

with us our religion. You cannot sever our religion from our lives. It is a part of our lives, and, of course, because of this, we are exposed to those charges that are made against us. Yet at the same time, I do not believe there is a people to be found within the confines of the Republic who draw the line more strictly between religious and civil affairs, and between Church and State, than do the Latter-day Saints.

We are living in peculiar times. I think the youth of this community—those who are growing up now—should closely observe that which is being done. It is an important epoch. Events are taking place now that are worthy of our remembrance, and we are being put in a position to be tested thoroughly. The contest seems to be narrowed down to this point—whether we shall be able to live as a people and enjoy our rights as members of the Church of Jesus Christ of Latter-day Saints, or not. Formerly, the question was soon solved. A mob would form itself against us, and by force of superior numbers, and backed by a public opinion that was too strong for us to contend with, we had to vacate our homes and flee. The alternative was presented to us of flight, or the abandonment of our religion. This is not quite the alternative now presented before us. The question is, will you abandon your religion? Will you renounce those principles that God has revealed to you and which He has declared are essential to salvation and exaltation in His Kingdom—will you renounce them? Will you renounce obedience to the Priesthood of the Son of God? If you will I expect you can enjoy some sort of peace—a peace that would be the peace of death. Who will accept it? Will any true Latter-day Saint? No; no true Latter-day Saint will accept that. What next? You cannot have your rights as citizens. You must be put under bonds. You must have penalties affixed to your practice or to your faith. If you continue to be Latter-day Saints you must be discriminated against. That is another alternative presented to us. Will we accept that? Yes, I believe that I speak your feelings. I believe I give voice to them when I say that you are willing, all of you, to take this choice and these consequences. What next? Will a mob come and drive us from our homes? Not yet. You will see fun whenever that occurs. That is not in the programme as I view it at present. No mobs. What then, shall we do? We shall have to contend in the courts; we shall have to make this a legal fight. It is mobocracy in legal form and in legal guise that now attacks us. It comes to us in a shape that we can meet better than we could the old forms, when a mob banded together and came in such overwhelming numbers that we could not resist it. It may be just as wicked. The present mode of attack may be just as cruel; the ultimate object may be just as bad in every sense and in every respect; but it can be met in a different form and in a different way. We have to contend now for our rights in the courts of the land; we must see whether there is a willingness on the part of those who hold authority as judges, to give us our rights, and in this way we shall test the nation, our Government, and prove whether there is a willingness on the part of those who administer the government, to give us those rights that belong to us as American citizens. If they do not, who will be the sufferers? We shall suffer to some extent; but our sufferings will be light compared with those that will fall upon the men who shall prove untrue and recreant to the principles of liberty and truth.

Now, I look forward myself with great pleasure to the future. Every step of this kind that we take is an assurance of that which is to come. We cannot press forward as a people; we cannot become the people that God designs we shall be, and that He has predicted we shall be, without having just such contests as these. They are the natural consequences of the position that we occupy, and of the growth and development of this people. But the same God that protected this Church when it was but a small handful, a few individuals, still reigns, and His promises are as much to be relied upon as they were when the mob drove the Latter-day Saints out of Missouri; as much to be relied upon as when, in that dark hour, the mob killed our Prophet and our Patriarch, and afterwards compelled the Saints to flee from their homes; as much to be relied upon as when we came to these valleys: they are just as reliable to-day as they were then. It is for us to so live that when we call upon Him that we do so with an assurance that we have done our duty, that there is nothing lacking on our part so far as human and mortal beings can do. We have our sins, our frailties, our many weaknesses; but God looks down in mercy upon them when we repent of them, and show a disposition to put them away from us. When we are in this condition we can call upon Him and leave ourselves to His mercy, with the full assurance that He has always stood by His faithful people, His faithful servants and hand-maidens, and that He will not forsake them in any hour of extremity or of peril. He will still stand by them; He will hear their prayers; and at the very time when it will seem the darkest, when it will be as though there is no power to save, God's arm will be stretched out for our deliverance, and we shall be rescued and be triumphant. He will so control circumstances and arrange affairs that at the very moment when the adversary will be glorying in triumph, and gloating over the prospect before him, He will then be ready to extend His arm of deliverance in our

behalf, and rescue us from the power of those who desire our destruction.

As I said in the beginning, if this work depended on us alone we would soon go down. It depends upon God. He is at the head of it. He is behind it. He is all around it. He established it. He has controlled circumstances thus far in a most wonderful manner; and when I look at that which has been done in this country, with all the efforts that have been made by the wicked, one act after another, one act of wrong piled on top of another, and see the meager results to show for their base course, I feel to praise God with all my heart for His goodness and mercy to us.

