

and Covenants. It will pay any man to do what is right and to keep the commandments of God. This Priesthood has power on the earth; and when those holding this Priesthood go before the Lord and pray to Him, He will hear them and answer their prayers. This, brethren and sisters, is where our power lies. It is with God, not with man. He has heard us in the past, and we have been preserved and protected until the present time. We still live, notwithstanding all the exertions that have been made for our destruction. We live in these valleys of the mountains, and if we will do our duty we shall live here. I want our young people and their parents to listen to the counsels that have been given concerning the Sabbath schools, the Mutual Improvement Associations and the Primaries. We are held responsible for the sons and daughters that have been given us. I meet with sons of President Kimball, with sons of President Young, with sons of President Taylor, and with sons of Apostles who have passed away. I rejoice when I meet them. Their fathers helped lay the foundation of this work. They labored to promote the interests and welfare of Zion. I rejoice to see their posterity on the earth. I hope all these young men bear a portion of the Priesthood, and that they will magnify their callings. The eyes of their fathers who dwell in the spirit world, are over them. Their bodies are in the tomb; but their spirits are awake. They are mingling with the righteous. And they have an anxiety about the welfare of their children here. I am anxious myself to have the rising generation take hold of this work; and I hope we will not disappoint our Heavenly Father. We should read and study these revelations of God and lay them to heart, and inasmuch as we do this, they will prove of profit unto us.

Brethren and sisters, I am glad to meet with you, and to bear my testimony to you of the Gospel of Christ. As I have often said, I have lived to more than the allotted age of man. I have lived while most everybody with whom I was acquainted in Kirtland and Nauvoo has passed to the other side of the veil. I expect to go there myself, the same as the rest of my brethren. But while I live I want to be true and faithful to my God and to the Saints. One of the greatest blessings of God to me has been the fact that myself and counselors live in the hearts of the Latter-day Saints, and I have felt to be humbled in the dust before the Lord for this. We know that you pray for us. We know that you have respect for us. And we live upon this principle. God has led this Church from the beginning, by prophets and inspired men. He will lead this Church until the scene is wound up. He will neither permit me nor any other man to lead this Church astray. If I turn from the commandments of God and attempt to lead the people astray, the Lord will remove me out of my place, for the Lord has set His hand to lead this people by revelation and by inspired men. The Lord has "chosen the weak things of the world to confound the things which are mighty; * * * and things which are not, to bring to nought things that are."

We feel our weaknesses. I wish myself that I were a better man than I am. Of course, I have endeavored to do about the best I could in my weak way. I still wish to do so. But I am dependent upon the Lord and upon the prayers of the Saints, the same as my brethren. I pray God to bless you and me. I pray that He will seal upon the hearts of the Saints of God the teachings that we have heard during this conference. This is my prayer in the name of Jesus Christ. Amen.

ABOUT UTAH.

We find the following in the Syracuse N. Y., *Journal* under the heading we have given above. The *Journal* calls the writer an "anti-Mormon." We presume he would object to that. We do not so regard him, but that he is a non-Mormon is a fact that will probably give weight to his utterances among the readers of the *Syracuse Journal*:

"To the *Journal*:—In your paper of July 31, 1891, I find an editorial on 'Utah's Resources,' which does not mistake or overstate the facts. Utah is undoubtedly a fine country—prospectively. Its progress for thirty years has been under great difficulties and yet it has grown rapidly. Its prosperity is due to the quiet energy of the Mormons. A few—about half a dozen—rich mines have been worked. But the strife always boiling in the Territory over social questions has made it an unattractive country for capitalists. The mountains are full of wealth and the Territory is full of mountains. Only let us get rid of the local row and the country will bound forward in its prosperity.

"Well, why not get rid of the 'row'?" The only obstacle now in the way is the fact that the government sends \$175,000 here annually to be parceled out among officeholders, and the good people of the East send \$150,000 annually to be used by the missionaries for the supposed purpose of converting the Mormons. But why convert them? Because they are polygamists? Polygamy has been dead in Utah for years. The young people so thoroughly outgrew it that the greyheads of the Church declared last October that henceforth there should be no polygamic marriages among the Mormons. Yet not one of the anti-Mormon missionaries ever converted a Mormon. The Mormons are a progressive people and progress has carried them away from polygamy. They would have dropped it years before if they had not been so mercilessly abused on account of it.

"When you talk about 'the curse and blight of Mormonism' you are but uttering the prejudices of anti-Mormons. You cannot yourself know anything about Mormonism. It is the most scriptural or Biblical of all the sects. It is the broadest of the sects. Its work for the dead includes all. It sees perdition—eternal—for those only who, having accepted the Gospel of Christ, turn away from it. Even yourself, sir, will find 'in the resurrection' that some Mormon relative has been baptized for you and thus obtained for you a grace you might otherwise never have known.

"Even the worst enemies of the Mormons in Utah admit that, aside from polygamy, they have been an exemplary people. Utah today stands ahead of all save three of the States in her educational average, and that is due entirely to the earnestness of the Mormons in educating their children. As to virtue, you never hear of Mormon women among the brothels of Utah, and adultery is put

down among them as an unpardonable sin. That they are done with polygamy is just as certain as it is that it costs more to raise one family in Utah now than it did to raise three thirty years ago. Utah ought to be a State. But as long as Mormons are judged by the prejudices of those who are ignorant in regard to them she has small chances to get in. There is too much money, for those interested in keeping her out, in the territorial consideration. The nation must therefore take the matter in hand. The nation should say that it will no longer pay men in Utah to keep a strife there by working against the Mormons. Let it do that and there will be no more trouble.

"I send you a copy of my publication on 'Utah from '47 to '70.' I hope you will read it carefully, and join with me in working to put an end to this unrighteous strife. The nation cannot afford to be mean, and you must be an American, as I am."

CHARLES ELLIS.
SALT LAKE CITY, August 13, 1891.

THE SCIENTIFIC BASIS OF BELIEF.

[North American Review.]

Man is a soul imprisoned and residing in mechanism, a spirit, the image of God, brought to earth, and with all potentialities embodied. His mechanism is distinguished from those of lower orders simply by the greater perfection of the organism in which his existence is passed in the seen universe; his spirit from the higher orders of intelligences and existences by the fact that he is only able to attain the ends for which he is imprisoned, for a time, on this earth, through the operation of physical structure. He advances by the aid of physical forces and of chemical changes which his enclosing apparatus and machinery are especially fitted to produce, or to take advantage of, in the intricate series of operations which he, automatically or by choice, performs as his work in this world. His visible representative is a marvelous machine; but it is a machine simply. He himself is of the invisible. This man comes out of the unseen universe, spends a short life in the seen, and returns as mysteriously to the unseen when his work is done and his mortal life ends. He is a composite of soul, intellect, and accidental physical accessories. While we often meet with ill-defined and uncertain evidences that he has other means and methods of cognition of the universes, both seen and unseen, it is in variably the fact that his soul, his intellect, and his physical senses are so intimately related that he gains substantially all his knowledge, of the seen at least, through the aid of the senses alone; he gains, we think and hope, some slight acquaintance with the unseen through the workings of the mind. But modern science has, in the midst of its strivings for more tangible and immediately appreciable results, given us some light in this direction; and we are able to see farther into the hitherto unseen and invisible than in the days of the old Saxons. Science is beginning to see a probability, at least, that the seen is the issue of the unseen; that all life, all characteristics of the living, all the material, the vital, the spiritual of humanity, not only have come out of the unseen, but they have brought to us all that exists in the unseen, in such varying proportions as humanity, in its imperfect completeness, is