

made to contribute to this event and the waters were let loose by the hand and by the power of God; for God said He would bring a flood upon the earth, and He brought it, but He had to let loose the fountains of the great deep, and pour out the waters from there, and when the flood commenced to subside, we are told "that the fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained, and the waters returned from off the earth." Where did they go to? From whence they came. Now, I will show you something else on the back of that. Some people talk very philosophically about tidal waves coming along. But the question is—How could you get a tidal wave out of the Pacific ocean, say, to cover the Sierra Nevadas? But the Bible does not tell us it was a tidal wave. It simply tells us that "all the high hills that were under the whole heaven were covered. Fifteen cubits upwards did the waters prevail; and the mountains were covered." That is, the earth was immersed. It was a period of baptism.

I will find you another Scripture. It will be found in the book of Job. Job had been complaining. It is said he was the most patient man on the earth. Still he had been complaining about the treatment he had received. He had lost his camels, and sheep, and his children; the lightning had struck his son's house, and finally he was smitten with boils, etc. He was not very patient then, not any more so than any of us would be under similar circumstances. He got a little out of humor; did not fancy it very much; found himself scraping his body with a potsherd, and wallowing in ashes. After some of his friends had talked to him, the Lord spoke, saying:

"Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding."

"Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof?"

"When the morning stars sang together, and all the sons of God shouted for joy?"

"Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?"

"Who managed that matter? Who 'shut up the sea with doors, when it brake forth, as if it had issued out of the womb?' Why, the Lord did it. These are singular expressions. It is said in the other place that 'the foundations of the great deep were broken up.'"

Now, then, I want to say to the Latter-day Saints that God has more to do with the earth, with the waters, with the fountains of waters, with all the affairs of men, and with everything we have to do with, than men are willing to acknowledge in a great many instances. What means the saying "In the wilderness shall waters break out, and streams in the desert." Do any of you know of such things? I guess you do. Plenty of them. What means that Scripture where it speaks of Moses in the wilderness, when the children of Israel cried out for water in the desert land, and called on him for water? The Lord told Moses to smite the rock and it should give forth water. Moses felt angry with the people because of their murmuring. And when the people were gathered together before the rock Moses said: "Hear now, ye rebels; must we fetch you water out of this rock?" and he smote the rock and water came out of it. But Moses did not honor the Lord in that instance as he ought to have done. The Lord felt angry with him, and would not allow him to go into the land of Canaan because he did not sanctify the God of Israel. At the same time the Lord fulfilled His word to Moses, for when he smote the rock the waters came out. By what principle? Was that according to the law of hydraulics? It was the power of God that manipulated that affair. So it was in the case of Elijah. There had been a drouth in the land of Israel, and there was great suffering in consequence of it. Elijah went and prayed to the Lord that the drouth might pass off and that rain might come. The Lord heard his prayer, and sent the rain. At first, we are told, a little cloud arose out of the sea, like a man's hand; but by and by the heaven was black with clouds, and there was great rain. Who was it that manipulated these matters? It was the Lord. It would appear to some to be according to the laws of nature etc. So it would; but at the same time this was done by the prayer of faith, and the water flowed forth. And I want to say one thing here, and that is, that if we are sustained in these latter days, God must sustain us: if we are upheld, God must uphold us. Men are raging and have been raging against us; but I will say, as I have often said, Woe! to them that fight against Zion, for God will fight against them, and He will have His own way of doing it. It is for us to pursue the even tenor of our way, and if we will work righteousness and fear God and keep His commandments the wilderness and the solitary places shall be made glad, (as it has been already abundantly among us) and the desert shall blossom as the rose. But it will not be to me, or to Brother Cannon, or to President Young, or to anybody else, that the glory will belong. We will give God the glory for all our deliverance. He has been very kind and merciful to us all the day long.

Therefore, let us do right. Let us observe the laws of God and keep His

commandments, and the blessing of God will be with us. We will go forward and build our temples and labor therein. We will go forth and build up the Kingdom of God; we will go forth and purify the Church of God; we will go forth and establish the Zion of God. When Zion existed upon the earth it took 365 years to prepare the people thereof to be translated. But the Lord in these last days will cut His work short in righteousness. Therefore let us do right. Do right by everybody. Bear with the infirmities of men and the follies of men. Treat all men kindly no matter who they may be, whether they are insiders or outsiders, or apostates, or anybody else—treat everybody kindly. But do not be partakers of the practices of the wicked. Do not mix up with the corrupt and evil. If they are hungry, feed them; if they are naked, clothe them; if they are sick, administer to them; but do not associate with them in their abominations and their corruptions. Come out from the world and be ye separate, ye that bear the vessels of the Lord, and let "Holiness to the Lord," be written in every heart; and let us all feel that we are for Zion and for God and His Kingdom, and for those principles that will elevate us in time and throughout the eternities that are to come.

God bless and lead you in the paths of life, in the name of Jesus. Amen.

ZION'S SONS.

Zion's sons; who are they? What their destiny? All eyes are directed to Zion and almost every individual is ready to predict in reference to her future. But their predictions being contrary to the revealed will of God concerning this Zion they must consequently fail to the ground.

