-operative Agricultural and Manufacturing Society, organized last December, is flourishing, the members of the Society doing their utmost to further the objects for which the Society was organized.

The members of the Female Relief Society are indefatigable in their labors, and are doing a good work.

We regret to learn that scarlet fever and influenza have prevailed to a considerable extent, causing much sickness and some death in the settlement.

DIED.—In this city, this morning of inflammation of the lungs, Joseph, son of Joshua and Jemima Midgley, aged 1 year and 6 days.

The funeral obsequies will take place to-morrow afternoon at 3 o'clock. Friends are respectfully invited to attend.

REMARKS. By Elder ERASTUS SNOW, delivered in the Tabernacle, Salt Lake City, Feb. 28, 1899.

REPORTED BY DAVID W. EVANS.

I am requested to occupy a little time this afternoon prior to my departure for my field of labor in the South, and if I can have your faith and prayers, I will try to speak upon a few subjects. A certain very expressive passage of scripture, contained in the New Testament, has been passing through my mind since I have been sitting here. I will repeat it: "Now also the axe is laid unto the root of the trees; therefore every tree which bringeth forth not good fruit is hewn down and cast into the fire." This figure of the fruit tree, though spoken in reference to the followers of the Savior in His day, is equally as applicable to us as to those to whom it was first spoken. There are many other sayings of the Savior of a similar character, applied to the people of God in reference to the diverse doctrines and teachings of men; also warning them against false prophets and those who might come to them in sheep's clothing, but "wardly were ravening wolves." He said to His disciples "by their fruits shall ye know them," for every tree that beareth good fruit is a good tree; but a corrupt tree did not bring forth good fruit.

Now this figure of the axe being laid at the root of the tree, and every tree that bringeth forth not good fruit shall be hewn down and cast into the fire, being equally as applicable to God's people in these days as to His people in the days in which it was spoken, is very impressive, and should be retained in every mind; every heart should reflect upon it, and every one should inquire: "Am I a subject for the burning, or am I bearing good fruit?"

To answer these questions satisfactorily we must be instructed in the things of God so that we may understand our duties and know what God requires of us; we must become acquainted with the Kingdom of Heaven and the fruits thereof.

The people of olden times, to whom this saying of the Savior was addressed, were a peculiar people; they and their fathers before them, for many generations had claimed to be the people of God. To their forefathers, God had sent His prophets, revealed His word, and He had made His covenant with them, and had blessed them with many blessings. Yet in the days of the Savior, as a nation, they had apostatised and had fallen from their high position; they had become divided into sects and parties, proud, covetous, self-righteous and very conceited; and the Savior pronounced many woes upon them. He illustrated their condition in a very noted parable concerning a certain vineyard which the husbandman rented out to others, and then took his journey into another country. At the proper season the lord of the vineyard sent his servant to receive his share of the fruit of the vineyard; but instead of the men who had leased the vineyard paying up frankly and faithfully what they had stipulated to pay they refused to pay at all, and also cast the servant out of the vineyard. The lord of the vineyard then sent other servants to seek his share of the fruit of the vineyard, but they were treated in like manner, some of them being beaten, whipt, cast out and slain. Last of all the lord of the vineyard said: "I will send my son; peradventure they will reverence him and have respect to him, and will give me his share of the fruit of the vineyard. But, when the son came, the husbandmen said among themselves: 'This is the heir; come, let us kill him, and the inheritance shall be ours.' And they seized the son, cast him out and slew him." "Now," said the Savior to the people to whom He addressed this parable, "what will be done unto these husbandmen?" They answered "he will miserably destroy those wicked husbandmen, and will let out his vineyard unto other husbandmen who shall render him the fruits in their seasons." Said the Savior in effect: "This is a very righteous judgment; even so shall it be done unto you. I blessed your fathers and sent my prophets and revealed my word unto you, your children, and have called upon you all the day long, but you have not brought forth the fruits of the kingdom; you have rejected and slain my prophets, and, lastly, you have rejected the Son, therefore I say unto you the kingdom shall be rent from your hands, and given to another people, who will bring forth the fruits thereof."

Such was the fate of the Jewish people because they rejected the prophets who were sent unto them, and, last of all, the Savior. The Savior revealed Himself first to that people, and first established His Kingdom among them. He sent His disciples to preach, not to the gentiles, but to "the lost sheep of the house of Israel." They were commanded to confine their labors to these; but they to whom he first sent his disciples did not, as a general thing, listen or obey the message they delivered to them. There was a goodly number who believed and were baptized, and from their midst the priesthood with the gospel and its ordinances were carried to the gentile nations, and the Jews, as a nation, were given over to unbelief and hardness of heart, their government destroyed, their towns, cities and provinces absorbed by surrounding nations, and their devoted capital city laid in ruins, and of their beautiful temple not one stone was left upon another. So complete was the ruin of their chief city that, subsequently, the very ground upon which it stood was broken up and ploughed like a field.