A Governor of this Territory perjured himself to do us a great wrong. He gave the certificate of election to a man who was not elected, thinking, in so doing, he was dealing Mormonism—or the Church of Jesus Christ of Latter-day Saints—a deadly blow. What has been the result? Who is injured? Is anybody injured? I do not, myself, know of anybody that is injured, except the man who did this perfidious act, who perjured himself by violating his oath of office. I do not know of any one else. Certainly the people of Utah are not. Go back and look at Judge McKean's rulings and acts. We had a reign of judicial terror in the Third Judicial District for about eight months, and no man knew when he was to be pounced upon. Prominent men were indicted and put under bonds, some for one thing and some for another. Who has been injured by this? Has any one been injured? We have not. We have ate, and slept, and enjoyed ourselves, and been as happy as men could be. I am sure President Young, when he was living, was a happy man. It did not interfere with his happiness and enjoyment, and others who were indicted in like manner, they enjoyed themselves, and the people have not been injured. We have had a great deal of this kind of experience.

Now we are passing through a similar condition of affairs to some extent. We shall come out of this just as we have come out of other perils and trials and ordeals. We shall gain experience, and it will increase our faith to see the power of God manifested, and to see how wonderfully He controls the acts of men for His glory and for the accomplishment of His purposes. Look at the hubbub that has been raised in Congress. There has been a tremendous amount of pressure brought to bear upon that body in regard to the Mormons. Delegation after delegation has gone from Utah to Washington and appeared before Committees, for the purpose of getting bills made into laws. It will be most interesting reading in years to come, the various bills that have been presented to Congress against Utah. Every sort of scheme has been resorted to. You cannot think of anything, scarcely, that has not been embodied as a feature in some of these bills. And with what result? Have we slept any less? Have we been any more unhappy? Have we had any less prosperity? Has the sun shone less upon us? Has Heaven withdrawn its smile from us? Have our fields been less fruitful? Have our children been less numerous? Has any blessing that we value been withheld or withdrawn from us because of these things? If they have I am not aware of it. I cannot think of any evil that has come upon us as a people. I look over the past; I review the acts of the wicked; I review their combinations; I review the many conspiracies that have been formed, the many determinations that have been reached to destroy us, to cripple us, to deprive us of our rights, and I must confess to you this day, my brethren and sisters, in the presence of our Father, that I cannot think of a single thing that has been done that we could call injurious to us as a people; not a single thing. With all the force that has been arrayed against us, with all the threats that have been made about us, we have lived, we have prospered, we have increased, we have been blessed of the Lord. You know how blessed you have been in your families, in your homes. You know how much peace has reigned there; how much you have had in your hearts, and in your meetings, and in your associations. You know how free you have been from fear and from trepidation. You have not suffered in your feelings, for God has given unto you a peace that the world cannot bestow, that the world cannot take away. The world has not given unto us those blessings; the world cannot take them away from us; they are ours, given unto us by God our Eternal Father. They will still be given unto us. God's promises will be verified to the very letter.

But you watch the men who have fought against this work. Watch the men who have apostatized from this work. Ask yourselves what their fate has been. Where are the men who have sought to oppress the people of Utah? Where are they to-day? Who is there among them that has prospered in this work of oppression? Go through the list of Governors, Judges, and other officers. Go through the list of those who have held any office, and who have sought the oppression of the people and the destruction of their liberties, through their spirit of antagonism to the work of God, and their desire to destroy it—go through the list of them and ask, who among them has had prosperity and has been blessed, and to whom we can look and say, "Oh, how successful that man has been; how he has prospered in fighting the Mormons!" Is there any such man among them? You are familiar with the names of apostates who have left this work through fear or some other cause, corrupt in their lives

or for some other reason? Can you recall among the long list of men who have come out and pitted themselves against this work of our God any who have prospered and had happy lives? Is there any of them with whom you, the humblest of you to-day, the humblest, the poorest of you Latter-day Saints—is there one of them with whom you would exchange places to-day? Not one. I am sure that I can reply for the whole of you—that is, there is not one in that long list of names of men who were once members of this Church, who have come out against it, with whom you would exchange places; not one.

Why then should we fear? Why should we tremble? Why should we be afraid of that which is threatened? I tell you in the name of the Lord He will stand by us, He will stand by all His people. There is this peculiarity about our God. He is not like the devil. When the devil gets a man in a tight place he leaves him there; he encircles him in his net, he lets him get entangled in its meshes, and then leaves him to himself. That is the devil's way. He deserts those who follow him when they most need his help. But with God, in the time of the greatest extremity, in the time when help is most needed, then He is close to His faithful servants and His faithful children; then is the time that He stands by them. In the deepest waters He is with them; in the midst of the heaviest and sorest afflictions He is at their right hand and at their left; He is around about to sustain and carry them off victorious.

