

upon the cross and his life's blood oozing out from his heart, and his spirit ready to depart, and say "Father forgive them, for they know not what they do." That is the way we want to look as far as we can upon those who are oppressing and injuring us, breaking up our homes, and scattering our women and children to the four winds. It is something that could not be allowed in the old monarchical countries, which are looked upon as being measurably beneath the United States in the matter of a constitutional government, and yet we see men among us who are ready to demolish the very sanctity of home, lay waste and destroy that which lies at the very foundation of all law, natural and governmental. It is painful; it is sorrowful. Let us pity while they are so blind, so ignorant, so ill-natured, and so willing to depart from good government, even to enact laws to prevent their fellow citizens from worshipping God according to the dictates of their own conscience. But, for my own part, I feel like the First Presidency in this matter. Let us commit no overt act, which in any event we could be sorry for.

We never saw a time when we had reason to feel more thankful and lifted up in our hearts before the living God than the present. Why? Because the Savior said: "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets." But says He, "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake."

I wish to exhort the Saints to frequent their closets more than they do; to neglect not their prayers night and morning, and in the season thereof fail not to bow the knee and call your sons and daughters around you. If you do this, by and by your sons and daughters will rise up and call you blessed; if you do not they will get cold and depart from truth and the faith of the living God, and that will bring the greatest sorrow you can conceive of. This is a time when we are called upon to bring our practical religion into use, to put on the whole armour of God, and to trust in Him. The Savior said he could call to His help more than twelve legions of angels; more than the Roman hosts; but He knowing the great purposes of Jehovah could go like a lamb to the slaughter. He understood those purposes, could curb His powers, control His feelings, and could make a manly fight for righteousness and truth, and carry out the decrees of heaven. Can we do so? Can you and I do so? If we cannot, can we be counted worthy to be called His brethren, and Saviors upon Mount Zion? We have got to be considerably more like him than we are before we attain unto all those excellencies that are promised.

Inasmuch as the work of God spreads and its influence and potency are felt among the nations of the earth, so long will this opposition and this antagonism exist, and we must expect it, it cannot be avoided. It is an eternal consequence of our faith. If we reckoned upon anything else, we reckoned wrongly. Every true Saint, when he embraced this Gospel, felt to lay down his good name, his earthly substance, and life itself—all was laid upon the altar. We need not think, however, that although the Lord permits certain things to come upon us, that He will not soften the hearts of the wicked and ungodly. He has told us with a firm decree, that from a time when the Saints commenced to be more faithful they should begin to prevail against their enemies, and they have proved this in the deliverances that have been wrought out in their behalf from time to time. Have we any reason to doubt or lack confidence in the promises of God for the future? Not a particle. Every step of the way affords a greater, a more powerful confirmation and assurance that He is true to His promises, and will carry them out in our behalf.

Do you know, says one, how far these things will go? Just so far as the Lord will allow them. When it comes to the right time He will put a stop to them. He knows how to do it just at His good pleasure.

We should go to work and put away transgression from our midst, cultivate righteousness and put away all sin, and by keeping His commandments and living by every word that proceedeth from the mouth of His servants the work of sanctification will go on in our hearts, our homes and our habitations will be holy in His sight. He will not allow the acts of the wicked to come against us any longer than will be for His own glory and our greatest good. Let us feel that we are in the hands of the Lord, that he is our Father and friend. Let us draw near to Him; find Him out, and walk with Him here in the flesh, then we shall know that it will be well with us hereafter.

I pray that the good Spirit of God may dwell in our hearts; may write His law on the tablets of our hearts; may impress the principles of truth upon our minds, so that we may live them and make them profitable to us in the future. That God may grant these blessings unto us I humbly ask in the name of the Lord Jesus Christ, Amen.

It is understood that the government and the Canadian Pacific railway syndicate have come to terms. The company is to get some money at once to meet pressing liabilities and the government lien is to be removed.

EXPRESSIONS FROM THE PEOPLE.

SOME SOUND IDEAS ON A TOPIC OF INTEREST.

SALT LAKE CITY,
April 16th, 1885.

Editor Deseret News:

One of the main topics of interest during the past few months, has been the sudden disappearance of certain persons from our city, and the consequent assumption that they had taken the "Underground Railway" because of an impending action against them in the courts.

A great amount of anxiety has been manifested by the editors of anti-Mormon papers, to have these persons come out from their hiding places, and thus show their "manhood," "bravery," "courage," "fidelity to their religious principles," etc. Almost a hue and cry has been raised against some of the leaders of the Church, because they have deemed it wise to seclude themselves from the public meetings, and to travel less frequently upon our public highways; and they have even been accused of deserting their posts and principles by so doing.

These comments seem to me to require consideration, sufficient to ascertain and announce to the public mind how much justice and fairness really exist in such clamor, if any.