The apostles and servants of God who were called to be witnesses of Jesus went abroad to the surrounding nations, and everywhere baptized and built up churches, grafting the gentile nations into the "same olive tree." Israel was likened by one of the ancient prophets to a tame olive tree and the gentile nations to a wild olive tree. It is said by the Apostle Paul that the branches of the tame olive tree were cut off because they were barren and unfruitful, and that the branches of the wild olive tree were grafted into the mother stock and brought forth good fruit. So it was in the preaching of the gospel, the gentiles accepted with greater freedom and gladness the testimony of the disciples of Christ. It is not my purpose to enlarge upon the cause why the Jewish race continued to persecute and hedge up the way of the disciples and followers of Christ. Through the mercy of God our Father salvation came unto many Gentile nations because they believed the testimony of Jesus proclaimed to them by His disciples; and they were baptized into Christ, and became the

seed of Abraham by adoption, while the lineal descendants of Abraham were rejected of God because of their unbelief. They did not bring forth the fruits of the Kingdom of God, therefore the Kingdom was taken from them and given to another people according as Jesus had predicted.

Now, why was all this? Was it simply because of the sins of their rulers and their teachers, or was it because of the general corruption, unbelief and wickedness of the whole people? I answer it was not only the wickedness of their rulers and the corruption and hypocrisy of their priests, but of the whole people, priests and rulers included. In the language of one of the prophets their teachers taught for hire, their judges judged for reward, their people love to have it said of them, "they shall be the end thereof." The people had lifted themselves up in pride; they loved gold and silver and precious things, and set up gods whom they might adore. If they did not actually set up graven images and gods of wood and stone, they set up teachers and priests like unto themselves. Their judges and priests took bribes, and their publicans could be bought with money. They sought honor one of another and sought not honor which comes from God alone. In short they lived for the present life only, and did not know how to enjoy it properly, for the fruit of evil doings are always evil, though of old times appears tempting and alluring to the eye, and among the things which its fruits may be sweet in the mouth, but in the belly they are invariably bitter. The fruits of righteousness are joy, peace and contentment in this life, and life everlasting hereafter; while the fruits of unrighteousness are misery, grief, sorrow and death. There is nothing more certain than the saying in scripture "that the wages of sin is death." This is as true to-day as it was in the day when it was spoken. No man or woman can do a wrong thing, whether ignorantly or with the intent to do wrong, without sooner or later reaping the bitter fruits of that wrongdoing. It is true that the mercy and loving kindness of God our Father comes to the aid of all who sin ignorantly, and lightens their punishment because they sinned ignorantly, and as soon as they were enlightened they turned away and repented before the Lord in sorrow. It is written "that he who knoweth his master's will and doeth it not shall be beaten with many stripes;" but he who sins ignorantly, though he may do things worthy of many stripes, shall be beaten with few if he forsakes his evil course when he understands it inasmuch as his spirit is not defiled thereby. He who consents to and approves of a wrong in his heart, or becomes the aider and abettor of those who do wrong, though he may not be the personal doer of that wrong may be more culpable and more deserving of punishment than the one who actually perpetrates the wrong. He who actually perpetrates the wrong, and is influenced by the former who knows the results and effects of the wrong done. In such a case the prompter of the evil would be punished far more severely than he who actually committed it. It is a consolation to the righteous to know that God judges not by the sight of the eye but by the secret thoughts and intents of the heart. The final judgement of the human race is deferred to their next estate; but God may judge the spirit according to the deeds done in the body. His judgement not being passed upon the body but upon the spirit, the body having paid the penalty of its own faults and errors by death. The spirit is held responsible for the acts done in the body. No spirit can plead, before the bar of Jehovah, the weakness of the flesh as a justification of sin; the latter may be urged in palliation, but not in justification. Our Father is full of mercy but he cannot look upon sin in any individual with the least degree of allowance; but every spirit must be held responsible and will have to answer at the bar of God and will therefore receive a just and righteous judgement for the deeds done in the body.

But it will be found, in the language of Paul, that some men's sins have gone to judgement before-hand; others will follow after. In other words, some men will have their accounts balanced and settled in time, before the time for the final reckoning arrives, and when that time comes they will have enough on the credit side of their account to balance the debtor side, and they will stand square, free and accepted; while those whose sins follow them to judgement will have a long list of accounts unadjusted and a heavy balance against them.