'Tis said "History repeats itself." Not many years since a prominent man took this for his text and (as he undoubtedly thought) kindly advised that a very important principle of our faith should (for the time being at least) be no longer taught nor practiced; for, said he, fifty millions of people have proclaimed against it and you must eventually succumb. Going back to past ages, he quoted in support of his proposition many prominent circumstances recorded in sacred writ, where reputed holy men had been overhauled because they refused to yield to the popular clamor. Said he, "Notably was this case in the instance of the Savior of the world and His immediate followers." Coming down to our own time, he commented largely upon the life and character of Joseph Smith. While he awarded to him honesty of purpose during his entire life, and granted, for argument's sake, that he had received revelation from God, yet he believed that Joseph Smith might and would have lived many years, and perhaps until to-day had he not been so persistent in carrying his point against the express wishes of the overwhelming majority. While the people of the nation might regret his cruel murder they still felt that he alone was responsible for the loss of his life.

He then made an appeal, quoting the text that "history repeats itself," and predicted the day was not far distant when the voice of the majority would prevail and begged that we would consider well and take action before we were compelled to yield. All of which is very good reasoning from his standpoint. And while we appreciate the motives of our would-be friend, there is just one answer to the proposition.

We dare not. We cannot. Was there ever a dispensation of the Gospel but was opposed by the opposite power? Not one. As the righteous Abel fell a victim to the cruel hate of his own brother and in the language of the Eternal One, that blood "cried from the ground for vengeance," so in the dispensation succeeding did the blood of prophets and holy men flow because they would not bow down and submit to the popular clamor. Rather than yield to the demands of unrighteous and wicked men (and these in many instances the rulers and governors of peoples and nations) they yielded their own lives and thus became heirs to the greater glory.

The Prophet Joseph is one of the multitude, for they are now a multitude. He was and is (though dead), and will be, the head of the last dispensation. Others, in this dispensation, Apostles and righteous men, have yielded their lives also. Some have been preserved from the power of death and are to-day living martyrs to the truth. God has preserved their lives according to the purposes of His own mind, the wisdom of which will be fully manifest in His own time. This was also the case with Daniel of old, the three Hebrew captives, John the Revelator and many others.

I now ask, would the purposes of God have been accomplished better in the preservation of the life of the Prophet Joseph than in his death? I think not. Had he not received and bestowed upon his brethren the Apostles all the keys, authority and gifts necessary to the prosecution of the labor for the living and the dead previous to his slaughter? He had. While the Latter-day Saints would have rejoiced to have had the ministrations of Joseph continued down to his old age, was there not other labors to be performed that none other than the founder of this last dispensation could open up and commence, which labor could not be performed in the flesh? Was there not a host of spirits behind the veil anxiously waiting for their

salvation and could not obtain it without the personal ministrations of the man who held the keys thereof?

This is as plainly manifest to the Latter-day Saint as that the antediluvians were anxiously waiting the advent of a slain Redeemer in their midst to open for them "the prison doors and to let the captive go free." As eighteen hundred years of ostracism, slavery, persecution, yea, untold woes have followed the people who cried out, "His blood be upon us and upon our children." And the end of this suffering is not quite yet; so will that people who have assented to the foul murder of the Prophet, Patriarch and others of this last dispensation feel the vengeance of an offended God to their bitter sorrow.

In the meantime, "Jesus has ascended up on high, and has led captivity captive." Joseph has followed, and like his Master, did immediately commence his labors among the spirits in prison. Those who have fallen as he did and a mighty host of others are engaged in the same work? We are seconding their labors by building temples and entering therein; receiving baptisms, washing and anointings for the worthy dead who have received of the testimony of Jesus through the Holy Priesthood, and these are the captives set free. Then while wicked men have and do to-day design to frustrate the purposes of the Almighty, it is plain to be seen that the work of God is not hindered by proscription, imprisonment or death. On the contrary, the foul murder of a righteous man is sanctified to him who is slain for the word of God and the testimony of Jesus, while the perpetrators of the deed are barred from eternal life.

Sons of Zion, this is the foundation that the Prophet Joseph and your fathers have laid. Will you build upon it and continue to rear a structure that shall endure the "wreck of matter and the crash of worlds?" A structure that shall be recognized by Heaven as worthy a place among the redeemed eternities? For this you have been permitted to come upon the earth, and that, too, through a parentage that can bequeath to you the power, and also at a time when this work can be accomplished. Will you be true to your destiny, or will you fail?

While all the world are prophesying the downfall of Israel and her institutions, the apostasy of her sons, the closing of the mouths of her prophets and seers; I also will prophecy concerning these "sons of Zion."

That you will not fail the heavens; that you will not fail God's prophet; that you will not fail your faithful fathers and mothers; but that you will maintain inviolate every principle of the Gospel, every ordinance and key of the Priesthood, and that you will prosecute this labor until death; that your sons and your son's sons to the latest generation, having been taught and instructed of their fathers, shall continue to work in their day and time, until the last spirit destined for earth shall have received a tabernacle, and until the last soul worthy of salvation shall receive the same in some degree of glory. Until this earth shall be sanctified, pass to its resurrection and be restored to its place in the celestial sphere.

