

tagonism. It is natural it should do so.

But the question is whether you and I are going to be able to endure to the end. The Kingdom will stand. That is just as sure as God lives, as sure as the sun shines, as sure as you are in this house this afternoon. The Church will remain, for it has been set up by the Lord, who has said: "Whatsoever things remain, are by me; and whatsoever things are not by me shall be shaken and destroyed." Now, shall we be able to stand individually? That is the question for you and me to consider. How shall we be able to retain our standing and the spirit of this work? If we will be taught of the Lord and put our trust in Him and will keep His commandments He has promised that we shall come off more than conquerors; but if we abide not in the Lord, we will be shaken and destroyed. Our only safety is within the portals of the Church of Christ, in its ordinances, its spirit, its power and its Priesthood. The Lord has promised that if we are faithful He will fight our battles. On page 342 of the Book of Doctrine and Covenants the Lord says:

"And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God.

For he will give unto the faithful line upon line, precept upon precept; and I will try you and prove you herewith;

And whoso layeth down his life in my cause, for my name's sake, shall find it again, even life eternal.

Therefore be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy; For if ye will not abide in my covenant, ye are not worthy of me."

Now, then, what we should study is the word of the Lord. Never mind about the word of man. Never mind about the abuse of man. Never mind about the threats of man. Never mind about the governments of man, and what they will do. Of course they are mighty and we are a little handful. This nation of fifty millions is a tremendous host when compared with the people of these mountains. The kingdoms of this world are great and powerful. They have their armies and navies. They are organized after the fashion of man to plunder and lay waste. But all the nations of the earth are in the hands of the Great Eternal. He setteth up and casteth down at will. He watches over the affairs of nations as well as individuals. And in His hand they are like the drop in the bucket. They are as nothing before His eyes. He can speak and they will be destroyed. In a moment He could withdraw the breath of life from them and they would perish; and when people imagine that by putting their heads together and concocting some scheme for the destruction of the Lord's people, the Lord's anointed, they can overthrow them, "He that sitteth in the heavens shall laugh and shall have them in derision."

As Bro. Abraham Cannon has told us this afternoon, the hand of God is in all these things. It must not be understood, however, that God is inciting men to work against this people. No, He leaves them to their own agency. They will go ahead and carry out their designs as far as the Lord pleases to allow them and no further. "Hitherto shalt thou come, and no further: and here shall thy proud waves be stayed." He that spoke to the wind and the waves can speak to the blast of human passion and the breakers of human wrath, bid them go no further, and say when He pleases, "Peace, be still." These things will all work together for the good of the people of God, and in them the Lord has a design to prove His Saints. "It must needs be that offences come; but woe unto them by whom they come." Offences must come that we may be tried and proven, and that the Lord may see whether or not we will abide in His covenant.

The revelation from which I read just now was given as early as 1833. It is the word of the Lord and is true and faithful. Now, if we abide in the covenant of the Lord all will be well with us. If we do not—well, I have nothing to say about it; that is in the hands of the Lord. The Lord says that some may be called to lay down their lives for the truth's sake. It is very easy to die when our time comes, but it is mighty hard to die when it has not. I have heard of people being weary of life and trying to die, but they could not do it. To live and endure in the covenant of the Gospel is where the trial comes in. That is what the Lord calls upon us to do, and if necessary to lay down our lives for the Gospel's sake. Now, will we keep sacred our covenants and not deny them to please the world? I rather think we will. That is the disposition of the Latter-day Saints. There is a disposition about a few to compromise a little, to give the world a little leeway, and to seem to be yielding. Well, that is not my disposition. It may be all right for some, but I do not feel that way. I feel that God lives and that He has the right to direct in all things. "What! does the Lord direct in secular and in political matters?" He did in ancient times, and He has the right to do so in modern times. The Lord will direct us in all things to His praise, and the time will come when His power and dominion will be fully established in the earth and when all nations will serve and obey Him. I feel in my heart to hearken to the voice of God, to do as we are told in this revelation—to live by every word

that comes from the mouth of God. It will not do to say when one word of the Lord comes, "Yes, I can accept that," and then when another word comes, say, "No, I cannot take hold of that, for our enemies are opposed to it." We must live by every word that proceedeth from the Lord. I feel that God lives, that this is His work, and that every principle and ordinance and institution within the pale of this Church is from on high. This Church has been established by the power of God, and God is able to sustain it; if He cannot, it is a mighty poor thing. But I know the Lord will sustain us if we will do our part, and live and proclaim our religion. I do not think it is our duty to dilate upon it on every occasion or to try and cram down men's throats what we believe; but I mean that in our hearts, in our homes, and in all that we do we will try and live according to the covenants we have made and not go back upon them for any power that exists upon the earth.

