

stands on the earth and it stands in heaven recorded in favor of that soul who continues to observe the conditions under which that baptism and confirmation are administered. There is no human power that can deprive any individual of the fruits of that blessing which has been thus sealed upon him by authority of the Holy Priesthood.

So with other ordinances. When we go forward and attend to other ordinances, such as receiving their endowments, their washings, their anointings, receiving the promises connected therewith, these promises will be fulfilled to the very letter in time and eternity—that is, if they themselves are true to the conditions upon which the blessings are promised. And it is when persons go to the altar and are married for time and eternity, when the man who officiates says: "I give unto you the power to come forth in the morning of the first resurrection, crowned with glory, immortality and eternal lives," just as sure as that promise is made, and the persons united to whom the promise is made, and the conditions thereof, just as sure will it be fulfilled. There is no power anywhere in existence that can prevent the fulfillment of that promise when it is pronounced upon a man and woman by the authority of the Holy Priesthood—that there is no power but that which they themselves can exercise. It is a remarkable fact, that there is no blessing that God has promised unto us that a human being, that any angel, or even the devil can take from us. There is no power of that kind that can take it from us. But a man himself, by sinning, can rob himself of his blessing; he can prevent its fulfillment; but no man being can do it beside himself. Remember this, Latter-day Saints; treasure it up in your hearts, that you have salvation within your own keeping. If you are damned, damn yourselves; you will be the instrument of your own damnation. It will not be because God will damn you; it will not be because Satan has such power that he can take away every blessing from you; it will not be because of anything of kind. How will it come about? It will come to every soul by wrongdoing on the part of that soul. He or she can bring condemnation on himself or herself. There is no other way that can do it. Hence, if we are damned we shall have no one to blame ourselves; we shall have no one to damn but ourselves; it will be the result of our own agency, the exercise of power which God gave to Adam in the Garden of Eden when he said, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat." He gave them their choice. He said to them: "You can eat of every tree but one, and you can eat of it; but I forbid you to eat of it, for of the knowledge of good and evil you do eat of that tree you will surely die and endure the penalty."

The exercise of their agency they had of that tree, and the result was that they were driven from the garden of Eden and so it has been with all the children of the human family from that time to the present. Every one of us will bring upon ourselves either condemnation or commendation as the case may be, according to the manner in which we exercise our agency before God. It is by this Priesthood and the blessings of God that we are bound together. God has surrounded us by bonds that are unbreakable. They cannot be broken. Time cannot wear them. They will endure throughout eternity. It is a most wonderful tie, this tie of the holy Priesthood. There were a people upon the face of the earth since the Priesthood was first given, so bound together as we are now, and this is the glorious feature of the tie that binds us together; it can only operate upon those who are righteous; it can only have its effect when righteousness prevails and when people live in such a manner as to receive the promises of God. A man who practices wrong may have all these things pronounced upon him; he may have been baptized and have had the Spirit laid upon him; he may go into the Temple and have wives and children and have every blessing pronounced upon him that is promised to the children of God, yet if he does not live so as to be faithful of these blessings he will not receive them; he will, sooner or later, be bereft of them and left destitute. It is the glorious feature of this great tie that God has restored to the earth, which binds the righteous. It does not bind the wicked to the righteous. Its power and saving force can only be exercised or enjoyed where righteousness prevails. Hence when the people of God come forth in the resurrection they will come forth pure, and there will then be a separation of the wicked from the righteous. The righteous will enjoy their own society. In this connection it seems to be designed in the providence of our God that we should be mixed up together—no separation. When we are separated to these valleys we thought we had left the world behind us. We thought that because these mighty mountains, which reared themselves every hand as an impassable barrier between us and the rest of the world, that we were left behind. We thought we would live comparatively pure lives, and that we would be comparatively free from the associations of the world. But such ideas have been dis-

