

that must have been surely the greatest temptation ever party chief was assailed with—he returned an emphatic and undeviating refusal. All in all, we are bound to regard the question at issue and the session itself as having developed high sincerity associated with patience, and determined courage coupled with conviction.

The sympathies of this paper have been with the minority, and so long as the latter gallantly contested their ground within the legitimate limits of debate we applauded them. When they went beyond those limits and fought, not in the hope of converting any one or changing the inevitable, but simply to retard and confuse the will of the majority, we criticized them. Legislative contests are not settled that way. Reason is the only legitimate weapon in such warfare. If that fails once, it must wait for another opportunity. In America the majority rules, and he who would defeat the honest will of the majority, must be deemed an enemy to our institutions. Not that the majority is always right; far from it. The minority of today may be put in power tomorrow. Our history is full of such changes almost as rapid as the passing of two days. The people are not long in finding out what they want and in doing their part toward getting it. "You cannot fool all the people all the time."

Our confidence is that the people, a majority of them and at no instant date a majority of their representatives, will come to the side of the present minority in this matter of silver. We believe, furthermore, that their conversion will be hastened by the action now taken; in other words, that the quickest way to lift silver up is to strike it ruthlessly down. There never has been an attraction turns in the proposition to compromise—to resort to that would be but to postpone the issue. Now we know where we stand. The majority think the country can travel better on the gold path. They have elected to try it. If the result shall prove that they were right, we were properly defeated. If not, our triumph will be the sooner, our justification the more complete. If there is any merit in our cause, it will not be lost through being delayed.

An analysis of the vote on the question of repeal gives little ground for rejoicing among the adherents of any party. Section, rather than politics, determined the result. Generally speaking, the East was for it, the West against it; but there are exceptions to this division. The South made its passage possible by abandoning the obstruction policy to which it had formerly acceded, this, however, without abandoning a fondness for the white metal. The honors of the closing debate on the negative side clearly belong to the Republicans, and Utah's nearest neighbors can be mentioned with pride. Nothing more impressive could be imagined than the last appeal made by Senators Teller of Colorado, Jones of Nevada, and Dubois of Idaho; while Wolcott and Stewart will need none other than their record on this bill to entitle them to a warm place in Western remembrance. No one in reading their speeches can doubt the sincerity of these men. We are heartily glad that this fact was made more prominent in the last hour. It

is full of promise for the future and takes away much of present apprehension and regret.

PRESIDENT TAYLOR'S BIRTHDAY.

To many of the people of this city and of the Territory this reminder of the News that today, November 1, is the anniversary of President Taylor's birth will be unnecessary. In 1808—eighty-seven years ago—that noble spirit which so many thousands of us learned to love, came tabernacled into the world. He was of heroic mould; of the highest integrity, the most undaunted courage; the truest, broadest charity; an example of faith, virtue and honor to all men.

In accordance with their custom, his family are today mingling in a reunion. The hearts of the Saints everywhere will join with them in honoring his illustrious memory.

PRUDENCE IS PROFITABLE.

The experiences of the Elders of the Church of Christ who go forth to preach the Gospel are many and varied. In traveling without purse or scrip their wants are sometimes provided for by those among whom their lot is cast, and who are earning heavenly riches by their hospitality to the servants of God; but frequently it is necessary for those who have received the Gospel and are gathered with the body of the Church to supply that which is required by the missionaries for food, clothing and shelter, because the people to whom they raise the voice of testimony seem determined to reject the Gospel message. It is essential that under all circumstances the Elders should be prudent and consistent in their conversation and deeds. Their course should be marked with wisdom in order for them to be profitable servants to the Master whose cause they have espoused. An air of flippancy in their conversation or conduct, or an inclination to rashness in critical times, renders them in a measure unsafe and unprofitable as bearers of a divine message.

This suggestion is applicable to all fields of labor, whether in America, Europe, or the Isles of the sea. Sometimes its especial force is shown with regard to events in the Southern States, where violence has been occasionally resorted to against the Elders, and two or three times with the most serious results. But conditions there have so improved that with ordinary caution there now is probably as much freedom of danger from bodily harm as in any other field.

There are, however, instances where imprudent action would produce injurious results, and the Elders should be ever mindful of the promptings of the Spirit, keeping in view as their foremost idea the welfare of the work in which they are engaged. As such an instance there may be cited one of the experiences of Elder Wm. C. Winder, who returned on October 27, from a mission to the Southern States. He was laboring at the time—July, 1892—with Elder Lamoni Taylor. A warrant was issued for their arrest on the

charge of "disturbing the peace by preaching false doctrine, etc." They were taken in custody by a number of armed men, who started with them to Albemarle, Stanley county, N. C., for the trial. They had gone about two and a half miles, or half the distance, when the posse, which had increased to more than fifty armed persons, stopped and gave them an opportunity to leave the county unmolested. To have done so would have been an injury to the cause they were there to represent. Their duty was to prove their innocence of the charge, absurd as it was, from the fact that in making that proof they could explain and bear witness to what they actually did teach.

The Elders therefore prudently declined to accept the offer of freedom, so they were conducted to prison. They voluntarily chose to remain in jail over night, to relieve their few friends there from any embarrassment, and next morning the profitable nature of their prudence the day before was plainly exhibited. The news of the trial to be held was noised abroad, and people came from miles around to witness it. The court house was packed, and to this large audience the missionaries declared the principles of the Gospel, which were listened to with deep interest by scores of people who probably could not have been reached in any other way.

The charge against the Elders was dismissed, and those who accused them falsely had to pay the costs. After the missionaries were given their freedom they were ordered by a mob to depart from the county, under pain of serious injury. This time they left, and properly so. There was no principle at stake in going—no good to be done by remaining. They would not have been justified, by refusing to heed the warning, in giving the mob an opportunity to commit a crime. They had exhibited their fidelity to the cause, and then did what every Elder should do under similar circumstances—took their departure. Had they stayed and been the means or permitting unnecessary violence they might have suffered severely and closed that locality to the missionaries. As it was, when the excitement had subsided they were permitted peacefully to visit the place again, and the testimony they left was a means of raising up new and staunch friends.

Care and circumspection on the part of missionaries are also beneficial in other ways than in the particular class of instances cited. It is noteworthy that the Elders, by their prudence and forbearance, gain the confidence of those whose acquaintance they make, even where the Gospel message is not given full obedience to. Elder N. P. Lee, who also labored in the North Carolina conference, and returned with Elder Winder, had an experience—one among many that are common to the Elders—which illustrates this idea. At a place called Chapel Hill he was waited upon, to company with Elder Jas. C. Robinson, by a mob who demanded that they leave the county under pain of death. They were known in the place, and the school boys, about 150 in number, came to their aid. They informed the half hundred mobocrats that they did not