

pet the angels are to gather his elect there from one end of heaven to the other (see Joel, ii., 11; Isaiah, xix., 19; Psalms, xxvii., 5). All who will turn to God with their whole heart and love the appearing of Christ will be supernaturally protected there until the time of trouble is over, that is from the autumn of 1883 to the spring of 1885. After that a new set of events open up which are too long to recount just now." JAMES M. SWORMSTEDT.

To the students of divine revelation and the observer of the world's condition, history and prospects, it is interesting to note the impressions made upon the minds of mortals by the powers that are unseen, both good and evil, true and deceptive, and to see the frequent mixture of fact and fiction, prophecy and guess-work, old inspired predictions revived and dished up with a seasoning of sensational prefigurings and unreliable data.

The word of the Lord concerning the main events of importance about to transpire, has been given to the Latter-day Saints. On this they may rely, and while the world is led astray by falsehood, and treats with contempt the truth, they should obey the divine injunctions, "Be ye not troubled," "Stand ye in holy places and be not moved," and "When ye see these things lift up your heads and rejoice, for the day of your redemption draweth nigh."

A VISION.

While wrapt in the repose of slumber's soft embrace, perfectly oblivious to every surrounding object, and, to use a Byronic phrase while the apparently "still and pulseless world" lay in the same state, my mind was suddenly carried away to the past. Methought a panoramic view of the events of the Reformation passed before me in rapid succession. Not only were the general facts of its history impressed upon me, in a manner it is impossible to describe, but even its minor details, details unknown to me from research were made known also. The very actors were shown with such marvelous exactness, and so minutely true to life, that, were I an artist, I would draw an exact portrait of every actor in that historical epoch. Never, while life shall last, can the memory of the picture be effaced.

In connection with this marvelous history, it was clearly shown that each actor, in the work of religious liberty, was assigned his part therein in a previous world, and so completely was this understood, that none were allowed to interfere, in the least, with the labors of contemporaries in the same work. Not only was the history of that event clearly manifest, but the labors of Wesley, Watt and others, and their effects for general religious freedom. While I continued to gaze and marvel at the wondrous work before me, all on a sudden the scene vanished, and a new era, reluctant, however, from the forces of the religious agencies before mentioned, burst upon my view. The history of American Independence, with the actors therein, passed before me. The Constitution of the United States was emblazoned upon an immense banner, in letters which could have been read at a great distance. Civil and religious toleration was general throughout the land. Man rejoiced in the privilege of worshipping God according to the dictates of conscience. Prosperity reigned. Angels smiled. Heaven approved. The fetters of political and religious intolerance, forged by the monarchs of the eastern world, were sundered, shall it be said forever? Such was my thought. I was full of joy at the sight; big tears of joy rolled down my cheeks, when, on a sudden, my attention was directed to a personage standing by my bedside, and who was attired in a white and flowing robe. Addressing himself to me, he said, "Son of mortality, look."

I looked and beheld a scene most revolting to my senses, from the fact that it was the very reverse of the prosperity and religious freedom I had before witnessed. I saw the representatives of one branch of the republic holding in their hands fetters they themselves had forged. The personage, again addressing me, said, "Knowest thou the meaning of these?" I answered "no." He replied, "These are the chains with which certain sons of the republic, who have tasted of the tree of liberty, desire to bind their fellows. These are they who seek to subvert the cause of human freedom. These seek to enslave on-