That which is ordained of God will stand, and that which is not ordained of Him will be destroyed. Ordinances administered by men unauthorized of God—whether it be the sacrament, or pertaining to marriage—will have an end when men are dead; they will not pass beyond the grave. Every baptism of the Catholic Church, and of the Episcopal Church, and of the Baptist Church, or any other church, if God Almighty did not ordain and authorize the man who performed the ordinance, even though he performed it in the right way and used the right words, is null and void and as though it had never been performed, with the exception that God will judge him who in administering it without authority took His holy name in vain. And so with the marriages that men administer. They may be all very well for time, but after death the contract will not exist. "Will I accept of an offering," saith the Lord, "that is not made in my name. Or, will I receive at your hands that which I have not appointed?" Why should He? Some of those sectarian churches think that God ought to accept all their offerings just because they choose to make them, in their own way. This is as it was with ancient Cain. Abel brought that which the Lord commanded—the firstlings of his flock, typical of the Savior that was to come, and his offering was accepted. Cain brought of the fruit of the ground, and his offering was not accepted. Why? Because he made his offering as he chose, which was not acceptable unto the Lord, while Abel made his offering as commanded, which was acceptable to the Lord. Because of this Cain became angry and slew his brother. That same spirit is manifested to-day in the world against the Latter-day Saints. The Church of Jesus Christ of Latter-day Saints seeks to make an acceptable offering to the Lord and to worship Him in the way He has commanded. The ordinances of this Church are those which God Himself has established: but men have established their own institutions and their own mode of worship, which is not acceptable to the Lord, and because of this the world is filled with bitterness and frequently with the same spirit that Cain manifested towards Abel, and desire to persecute the Saints even to the shedding of their blood.

Well, what shall we do? We will go along the road that God has marked out for us; we will not go our own way unless it is the way of the Lord. If we will make the will of the Lord our will, then it is right for us to have our will; but it is His right to rule and reign. He is our Father, He has therefore the right to dictate to us, His children, and we should obey His dictates. If we do we shall find pleasure therein. He that keeps the commandments of God carries within him an imperishable treasure that is better than gold or than fine rubies—the testimony of the Holy Spirit, the peace of God that passeth all understanding, the light and the life of God—a spirit by which he can penetrate the heavens and gaze upon the glories of God and comprehend somewhat of his Maker and His designs, and peer into the future and comprehend something of his own eternal destiny. He has the friendship of God and the holy ones. He is not only a member of the visible Church in this life, but he is connected by this divine spirit with the Church of the First Born behind the veil. The spirit that emanates from the throne of God and burns in the hearts of the Saints in the heavenly Jerusalem—that spirit illuminates his mind and he is filled with peace continually. This is the privilege of the Saints of God. Let us try and walk in this way. Let us be indifferent as to what the world may think or say or threaten concerning us. Let us put our trust in God, the Holy One of Israel. Let us hearken to His voice. Let us desire to receive it, and when it comes through the man that God has appointed to speak to Israel, let us be in a condition to bear record that we know it is the word of the Lord. Let us live so that the still small voice shall whisper peace in our hearts continually; that the light of God may shine in our path; that we may be the children not of the night, but the children of the day. And though the world seek to destroy us, yet God shall bring us off more than conquerors, for in Him is all power, and the kingdoms of this world are as nothing in His eyes.

May the blessing and peace of God be upon Israel. May we be willing to hearken to the voice of God, and may His Spirit continue to rest upon our labors in preparing the way for the

coming of the Son of Man; so that, when He whose right it is to reign shall come, and this earth shall be subdued to Him, and the kingdoms of this world shall become the kingdoms of our God and His Christ, and wickedness shall flee away and peace shall prevail in all the land, and the lion and the lamb shall lie down together and the child shall play with the animals that were once filled with fierceness and terror—in that great day when God shall rule and reign, may we be prepared to enter into His rest and into the fulness of His glory, for Christ's sake. Amen.