God help us to be true and faithful to the cause that He has established, that in the end we may be permitted to sit down with Him and His Son in His Kingdom, is my prayer in the name of Jesus, Amen.

THE FAILURE OF MODERN CHRISTIANITY.

In concluding our article on "Religious Accommodation in London," a fortnight ago, we referred to the appalling fact that the vast mass of the English people are either supremely indifferent to, or in open revolt against Christianity as it is represented by the Churches. We asked what had caused this serious and terrible condition of affairs, and we intimated that we would at some future time set forth our own views upon that momentous question. Accordingly, we now proceed to state why, in our opinion, the Christianity of the Churches is comparatively, if not absolutely, a failure. Let it be observed that we emphasize the phrase "the Christianity of the Churches." If we are asked whether we mean to imply that the Christianity taught in our churches in something different from Christianity as it was taught by Christ and His Apostles, we reply without hesitation that this is precisely what we intend to convey. We have no doubt that in every church, even the most apostate and corrupt, some elements of the Christian faith have been taught, and we would fain hope that even this partial and distorted representation of truth has, under the Divine blessing, been made a means of quickening and of salvation to man. But this in no wise alters the fact that such a defective exposition and exemplification of Christianity is a very different thing from the teaching and practice of the Apostles. And no one, we imagine, will contend that because Christianity in a mutilated form has done some good, we should therefore be content with it in that form. It would surely be more reasonable to say that since it has been a great blessing to the world, even when largely mixed with human error, it will be a still greater blessing when all corrupt human elements have been eliminated from it, and it is presented to the world in its native simplicity and power. We lend no countenance to the notion that true Christianity has failed. What has failed is the human representation of the Divine system. How thoroughly this has failed a glance at the condition of Christendom to-day will suffice to prove.

Churches exist in order to save the people by means of the Gospel which they preach and practise. On this point there will be practical unanimity. But notoriously the churches do not succeed in accomplishing this purpose. It is no use blinking the fact that, so far as regards the Christianization of the mass of the people, our popular Christianity is a failure. We affect to greatly deplore the fact that our places of worship are too few to accommodate the proportion of the population which ought to attend religious services. Pathetic appeals are made to us in the press, from the platform, and by circular, to take to heart this condition of things, and to subscribe funds for building more churches and chapels. But how little is said, comparatively, about the far more appalling fact that the sanctuaries we have are not half filled; that 80 per cent. of our population, and 98 per cent. of our working classes habitually neglect public worship, and to that extent, at any rate, are estranged from religion. In London, the religious accommodation has doubled in thirteen years, and yet there were thirteen years ago. For a million of people in London who might go to church no provision is made; but something like three-quarters of a million of people for whom provision is made do not use it. One-half the sittings in our metropolitan places of worship are empty. This is the momentous fact. To get to the root of

the evil we must look within the churches and not outside of them. The fact is that we have too many church buildings. We say advisedly that it would be one of the best things that could happen to this country if no more churches or chapels were to be built during the next ten years, and if Christian people would devote their money and energy to the salvation of living men and women. What is the use of erecting grand ecclesiastical edifices, and waiting for the people to come into them, whilst all the time these same people are living in misery and dying without hope? We begin our work at the wrong end. Evangelise the people, and you will have no difficulty in getting all the accommodation you require for worship; build churches without evangelizing the people, and you have done what virtually amounts to nothing. Christian work in this age is altogether too materialistic. The building of churches, and the compilation of statistics, bid fair to become curses of the age. When Horace Mann reported, in 1851, that one-third of the people of England and Wales did not attend public worship, an epidemic of church-building set in among all the denominations. Very little more attention, however, was given to the condition of the people, and no wise and enlightened efforts were made to win them to Christianity. The result is that to-day we have a state of things which, in spite of all our church building, is far worse than that of 1852. Sectarian rivalry has built up plenty of Churches and chapels; but it has also alienated the people for whom they were provided.