portion of the children of freedom who differ with them in religious belief and practice. Know thou, my son, that their object is filthy lucre. They plot to take away human rights, and to destroy the freedom of the soul, to possess the homes of the industrious without fee or reward. Woe unto such for the vengeance of heaven awaits them. Their souls shall be had in derision, and the heavens shall laugh at their folly. Their calamity slumbereth not. But cast thine eyes eastward and look." I looked and beheld that the bands which had held society together during the reign of the Republic, were snapped asunder. Society had broken loose from all the restraints of principle and good conscience. Brotherhood had dissolved. Respect for common rights and even the rights of life and property had fled from the land. I saw faction after faction arise and contend with each other. Political strife was everywhere. Father and son alike contended in these dreadful feuds. The spirit of deadly hate, like a rapidly rolling flame, passed through the republic. BLOOD was written on every banner. The spirit of bloodshed appeared to possess every heart. Turning to the personage in white, I exclaimed: Surely this means the total destruction of the nation. Touching my eyes with his finger, he replied, "Look again." I looked, and beheld that many who were angry with the rulers of the Republic, for their subversion of constitutional law, and their wholesale plunder of the public monies, arose and proclaimed themselves the friends of liberty and equal rights, the friends of the Constitution in its original form. These looked around for someone to sustain the country's flag inviolate, pledging their lives and fortunes and sacred honors to that end. A voice was now suddenly heard declaring these words: "In the distant mountain tops are to be found the true lovers of freedom and equal rights, a people who have never made war upon each other. Go there; for there only can your lives and property be secure from the spoiler. There alone can the flag you love wave proudly for the protection of all people, in respect of creed or color." While thus engaged I cast my eyes to the far West, when suddenly appeared on Ensign Peak, near Salt Lake City, a beautiful flag whereon was written these words: "Friends of Human Liberty throughout the World, all Hail! We greet you under the Flag of Freedom, our Country's Flag." One loud shout of "Welcome" from the Mountain Sons of Freedom rent the air. I beheld that the multitude wept for joy. The laws were again administered in purity. The people prospered. Tyrants were hurled down. All religious bodies were equally protected before the law. No North, no South, no East, no West, but one unbroken nation whose banner waved for all the world. On this I awoke in tears of joy.

Dec. 25th, 1882.

THE WATER-WALKING FICTION.

AN old fiction concerning Joseph Smith the Prophet has been revived and is going the rounds of the press. It is to the effect that on a certain occasion, in order to bolster up his claims to miraculous powers, the Mormon Prophet gave out that on the next Sabbath afternoon he would walk on the water. It is stated that an immense crowd came together from many miles around. That Joseph was to be rowed to the middle of the river and was then to step out into the water. That he had previously caused a raft of planks to be sunk two or three inches below the water, and upon this he was to step, but during the night preceding some of the outsiders had discovered the arrangement and destroyed all but one or two of the planks. The Prophet mounted the raft in triumph, but his first step plunged him neck deep in the water. The story goes that "the matter was theoretically explained to his congregation, but the outsiders were made aware of the practical cause and could never forget it, and the ridicule heaped upon the great apostle did much to break up the church."

This silly plagiarism of a story that was told about religious celebrities and appeared in print before Joseph Smith was born, has received new coloring from the statement that a man by the name of Buck,

living somewhere in the vicinity of Kirtland, professes to have been present during the attempt above described. Whether any such person exists or not, it is certain that the whole story is an absurd falsehood in its reference to any one connected with the Church of Jesus Christ of Latter-day Saints.

The theory of spiritual gifts and divine manifestations, as held by this Church, is proof sufficient against all such fabrications. Miracles, signs and the visible manifestations of the power of God are not given to create faith. To suppose that they are is to confound the cause with the effect and the effect with the cause. Faith is the cause of the sign, not the sign the cause of faith. It is related of Jesus that when he went into his own country he was not believed in by his own people and "did no mighty works there because of their unbelief." If signs and miracles, so-called, were given to cause faith, that was the place above all for their exhibition. "Go thy way, thy faith hath made thee whole," was His injunction to those who were healed under His ministrations. And, said He, "See thou tell no man." If the object had been to create faith, they would have been told to testify of it everywhere.

Joseph Smith never attempted to make a display of the gifts of God to him. If he had done so he would in all probability have been deprived of them. They were exercised, not according to the will of man, but as prompted by the Holy Spirit. Faith is necessary before the manifestation of the power of God, and is the moving cause of its production. It does not come by signs, but "by hearing the word of God," to which the spirit of truth bears record in the heart. This is the doctrine taught by Joseph Smith, and it is the same that was taught by the Savior and His Apostles.