The wisest of kings once wrote, "The prudent man foreseeth the evil and hideth himself, but the simple pass on and are punished." Was it any sacrifice of principle for Bruce, the great Scottish chieftain, to hide in the barn where he learned his lesson from the spider, and, coming out from thence, vanquished his foes? Was it lack of courage that induced him to thus withdraw from the public gaze for a season? Let his life and victory answer. Was it sacrificing principle for Wallace to retreat into the glens until he should regain his lost forces? True, he was betrayed by his supposed friends, and slaughtered by the tyrants whom he had previously sent fleeing from the Scottish borders. But was he a coward, an ingrate, or a traitor to his cause? Did St. Paul sacrifice principle or show cowardice by being let down in a basket, so that he might escape his persecutors? Did he not go when his time had come, and bravely face death at Rome? Was it cowardice of Jesus to slip out of the synagogue, and entering among the multitude pass out unseen, and leave the coasts? Cannot every intelligent reader of history and biography, see that such acts of seclusion were in accordance with that discretion which is the "better part of valor," and made necessary by the circumstances prevailing at the time? As well might we ask, why did not Washington walk out and say to the British soldiers, "Here I am. I am brave; I am not afraid; shoot me," when by proper precaution he could preserve his life for the benefit of his people? Reckless conduct regardless of necessity or obligation, is no evidence of courage or love of principle in any person. Daring a man to come out where we can hit him, does not manifest greatness on our part, when we number a thousand to one, or we are armed while he is not. A man would not be deemed very sensible to place his knuckles where his antagonist could rap them as soon as they appeared in sight. Or to lift up his head when an assassin was ready with loaded musket to put a bullet through it.

Such seems to be the situation in Utah to-day. And perhaps as long as the danger exists, which has occasioned in some cases, an apparent flight from former associations, the greatest wisdom and the truest courage to manifest, will be in seclusion to await the issue, and maintain in the privacy of the exile the love of those principles which may be more readily sacrificed by some, who professing bravery by their bold appearance, are, when the crisis comes, willing to suffer nothing to maintain them inviolate. It sometimes requires more courage to seemingly forsake our friends than to face our foes, and certainly more self-abnegation.

PRUDENCE.

IS THERE A SURPLUS OF WHEAT?

SALT LAKE CITY, April 14th, 1885.

It has almost become a rule, with the majority of farmers, to avoid planting those grains, etc., that have not sold readily, at a fair price, the preceding season. While it may not be wise to entirely to abandon this practice, still it is, frequently,

A MISTAKEN POLICY

to make it a rule. When a majority of farmers, or kitchen gardeners, fail to plant any of those articles of which there may have been an excessive and unprofitable supply during other seasons, the natural result is a scarcity, and the few far-seeing ones, who plant what the others do not, are likely to reap the benefit of consequent high prices for such products.

We believe that the acreage sown with wheat, for this year, is much less than before, the abundance and low prices of last year's crop having this effect; but, it is not at all unlikely, that those farmers who have planted but little may regret it before next fall. Already there is a stiffening in the price of wheat, and a considerable quantity has been shipped east. Although there is enough now on hand to furnish Utah with breadstuff for several years, great

stress should not be placed on that fact, as the whole would hardly suffice for

ONE DAY'S SUPPLY

in the Chicago market, and a slight advance in price may speedily cause the exportation of all our surplus, a result which would, undoubtedly, be as speedily regretted.

The present warlike attitude of Europe evidences the probability that an advance in price of wheat may soon occur.

Can the people of Utah afford to let all or any of their surplus grain go out of the Territory? This is a serious question, and the Latter-day Saints would do well to regard it. If our farmers, and others who are holding large quantities of wheat, must sell it, let them "wait a little longer," if possible, and not hurriedly dispose of it at the first slight rise in price, especially if it has to be shipped elsewhere.

Believing, as the Saints assuredly do, that the days of war, pestilence and famine are nigh, there should be a united effort among them to retain a large quantity of the grain which God has so bounteously provided. It requires no stretch of imagination to induce the belief that there is a Divine purpose in the present exceeding abundance of grain, and we should give heed to taking proper care of it. It is, however, unreasonable for us to expect farmers, millers, tithing stores, merchants and relief societies to continue holding all the surplus grain. Farmers must live, as well as the rest of us, and we ought not to blame them for trying to sell their surplus; it is generally considered quite right for them to keep several years' supply on hand, for seed grain and household use, but, is it not equally

THE DUTY OF EVERY LATTER-DAY SAINT

to do so? If each head of a family in Utah would procure a sufficient supply of wheat to furnish his household in breadstuffs for only three years, we would hear no further cry, this year at any rate, about surplus; the multitude of bins required for this purpose would soon absorb it.

Looking at this matter from a business stand-point, the community would be financially benefited if all, who can, were to adopt the plan suggested, and store a few years' breadstuffs; those who have to buy wheat, or flour, would thereby secure it now at a much lower figure than may be possible hereafter, thus placing themselves and families in the enviable position that they need not fear hunger if crops should fail; and many of our farmers would be relieved from their present embarrassments.

These thoughts we earnestly commend to the serious consideration of our people. God alone knows how soon a bushel of wheat may be worth more than its weight in gold.