pelled—very rudely dispelled—by that which has occurred. Babylon followed us. We find that these mountains are not sufficient to divide us from the rest of the world; that we must share with the rest of mankind the evils and the blessings that pertain to this mortal condition of existence. We have these circumstances to contend with. We are mixed with the wicked. The tares and the wheat grow together, and will grow until the harvest. This seems to be designed in the providence of our Father. But the time will come when there will be a separation, a final separation, of the righteous from the wicked, and that separation will be brought about by the exercise of the Priesthood which God has bestowed. That Priesthood will draw up from the earth the pure, the holy, the worthy. It will draw them up to the society of God. Everything that is not pure will be left behind. Then we will feel and know the value of that tie. By it the man will draw his wives to him; by it the father and mother will draw their children to them; by it generation will be linked to generation, until all will be united clear back to our father Adam, the father of the human race on the earth. All this will be accomplished by the power and authority of the Priesthood. Do you understand, then, why the Priesthood of the Son of God is hated; why the lives of the servants of God are sought after; why it is that they are sought to be imprisoned and ensnared in various forms? It is because the adversary of souls knows full well that if this Priesthood remains on the earth, then farewell to his authority, farewell to his kingdom, farewell to the dominion that he has exercised over the children of men. It cannot continue its existence. He knows that as well as we do. He understands it perfectly. Hence he has ever sought to destroy from the face of the earth the men who have held the Priesthood of the Son of God. He was not satisfied until the earth drank the precious blood of the Savior of the world, and the life of every man who has held the Priesthood, and has exercised it from the days of righteous Abel down to the present time, has been sought for to a greater or less extent by the adversary of souls. He has used men as his agents to accomplish this. He cannot himself come here and exercise his power in his own person, because it was forbidden him, and his angels who rebelled with him, in consequence of their great transgression, that they should have tabernacles of flesh. This was their punishment, that they should not have tabernacles of flesh. But from the day he entered into the serpent in the garden of Eden to the present he has sought, through the agency of man or beast, the lives of those who have held the Priesthood. In this way he has sought to exercise his power and authority among men. He did so with Cain. Read in the Pearl of Great Price what he did with him; how he tempted him, and how Cain succumbed to his temptation. He said to Cain "believe it not," and he has been using the same words to all the children of men from that time to the present. "Believe it not!" When the servants of God have proclaimed the truth Satan has ever been ready to say "believe it not!" He has instilled into the minds of the children of men hatred for the truth—that is, every one that has been willing to listen to him. He has entered into them, taken possession of their souls, and has used them to accomplish his wicked purposes. He has done this through man. He could not do it without he had some tabernacle to operate through. He could not deceive Eve—or did not deceive her—except through the means of the serpent. He entered into the serpent. The serpent was willing, doubtless, to let him enter, and he spoke through the serpent. It was the mouth of the serpent, but it was the voice of Satan that beguiled the woman. He was determined that God's work should not prosper in the earth. He has determined that the children of men shall do as he wishes. He has been angry from the beginning because his plan was not adopted; because the Father did not see proper to select him to save man without the exercise of man's agency; because of this he has determined that he will destroy the work. He has drenched the earth with innocent blood to accomplish his purpose. He is still engaged in that work. He would destroy us if he could. See what is being done all over the Territory. See the agencies that are at work. See how men are being used by the adversary of souls to accomplish his purposes in regard to this people—a people unexampled for sobriety, for temperance, for industry, for frugality, for kindness, for good order, for all the virtues that men revere. Where can you find a people like them? There is no place upon the face of the earth where these virtues are better exemplified in the lives of the people than they are in Utah Territory. What woman cries aloud in our streets because of being defiled? What woman cries in vain for protection in all our land, from east to west, from north to south? Has the cry of distress gone up? Has the cry of the poor and the oppressed ascended from these valleys unto God unheard by the people? Do orphans and widows mourn and weep because of the circumstances which surround them? No, not in any part of our land. Not a beggar to be seen throughout all our settlements. No cry of distress either from man nor beast. Virtue is upheld. Women are shielded as safely as they were when they were infants in their mother's bosoms—shielded

from harm, shielded from the seducer, from those who would wreck their happiness. This is the case throughout all our society. Do drunkards flourish among us? Are they encouraged? We know they are not. Are persons encouraged in litigation and quarrelling? No; nowhere in the land is there anything of this kind. Peace prevails; good order prevails; quarrellings are seldom heard; virtue is protected and encouraged. Marriage is encouraged everywhere. Yet on this land we are threatened as a people because of these things. Our liberty is jeopardized. All kinds of machinery are put into operation to destroy us or to entrap and ensnare us and deprive us of liberty.