When a man is favored as they who are so highly favored as to have their sins go to judgement before them? Why, they are they who have repented of their sins, and have ever kept the law of God, and not been anxious to run in debt again. There are many people who, in both spiritual and temporal things, as long as they can have an open book account, are ready to run up bills. But prudent, wise and careful men and women like to have short reckonings and to know pretty often how they stand and to keep their accounts square. They never lay themselves down to rest, or rise in the morning, without commencing with their God, and learning the position they occupy in His sight. In our communications with our Father, it is our privilege to learn this lesson, and it is one that every Saint should learn. If we live continually so as to enjoy the guidance of the Holy Spirit of God, it will hold the mirror before our eyes, and enable us to understand our positions before God as plainly as we behold our natural faces in the glass; and if we have been heedless or negligent in the performance of our duties, it will be presented to our minds, and we will learn our faults, and if we sincerely repent, the whisperings of the Holy Spirit will prompt us as to the course we should take to make things right. If you have slandered, given place to envy or jealousy or have indulged in backbiting, evil speaking, fault-finding, criticizing or have used an evil influence concerning your brother or sister, the Spirit will say to you: "Go and make that right, ask your friends who have suffered by your folly to be merciful to you and to let your fault be buried." You will thus pour in the oil, and as far as you lie, heal the wound you have inflicted. And when you have thus obtained your brother's forgiveness you can look up to your Father in Heaven and with confidence ask for His forgiveness.

No individual can wrong another without that wrong being thrown back upon himself. This is just as sure as that your face is reflected in a camera

when the light shines upon it. You go into a photographic gallery to have your likeness taken; you sit down opposite the camera and the effect of the light upon the instrument is made to reflect an exact likeness of yourself. It is precisely similar with every evil action; they exemplify the truth of the well-known maxim that "courses come home to roost." This is universally true. No person can, with impunity, put his fingers in the fire; neither can any person violate the laws of life and health without suffering pain and sickness in consequence. Though the Lord is long-suffering and full of loving kindness, the penalties attending the violations of His laws are sure to overtake the offender sooner or later, and foolish is the man or woman who fosters the delusive hope that it will be otherwise.

The foundation and the seeds of dissolution and death are sown in our tabernacles. The passions of human nature work, ultimately, the overthrow and dissolution of our bodies; and this is no more true than that the spirit, in like manner, works out its own dissolution, that is, whosoever suffers the second death, which is a spiritual death, suffers that death as the legitimate fruit of his evil doings as certainly and as naturally as the body suffers death through the violation of the laws of its own organization. Whether we violate the laws of our organizations ignorantly or otherwise, the results are the same; the child who runs innocently into the fire, ignorant of its power to injure him, is burned just as quick as the grown person who does. You overload the stomach of a child who knows not the capacity of his system, and he suffers the consequence just the same as if he had understood all about it.

The purpose of the gospel of Christ is to enlighten the mind upon all these subjects, and inasmuch as we are willing to receive instruction we, through it, may learn how to prolong our physical existence here, and how to secure everlasting life in the world to come, or in other words, to enter upon our third estate, which will be glorious and immortal; and in which they who are privileged to enter upon it, will be prepared to exercise the highest functions of their existence and to enlarge, increase and extend for ever, until, like Abraham of old, to their increase there shall be no end, and when the stars of the firmament or the sands on the seashore shall be less numerous than their creations. Incomprehensible as this may be to our finite minds it is a faint view of the glories of the Third Estate. If we would secure a right to such estimable blessings it must be by obedience to the laws of life which God has revealed to us. If we sin willfully, after having been enlightened as to the consequences of our sin, there remains says the Apostle Paul, no more sacrifice for sin, but "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." But if we err in ignorance, and, after having been instructed, we repent of our sins, there is a door of mercy opened for us, and we shall be beaten with few stripes. Such persons, when they have wronged a brother or sister in ignorance, will, upon being advised of it, go straightway and notify that wrong. If they have oppressed the hireling in his wages, when they become convinced of the fact they have gone straightway and made it right, paying him fourfold if necessary. After pursuing such a course the Father forgives them. He says if we do not forgive one another neither will He forgive us. This principle is laid down in the scriptures in that beautiful and simple prayer which Jesus taught to His disciples,—"a specimen of honest, childlike brevity and simplicity. In another place the Savior says: "moreover, if thy brother shall trespass against thee, tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother." If thy brother is not convinced of his wrong doing do not be discouraged at the failure to convince him; but try again. Get some brother, who is filled with faith, love and charity, to go with you to use his influence with him, and if you do not succeed in melting the icicle from your brother's heart, your friend will, at least, be your witness before the Lord that you have fulfilled your part; and your unforgiving brother will be held accountable. Our account is then settled inasmuch as we obey the ordinances of the House of God,—the conditions upon which the children of men may find favour with God. If we have wronged our brother,—stolen his property, swindled him out of it unrighteously, or obtained it without having the means to pay him for it, we should repent and make restitution, and then seek to become his servant until he is satisfied, then our Father, who is the Judge between us, will "say it is enough." The same principle will hold good with regard to any other evil. If we, through covetousness for filthy lucre, have oppressed the hireling, or have neglected to relieve the wants of the sick and destitute, the Lord's poor will rise up in judgement against us. They will say "I was naked and ye clothed me not; I was sick and in prison and ye visited me not." And Jesus himself will be the accuser of such. He has said that He will place such persons at His left hand among the goats, and will say unto them, "depart from me, I know you not." Many of them may, in private and in quiet, say, "Lord, when I saw thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" But Jesus will answer "inasmuch as ye did it not to one of the least of these, ye did it not unto me."