D. M. McALLISTER.

A RETROSPECTIVE GLANCE.

PLEASANT GROVE, April 15th, 1885.

Editor Deseret News:

While thinking upon the present condition of the Latter-day Saints lately, my mind has reverted back to the

TRIALS OF THE FORMER-DAY SAINTS.

When God called Abraham he told him that his seed should be as numerous as the stars, etc., and that they should at one time dwell in a strange land and serve a strange people who would afflict them four hundred years. Abraham's son Isaac inherited the blessings and promises of his father, and his son Jacob in turn became heir, and he was greatly blessed of the Lord. He married four wives, who bore him twelve sons, who are the heads of the twelve tribes of Israel. Some very remarkable things are recorded about the sons of Jacob. The eleventh son, when but a lad, had dreams. This was nothing unusual, but he told his dreams to his older brothers, and, strange to say, they were very much annoyed at them; they seemed to forshadow that at some future time the other brothers would have to bow down to this lad. Still they were not being thus.

The lad had other dreams which enraged his brethren still more, and Jacob, their father, became a little jealous also. This jealousy and hatred increased in his brethren till they became desperate; they feared that he would rule over them some day. The boy was greatly in the minority; ten of his brothers were mighty men; two of them at one time had conquered a city, and put the inhabitants to the sword; but strange to say they were all

AFRAID OF LITTLE JOSEPH,

because he had dreams. He was an innocent youth, yet in his teens, and though nothing else was laid to his charge, he was called the dreamer, in derision. The hatred became so intense that his brethren conspired to take his life.

Remarkable indeed that these mighty men could be wrought up to such a degree that they would want to destroy their little brother, who had never done them the least harm! They finally sold him to strangers and sent him to a foreign country as a slave. He was taken to Egypt and sold to a nobleman, whom he served faithfully, but eventually he was falsely accused of a high crime, tried, convicted and sent to prison to associate with thieves, robbers and all kinds of bad characters, though he was as innocent as a lamb.

The Lord had a watchcare over him, yet he permitted him to remain

IN PRISON

more than two years. He was eventually brought out to interpret the king's dreams, in which he manifested such great wisdom superior to that of any man in Egypt, that he was made ruler over all the land under Pharaoh. He stored up the corn in the time of plenty, the famine came, and eventually Jacob and all his household came to Egypt for bread, bowed to Joseph, and his dreams were fulfilled, verifying the saying of the poet, "God moves in a mysterious way, His wonders to perform."

Israel was settled in the land of Goshen, and fared well till Joseph's death; they were then put in bondage, and the four hundred years of evil treatment of his seed mentioned to Abraham commenced. Still they increased wonderfully, and the Egyptians became alarmed lest they would overrun the country; they increased their burdens and made them serve with rigor in order to check them. Still they

MULTIPLIED FEARFULLY.

The people became terrified and urged the government to make laws to stop their growth. It became a "knotty question;" still something must be done. This great evil must be repressed. The pressure was so great that the government actually passed a decree that all the male children of the Hebrews should be put to death at birth, and the midwives were made their executioners.

This law was

A BILL OF ATTAINDER,

to all intents and purposes. The little innocents, after the passage of this act, who dared to be born were condemned to death by law without a trial.

This law was not general: it only applied to a small territory and only to a certain class of people. In this day it would be called special legislation.

What was the effect? The little fellows came faster than ever; they dodged the executioners and hid themselves all around the country. It is said in the book of Jasher that the Egyptians plowed them up in the fields. The king's daughter went down to the river to bathe, and saw a basket made of bullrushes on the water. She drew it out, and lo! one little fellow was in the basket. Her womanly curiosity was excited, and she concluded to raise it as a pet. As it was necessary to have a wet nurse, the boy being only three months old, she sent for one, and strange to say, happened to employ the child's mother. The child was named Moses.

The Egyptians were ignorant as to who these Hebrew slaves were. They looked upon them as an inferior class, the descendants of some sheep-herders who came into Egypt in the time of the famine. Shepherds were an abomination to the Egyptians. They considered themselves more refined, and of a higher type.

Moses was brought up in the king's house and taught in all the learning of Egypt, and when he was forty years old he went out to see his kindred, and saw an Egyptian smiting a Hebrew. He looked around, and seeing no one near he spote the Egyptian and hid him in the sand, and for this indiscretion he had to flee to a foreign country, and while there to herd sheep forty years on the desert. The Egyptian whom Moses slew was probably

A TASKMASTER,

one of the Lord's agents in carrying out His purposes. There were yet forty of the four hundred years of evil treatment mentioned to Abraham to come, and Moses was not justified in meddling with the programme. He should have left that man alone; the Lord would have disposed of him when He had done with him, as He did with Pharaoh.

These things are recorded in scripture, and the Apostle Paul says "All scripture is given by inspiration of God, and is profitable for doctrine."

Heber C. Kimball, twenty-seven years ago (just after Johnson's army came to Utah) while speaking of what the Saints had just passed through, prophesied that the time would come that God would play with this nation as he did with Pharaoh in Egypt.

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