Any story, therefore, that may be told of pretended attempts at miracle-working on the part of our Elders, as signs to convince unbelievers, is irrational and absurd. The "Mormons" believe in the possibility of receiving and enjoying the same gifts and signs and marvelous manifestations which were bestowed on the people of God in former times, as related in holy writ. And experience has ripened this belief into knowledge. But they have proven that faith must first be kindled in the heart before the desired result can be obtained, and that an evil and unbelieving and adulterous generation will receive no signs of this character, neither will any be given to gratify men's base desires, the love of the marvellous or the wish to shine as possessed of remarkable powers.

God has not changed. The sources of His power are not dried up. The channels by which it flowed in the past have been re-opened, and there is nothing to hinder the renewal of those manifestations which gladdened the souls of His people of old but lack of faith and the practice of evil. But no man of God will ever attempt to pose as a miracle-worker or a sign-exhibitor, to awe the multitude, gain notoriety or convince the unbelieving.

We should not have noticed the ridiculous water-walking story that led to these remarks, if it had not been published in respectable papers as an actual occurrence. It is a piece of sheer fiction, so far as Joseph Smith or any other "Mormon" is concerned, and the avidity with which such nonsense is received while the pure truth is passed by without notice, is evidence that this generation loveth a lie and chooseth darkness rather than light.

THE ANTI-WOMAN-SUFFRAGE BILL.

THE bill introduced in the House of Representatives by Mr. Cassidy of Nevada, for the abolition of woman suffrage in Utah, is not likely to meet with much success. The professed object of all the special legislation by Congress affecting Utah is the suppression of polygamy. will be very difficult for the Nevada "Mormon-eater" to explain what connexion his bill has with that object. He cannot plead that it is to prevent plural wives from voting, because under the operations of the Edmunds Act, as construed by the Utah Commissioners, neither first wives nor plural wives of polygamists are permitted to vote at any election.

The intent of the bill is quite ap-

parent to all observers. It is to reduce the vote of one party in Utah who are in the majority, to help another party who are in the minority and whose cause this partisan Congressman espouses. Very high-minded statesmanship is it not?

At a preliminary meeting of the members of the Woman Suffrage Association held in Washington recently, Mrs. Belva A. Lockwood, the noted lady lawyer, denounced this dastardly blow aimed at the liberty of woman, and the following was adopted:

Resolved, That the bill introduced into the House of Representatives by the Hon. G. W. Cassidy, of Nevada, to deprive the women of Utah of the ballot is a retrograde movement, and aimed at the perpetual disfranchisement of all women, notwithstanding his assertions to the contrary, as women who are polygamists cannot vote there now; and we will use whatever power we possess to defeat that measure."

The *Silver State*, a Nevada journal, which is very pronounced in its sentiments against polygamy, yet holds that a whole community should not be made to suffer for the offenses of a few, and on the bill introduced by the member from Nevada says:

"The suffrage is given women in Wyoming Territory, and there is no reason why they should not have the same privilege in Utah. Polygamy is the only crime of which the "Mormons" are accused, and it does not seem to be the right way to suppress it to deprive women of the privilege of voting. Surely, Mr. Cassidy can devise a less objectionable method of suppressing polygamy than by depriving women of the ballot. Under existing laws, neither men nor women who are living in polygamy are permitted to vote or hold office in Utah, and, under the circumstances, there is no more justice in depriving the women of the voting power than there would be in an act of Congress prohibiting all the members of the "Mormon" church, whether married or single, from exercising the right of suffrage."

We do not think the women voters of Utah need be under any anxiety in regard to Mr. Cassidy's endeavors to rob them of the franchise, but they should nevertheless be on the alert and stand ready to defend their rights by all proper means when opportunity is afforded for their protest against such injustice.

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