There were some anciently who seemed to obtain light enough to appreciate these sentiments, and who, in accordance with the counsels of the Savior, forsook their evil ways and sought to make friends of the mammon of unrighteousness, and by doing good with their ill-gotten gains, they, in some measure repaired the wrongs they had done. These good deeds will stand on the credit side of their accounts.

There is in the human breast a constant tendency to the allurements of this life. The wants of the present are ever forcing themselves upon our attention; while that which is in the future we are apt to put off till another day. The cravings of the stomach must be looked after to-day; these shivering limbs we must clothe to-day before another storm. Says one "I must erect this house over the heads of my wives and children before next winter." And thus the wants of the present constantly impel us to action, while things pertaining to eternity are neglected, forgotten or laid over till a more convenient opportunity. This procrastination,—the thief of time,—we should guard against; and whenever

we detect ourselves with an inclination to neglect our duties to God or each other, and think only of self we should instantly check the uprising of this passion, and should never fall, when we have it in our power and the opportunity presents itself, to administer to the wants of the poor and needy; or, what is still better, devise ways and means which will enable them to administer to their own necessities. The latter is always preferable. Those who are the Lord's poor always prefer to provide for their own necessities than to be dependent upon others. They who are able to provide for themselves, but would rather have others bear the burdens of life for them are not the Lord's poor, they are the devil's poor. They covet their neighbor's property,—his food, house, horse and carriage, and peradventure his wife. They desire that which he possesses without going to and earning them as he has done. It is not he who is most successful in gathering around him the goods of this life who is always the most covetous.

I refer to these things, which have been so often spoken, by way of reminding us of that which is written, and to which the spirit of the Lord continually urges attention. Let us then, my brethren and sisters, beware of pride, lest we become like the Nephites of old. It seems from reading their history that a very few years sufficed for them to rise from a state of humility, enjoying the favor of God, to one of arrogance and pride. There is a continual tendency to this state of feeling in the human mind. In the days of our humility we feel after God; but when prosperity comes too many of us are apt to forget Him, and to feel that all our wants are supplied. A sister says "I have good husband who prays for me and my children, and provides for our wants; he is guide sufficient for me." She forgets to pray for herself or for husband and children. Is she saved because of her believing and faithful husband? It is true that she is not; but she is continually with him, are blessings thrown around her to aid her in her onward path to glory and exaltation; but unless she herself improves these favorable circumstances she, in the end, will sink while he rises. On the other hand, a sister who is faithful to her God, her covenants, her husband, children and friends, who ceases not to call upon the name of the Lord, though her husband may neglect to pray with his family, and to magnify his calling as a man of God, the day will come when he will sink, while she will rise and be given to a faithful man. So with children who behold the evil deeds of father and mother, follow the good counsels of friends who feel after them, and call upon God continually and do His will, while father and mother perish out of their sight for ever and ever; God will exalt them and may give them to good men and women who, perhaps, were never blessed with children.

Those who plant good seed will surely eat the fruit thereof; while those who neglect to cultivate good seed will surely go down to perdition; for, in the language of the scripture I first repeated: "every tree which bringeth not forth good fruit is hewn down and cast into the fire."

May God Almighty bless us and help us to remember these things, and to live them as Saints of God should; is my prayer in the name of Jesus. Amen.

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