True, some may be unfaithful and lose their right to these blessings and the possession of these powers by yielding to the sophistries and falling victims to the wiles of their professed friends, but who are in reality their bitterest enemies. It requires the purest lives in order to attain to that living faith that shall make us acceptable to God and give us the power to endure and overcome. A looseness of conduct—indulgence in those things that are forbidden, is dangerous and should be avoided. Look around you and view the men in whom you have the greatest confidence; what is their history? They devoted themselves to God in their youth, their conduct since has been without reproach. As years have multiplied, their unswerving integrity has stamped them worthy of your greatest esteem and you involuntarily honor them in their place and station. These men are worthy of emulation. They may be ostracized by the world and the government under which they live; they may be persecuted, imprisoned, slain and follow the martyrs who have gone before, but their power, their priesthood remains; for to them has it not been made secure? It certainly has.

Sons of Zion shall we not feel a pride in faithfully representing such an ancestry by perpetuating in our lives their faithfulness, their integrity, their priesthood which has come to us through them, and never, no never yield one principle, one doctrine, one ordinance, one law of the Gospel of Jesus Christ? We will.

A SON OF ZION.
SALT LAKE CITY, Feb. 26th, 1885.

THEY CANNOT FACE THE MUSIC.

THE anti-"Mormon" press of this city is conspicuous among all others of its class for the subtle, though transparent, dishonesty with which it avoids the main points of an opposing argument, and hangs its feeble attempts at reply upon the paltry splinters that jut out from the sides thereof. Thus, in its efforts to wiggle out from under the weight of our charge that it ignored almost entirely—we did not say completely—the dangers from dynamism and other evils that threaten the

nation and society at large, and simultaneously magnified and dilated upon the imaginary iniquities of "Mormonism," it studiously lets alone the main issues involved, and confines itself to a characteristic and petty attempt to cover them up and feebly affects to have answered the full brunt of a charge which it feels itself powerless to confute.

For instance, it does not notice at all the accusation that itself and its kind, while howling themselves hoarse over "polygamy and Church rule" in Utah, carefully ignore the evil results of allowing the whoremonger and abortionist to escape the penalties of their misdeeds, and of defending them in the perpetration thereof. The reason for this is obvious. Blatant as it is, and brazen as is its assurance, even the thrice-stultified sheet to which we refer cannot very well be otherwise than silent when such things are mentioned. Its editors and sympathizers can about themselves sore-throated about "polygamy"—that is plural marriage, for no one accuses them of being guilty of anything half so clean and honorable; and also, for the purpose of diverting attention from the tyranny exercised by themselves over the serfs who dare not disobey their bidding, they have almost as much to say about "priestly dictation" and like matters, but they dare not take up the cudgel of retort when the well known fact is broached that they are the consistent and life-long friends of the drunkard, debauchee, whoremonger, adulterer and abortionist, and have put themselves unmistakably and indelibly upon record as the advocates of the brothel and the dramshop, as agencies for reforming the "Mormon" youth and delivering them from the bondage of "so-called moral and religious restraint."

No, one who knows that paper, wonders at its owners and operators squirming and wriggling, like a nest of uncovered angle-worms, when these subjects are mentioned. They are ugly facts to meet, and as stubborn as ugly, and even the brazen-browed organ of the anti-"Mormon" law-breakers and sworn enemy of the conscientious devotee of heaven-revealed religion, cannot stare them out of countenance.

THE SCHOOL BOOK QUESTION.

The subject to which our Monroe correspondent calls attention is doubtless worthy of consideration. That incorrect ideas are inculcated in the minds of children by what they read in the text books commonly used in schools is quite possible; indeed we have heard the assertion made more than once, and the matter of providing school books free from the objectionable features which those in present use possess has been often discussed. The question of doing something to remedy this evil seemed to take definite shape a few years ago, when a competent committee were appointed at the Territorial convention of school superintendents to prepare and revise matter for school books. Their operations were, however, nipped in the bud by an injunction issued from the Third District Court, restraining them from further action in the matter. This was done at the instance of Prosecuting Attorney Van Zile, who imagined that it was a step toward teaching "Mormonism" in the common schools.

Of course, as our correspondent is evidently aware, neither the religion of the Latter-day Saints nor that of any other sect, can lawfully be taught in the district schools; nor can any other class of books than those adopted by the school convention, appointed for that purpose some three years ago, be lawfully used in those schools during the next two years. Private or Church schools, however, which do not look to the school tax for support, are not bound by the action of that convention, and can use what books they like best. There is no reason why school books in conformity with the faith of the Latter-day Saints should not be published for the use of such schools, and they probably will be some day. The Deseret Sunday School Union has already done something in that line, and the books now used in our Sunday schools are almost invariably Latter-day Saint publications.

If Latter-day Saint teachers in the district schools notice the evil tendencies to which our correspondent alludes for instance, such as lead to an incorrect idea of the Diet, we see no reason why they should not correct the same by referring the children to what the Bible teaches upon the subject—this would not be sectarianism.

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