Thank God, my brethren and sisters, for the restoration of the Priesthood. Thank God for the blessings we receive every day. Thank God for the persecutions we are called upon to endure. As the Savior said, let us rejoice and be exceedingly glad because the wicked array themselves against us in this manner. It is a testimony to us that we are not in harmony with the wicked; that we are not taking the course that Belial would like us to take; that we are pursuing the path that God has marked out for us. We can do this with perfect safety, and with the perfect assurance that it all will come out right. As I have said, there is no power that can separate a virtuous man and woman who have been united by the power of the Holy Priesthood; no power can do it; they must do it themselves if done at all. These ties that bind us together will endure through time and eternity. Let us so live that we shall never forfeit our claim upon the promises of our God, and that we may ever be faithful from this time forward, until we receive the fulfillment of all those promises in the presence of God and the Lamb, I ask in the name of Jesus. Amen.

PATENT SERMON.

II CHRONICLES.—CHAP. 4.

Some women cannot be shut up, though ye do not hold them out. In certain diseases, a good remedy is to keep your mouth shut.

Do not put too much bread and butter in your mouth at once, neither should ye subpoena a whole ward at one time.

For though this thing hath been running wild, yet Uncle Sam is not bankrupt.

Do not let the troubles make you forget the mercies of providence, neither that there are shekels in abundance falling into the laps of the crusaders.

Beware of those who will make you an offender for a word; they listen for all ye say, and have the notes ready to read.

Silks and fine clothing adorn the crusader's family, while their superiors are clothed in sackcloth and stripes in the pen.

Doctrines are of no use unless ye reduce them to practice. Men may go to perdition, believing the Scripture, yet not daring to abide by its requirements.

A bad marriage is one where ye jump the ditch in a dark night with your intended, even if the rules of the court sustain you.

A continual striking maketh the iron hot, even so shall they by their iniquitous proceedings keep themselves in hot water.

Remember that life without love and sympathy, is like the barren honors among men, it is not desirable, for there is nothing in it.

The lash of public opinion is in the hands of the ministers, who goad the people to clamor if the crusade languisheth.

Do not try to make friends with the judges on unrighteous principles; they will only squeeze you the tighter, when ye get into the meshes of the law.

Let virtue console you, no matter what ye have to pass through. The pleasures of vice belong to the other fellows.

There are many substances used in the composition of the crusaders, notably bad blood.

When they tell ye to answer straightway, if ye cannot answer, remain silent; a still tongue may save you something.

Fight your own battles, and if you cannot, let the master keep you; he knoweth the law better than the crusaders.

When it thundereth, and lightnings flash furiously, and the rain descendeth, noist your little umbrella, and keep your shirt collar dry.

Do not talk loud unless it be where deaf people reside; even they may hear of your faulty matters.

Do not try to dam up City Creek with a straw; it is as futile as the aim of the crusaders to suppress the wife question.

When deputies are as thick as hornets, don't take the trouble to count the number of blanks they carry in their pockets.

When ye ride on a railway train, avoid the smoking car, lest perchance ye get smoke in your eye.

When ye meet those who seek to compromise, shut out what they have lost, and ye shall know they are weak-kneed.

Know ye not that the virgins were half wise and half foolish; if ye add to the foolish, all they who are in the crusade, ye think ye have the majority.

But ye must know there are more for ye than are against you, though there seem to be the most on the other side of the fence.

Even as wasps sting with the little end, so do the crusaders, and their end shall be exceedingly small.

Do not try to crawl through the small end of the horn, for ye will be small enough when the final day of reckoning cometh.

When ye read the papers and find some bad things are hushed up, do not worry; these are days of proving men and things.

