

Doctrine and Covenants, it is predicted that the tribes that were led into the north country would come from their present location. "The ice shall flow down at their presence and an highway will be cast up in midst of the great deep." The purpose of their coming is also defined.

Baron Nordenskjold asserts a fact that is admitted by all who are informed on the subject—that the icy barriers are breaking up in the regions of the north, and the phenomenon cannot be accounted for on any known scientific basis. Doubtless those who believe in the revelations given through the Prophet Joseph Smith regard such developments as a portion of the preparation for a series of events that will be of a character so marvelous as to startle the whole civilized world. So far the North Pole has been hidden in the vale of obscurity, and will doubtless remain in that position until Divine Providence shall permit its secrets to be revealed. Till then the efforts of men to expose the region to the gaze of the world will be fruitless.

PURSUING ITS COMMON COURSE.

IF the *Tribune*, instead of floundering and crawling and trying to divert attention from the question as to "abuse" of the City Council, will give the names of those four dishonest men which it declared were in that body, and also state who among the city officers are "boodlers," it would be far more straightforward and honest and might gain for it some trifling reputation for consistency. But instead keeps up its groundless charges, tells a few more flagrant falsehoods, and endeavors to cover up the issue by calling more names and making more false charges against its betters. But, with the *Tribune*, 'twas ever thus.

DISCOURSE

Delivered by President Geo. Q. Cannon, at Logan [Cache Stake Conference], Sunday afternoon, August 3rd, 1890.

[REPORTED BY ARTHUR WINTER.]

There have been a number of very important topics touched upon during this conference, and there is no end of subjects of interest to us as a people. We have very many things to occupy our thoughts, and we require instructions in many directions. No two days of meetings give time enough to dwell upon all that might be spoken upon profitably. But the office of the Spirit of God is to give unto us the instruc-

tion that is best adapted to the circumstances in which we are placed.

There is one peculiarity about the Gospel of Jesus. I have often had occasion to speak of it. The principles of the Gospel never become stale, nor trite, nor threadbare. No matter how often we may hear a principle of truth dwelt upon, if the Spirit of God accompany the remarks that are made, it seems new, and sweet, and interesting, and not in the least wearisome.

The principle of union which was dwelt upon this morning by President Woodruff is one of the most delightful features connected with this Church. I would not give much for a system of religion that did not make its followers one, and did not unite them, because it would fail in the most essential feature. One cannot conceive of a pure religion that would lack the great qualification of making those who believed it and espoused it one in their feelings, in their faith and their actions. All our ideas of heaven cause us to feel that dissension and division, strife and factional differences, and contention concerning any important point, are effectually excluded from that blest abode. We picture hell, when we picture it at all, as a place where devils contend and quarrel, and fight, and where union and love are entirely absent. We cannot conceive of hell being a place of love and oneness, because if love reigned it would cease to be hell. If love did not reign in heaven, nor union and peace abound there, it would not be heaven. Therefore, inasmuch as religion is given for the purpose of preparing us to dwell eternally with God our Eternal Father, it is natural that we should expect that religion would have the effect upon mankind to give them a foretaste of that bliss, and union, and love, and peace, the full realization of which is expected to be enjoyed in heaven. I think I am justified, therefore, in saying that if a religion does not produce union among its followers, it is unworthy of the acceptance of mankind and of very little value to any of us.

The distinguishing feature of the religion taught by Jesus was that it would make His followers one; and He gave this as one of the evidences by which the world might know it was true. His last prayer was that His disciples might be one, even as He and the Father were one, thus showing that, according to the idea of the Great Founder of our religion, it was capable of making us one, even as closely as the Father and Son are one. When we come short of this ideal perfection and union, we come short of being the people of God. Whenever factions exist among us, whenever disunion prevails, whenever there is opposition in views concerning points of doctrine, or concerning counsel, it may be set down as indisputable that the Spirit of God is not in our midst, and that there is something wrong. Whenever two men in this Church differ upon points of doctrine, they may know, and others who may be

acquainted with the fact may know also, that there is something wrong; for the Spirit of God will not teach two men different ideas. If it teaches one man a truth, it will not teach another man something that is opposite to that truth. If it gives to the presiding officer in the Church, or to a man in authority, certain counsel to give to the people, it will not give to another man different counsel. If there should be a difference, the very fact that there is such a difference ought to convince the parties themselves that the Spirit of God does not reign in their hearts. Is it right for Latter-day Saints to contend and to have arguments? It is not right; it is not according to the mind and will of God. Whenever two Elders contend and argue, they may know, and everyone may know, that the Spirit of God is not there to the extent that it should be, because where the Spirit of God reigns there is no contention, no controversy. Men may differ in their views, but after they have expressed these differences, then contention should cease; in fact, it should never exist. Suppose a meeting composed of officers of the Church should get together and undertake to discuss either points of doctrine or counsel to be given to the people respecting a certain course that should be pursued, and there are differences of opinion and feeling. One man of a positive nature asserts that this is the way, and this is the thing that should be done. Another man, equally positive, differs with him, and says that is not the course that should be taken or the counsel that should be given; and they contend each for his own views. The assembly is divided, one portion of it taking one side, and the other portion another side. Now, if there is any people in the world that are positive in their views, the Latter-day Saints are. We are apt to be set in our ideas. If, therefore, such a spirit should enter into a meeting of the character to which I allude, the probability is that there would be strong feelings on both sides, and the result would be that no satisfactory conclusion would be reached. Is that the proper spirit for the servants of God to indulge in? Certainly not, because that savors of division, that leads to strife, and causes strong feelings one against another; somebody will be dissatisfied, and probably pained. What is the proper course for officers and Elders in this Church? Why, if I were going to a priesthood meeting, where there were important matters to attend to, it is my duty, as a servant of God, to go to that meeting with my mind entirely free from all bias. I have my views; but I should not be set in my views; I should not be wedded to them. I should enter that assembly with my mind entirely free from all influence that would prevent the operation of the Spirit of God upon me. I should go in a prayerful spirit, asking God to write upon my heart His will; not with my own will already prepared, and determined to carry out my will *volens*