Why this failure? How is it that, in spite of all the religious zeal and activity of the last quarter of a century, the mass of our population is more indifferent, or more hostile, to Christianity than ever? The causes are various. But they may be summed up with sufficient accuracy in the statement that the teachings of the churches has been largely erroneous, and that, in consequence, their practice has been not only defective, but pernicious. In one quarter, Hyper Calvinism has been preached instead of Christianity. From a system which degrades, and all but destroys their manhood, men naturally revolt. The revolt from Calvinism has taken the form of Rationalism, or, as it is foolishly called, "modern thought." Such teachers of "liberal theology" as Baldwin Brown and Samuel Cox are really products of Calvinism. It is amazing to us that certain eminent teachers of Calvinism cannot see that the Rationalistic heresy which we deplore is caused by the irrational theology which they adore. In another quarter, Popery has been substituted for Christianity. The priest, the altar, the Church—these have been exalted, but the Lord Jesus has been hidden. Ecclesiastical traditions, mummeries, idolatries, and superstitions have been put in the place of the rational and simple system of the New Testament. The rebound from Popery is Atheism. Even in those Churches which have been most free from corruptions of doctrine and from priestcraft, the Churches which pride themselves on being Evangelical, there has been, and still is, a sickly and morbid sentimentalism which is totally unlike the brawny and robust religion taught by the Apostles. In these Churches people have been told to "come to Jesus," that they have only to believe that "Jesus did it all," and nothing therefore remains to be done by them. People so taught have naturally concluded that to be saved was the easiest thing in the world, and could be done in the hour of death without any trouble or difficulty. Consequently, they have left it to the hour of death. All the irreligious people in England to-day believe either that they are already saved, or that they can be so whenever they like, and for that the churches are responsible. People have too much been taught that they should believe in Christ for salvation in the life to come, and not enough that faith in Him means obedience in the life that now is. The action of the churches in relation to political and social questions; the indifference which they have shown in regard to the temporal well-being of the people; the criminal way in which they have allied themselves with wealth and privilege and power, have also had much to do with the alienation of the masses of the people from Christianity. But that is a branch of the subject which need only be suggested here. The great question is, Can the present condition of things be remedied? Have we reason to expect anything better in the future?—*Christian Commonwealth, London, March 5, 1885.*

PRESIDENT CLEVELAND AND THE COMMISSION.
SALT LAKE CITY.
April 10, 1885.

Editor Deseret News:
I learn through your interview with the Secretary of the Utah Commission that President Cleveland was so communicative as to impart to the Commission the remark he had made to Hon. John T. Caine, Delegate to Congress, respecting the course he intended to take in the treatment of Utah.

This unusual mark of confidence on the part of the Chief Executive evidently pleased the Secretary and impressed your reporter. It may be exactly true as related; but if so, it is the first instance of which I have heard where President Cleveland has been so confidential. I frankly say to you that I must have better evidence than

the Secretary's statement that he did impart to them the substance of his conversation with our Delegate. President Cleveland has thus far obtained the credit of being a good listener and somewhat non-committal. It does not seem probable, therefore, that thus early in his administration, and before having had an opportunity of examining the condition of affairs in Utah, he would express himself as unqualifiedly as described by the Secretary. In fact, in this interview, Mr. Thomas himself is credited with saying that the President expressed his intention to "give the question at issue thorough consideration—a consideration which, under the circumstances he has been placed in, he undoubtedly has not yet been able to give it.

The Utah Commissioners needed some comfort after the decision of the U. S. Supreme Court in the election cases, in which their tyranny and usurpation of power were so completely overthrown, and probably President Cleveland gave them a little taffy.

Delegate Caine is now at home, and I, as well as many others of your readers, would prefer to hear from him whatever President Cleveland said to him than to have it given to us through the conduit of Secretary Thomas.

CURIOSITY.

THE SITUATION IN ARIZONA.

MESA CITY, Arizona,
April 6th, 1885.

Editor Deseret News:

Eighteen months ago to-day we were being scourged by a loathsome disease called smallpox and it carried off nine of our best citizens and came near breaking us up financially.

To-day nine of our dearly beloved brethren; men of integrity, and having affectionate families, will be arraigned before the bar of injustice at Phoenix, 18 miles west of this place charged with polygamy and unlawful cohabitation. Our principal persecutors are men who have called themselves Latter-day Saints, but through their wickedness have left the Church. They are now running a low-down saloon here at Mesa—the only one that this place has ever had since it was settled. Two of these persons, Deputy Jos. Bagley and Riley Morse both men from Southern Utah, have been made Marshals and they are doing the sneaking and dirty work, crawling around private houses at night, prying into family affairs and making themselves a public nuisance. These low-down creatures have employed the Lamanites and also hire little children to help them out in their degraded designs. They have subpoenaed almost every man, woman and child to appear at the above mentioned place at 10 a.m. as witnesses against their fathers, husbands and brethren and there is hardly enough left to take care of things at home. It is costing us a great amount of means to stand up under such pressure, and those who are not of us seem to feel it as keenly as we do.

We feel that we are being persecuted on account of our religion and all Latter-day Saints are trusting in God and looking to Him only for deliverance. We acknowledge the hand of God in all things and can see good effects resulting from this crusade and all are beginning to show their true colors. It appears the day of separation has come and it will not be long ere the chaff will be blown to the four winds. Our constant prayers are being lifted up to God our heavenly Father to pour out His Spirit on those that are being imprisoned for obeying His laws and keeping His commandments.

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