If the beautiful man bet on the winning horse, ye need not look at the female near by to see if she be his counselor; ye may tell by watching the straws carried by the wind.

It is not safe to inquire into the conduct of a balky mule, if he be owned by one opposed to you; though he may not work by rule, yet he is able to kick violently.

When ye have to face the rigid catechism, beware of the missionaries; they have other parts being prepared, the learning of which may not exalt your spirit.

Rules of jurisprudence are changed suit your condition; reflect that there is a time when justice and judgment will be meted out; therefore be patient in well doing.

Scare-crows are erected in the orchards to frighten the little birds and keep them from getting the cherries; so with the crusade, it is only hung out to see if your knees tremble.

Misery loves company; even dogs love playmates, and these shall be outside the gates of the city, and hosts are their number.

When the martial band playeth the war-horse pricketh up its ears; even so when reports are plenty, the deputies stamp the ground furiously, eager for the fray.

Tombstones and empty whisky barrels are emblems of departed spirits, yet the spirits of the damned hover around the city exceedingly.

When nine opinions will convict you, how many opinions are necessary to make an honorable (?) crusader?

When the shepherds are all secured, the wolves think they will have an easy time in rending the flock; they know not that every sheep is a shepherd unto itself.

If the hoops of a tub be not kept well secured, when it becometh dry the staves falter, and all the water is wasted on the ground.

When ye are tracked down and arrested in the early hours of the morning, consider that the early worm was out of luck to let the bird pick him up so easily.

When the Josephite harvest is over ye may know they have assisted in purging the Church of unworthy members, for they, with various other sects, are welcome to all they can convert.

Do not believe all ye hear on the streets; many things are told for effect, yet when the deputy cometh, ye may believe he is in earnest.

Stand by your colors; it is only traitors and cowards who would show the white feather, and bow like a slave to the dictum of those who would compromise their honor.

CHRONICLER.

THE SAN JUAN COUNTRY.

We are permitted to make the following extracts from a private letter received here from Wm. Halls, formerly of Huntsville, Weber County. It is dated Bluff City, San Juan County, Utah, June 17th, 1885:

I would have written to you sooner, but I wanted to see something about the country first.

I have been out twice exploring, and am prepared to say this is a fine country, not only for stock-raising, but also for farming; there is plenty of good land, water and timber, but it is a hard place to get the water out. However it only needs the men with bone and sinew, and it will come.

I had a good trip and got along well in coming out here. My team stood the trip well. I am well now in health, but was unwell on the road.

This is a very healthy place; I like it well, and I believe there will be a great many come here to settle when the country becomes better known. The climate is very fine, and anything can be raised here, such as grapes, peaches and all kinds of fruit you want. If you want to know anything about this place or have any mind to move out here, I will answer any questions you may ask, as far as I know.

You may safely recommend any good, industrious men to come out here, as this will be a very good place when the country becomes settled up. We have everything in nature to make it all you might desire, but we must have more muscle, more men. There is plenty of room in this region of country for the surplus population of the northern counties, but it is a very hard road to get out here. You can't bring much load, but you can come the way I came at almost any time of the year.

"ROUGH ON ITCH."

"Rough on Itch" cures humors, eruptions, ringworm, tetter, salt rheum, frost-bites, chilblains. 3

It is reported that typhoid fever is raging in Tonquin among the reserve troops from Marseilles.

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Cures Piles or Hemorrhoids, Itching, Protruding, Bleeding, Internal or other. Internal and External. Remedy in each Package. Sure cure, 50c. Druggists. 3

PRETTY WOMEN.

Ladies who would retain freshness and vivacity. Don't fail to try "Wells' Health Renewer."

3

A daring attempt has been made to steal a million roubles from the imperial treasury at Ooman, a town in Southern Russia, in the government of Kieve. Several persons have been arrested on suspicion of being concerned in the attempted robbery.

"ROUGH ON CATARRH"

Corrects offensive odors at once. Complete cure of even worst chronic cases, also unequalled as gargle for Diphtheria, Sore Throat, Foul Breath. 50c. 4

Did you Suppose

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