#### A FLABBY RATIFICATION.

OGDEN CITY, UTAH,  
November 17, 1884.

Editor Deseret News:

Last night the "Liberal" democrats of Ogden City got up what they intended to be

#### A GRAND RALLY

and ratification meeting to jollify and "hurrah for Cleveland and Hendricks." At 8 o'clock a torchlight procession was formed on Fifth street, in front of the Broom Hotel. About a dozen vehicles, containing some of the most "loyal" and "true" devotees of constitutional law, liberty and equal rights (?), and who had been making desperate efforts to get up a spread-eagle speech, which they intended to deliver from the balcony of the Broom.

#### A BROOM BRIGADE

was organized and formed part of the procession, which, when completed and headed by the Ogden brass band, took up its march south along Main and Sixth streets, thence west to the lower part of the town, turning north and marching to Third street—thence to Main street and onward to Fifth street, resting in front of the Broom. During their peregrinations the jollifiers illumined the darkness of the night by sending sky rockets, building in sundry places red fires and a large bonfire on the corners of Main and Fifth streets. These proceedings became absolutely necessary, for just before the long train reached its route,

#### THE ELECTRIC LIGHTS

became suddenly extinguished and left the folks in Egyptian darkness.

After the procession returned, the multitude was called to order by Capt. R. W. Cross, chairman, when "patriotic" speeches were made by such "prominent citizens," and able speakers as Charles Davis, Willard Crawford, E. A. McDaniels, Ransford Smith, "anti-Mormon democrats," and Charles Simmers, of New York, an "Independent Republican."

The speeches were generally stale, flat, memorized phrases and paragraphs which had passed through so many previous abler lips, that they were worn out, and fell with such insipidity and rapidity, that they were greeted alternately with a faint "Rah for Cleveland"—"Rah for Blaine," and a vigorous "hurrah for

HON. JOHN T. CAINE,"

"give us a change"—"send out another speaker"—"strike up the music"—etc. But Captain Smith said the misery of the "winter of his discontent" at his late defeat, was "made glorious" by the summer visions he beheld in the near future, in which the "liberal" democrats would reach when the reins of the government fell into their hands—the country would then be safe, once more from the grasp of Republican cormorants. He closed with a dig at the "Mormon" Church, which was greeted by hisses, groans and laughter. The tedium and monotony of his

#### BOMBAST

was relieved with music by the band.

The chairman then said: "This meeting now stands adjourned for four years." The assembly then dispersed.

This was one of the most lifeless, spiritless attempts at jollification that I have ever witnessed on any similar occasion in the Junction City. Before half-past 9 o'clock (which certainly was late enough), the proceedings terminated, to the great relief of people of all parties who witnessed them. The replies to "What do you think of the rally?" were: "Flat, lame, dead, fizzle."

WEBER.

#### THE EFFECT OF THE DEMOCRATIC VICTORY.

THE DETROITERS JUBILATE VEHEMENTLY.

RUSSELL HOUSE, Detroit,  
Nov. 8, 1884.

Editor Deseret News:

Cleveland's victory shakes the earth and makes half of it tremble with defeat, while the other half "cry and shout with gladness and victory." The air is wild with tumult here to-night—cannons are pealing forth rounds of thunder, deafened by the cheering of the multitude; fireworks illuminate the sky, sending out crimson darts; balloons dropping rockets of fiery colors—the Phalanx banners, transparencies and torches presented a gorgeous appearance. The campus is crowded from the Opera House to the City Hall with enthusiastic democrats, becoming so dense it is impossible to penetrate to reach the Opera House.

The broom procession marched up the avenue double quick, each man

carrying a broom, and into the Opera House, which was soon filled up, and thousands that could not gain admittance surrounded the platform in front of the building, and thus held a double rally. As the procession entered the building they sung

Ma, ma, where's my pa?

Gone to the White House, ha, ha, ha.

which was greeted with rousing cheers.

The first speaker was D. M. Dickinson, his topic being Victory, Rum, Romanism and Rebellion. Jay Gould conceding Cleveland's election—saying that he was like the ancient king who kindly granted his people the privilege of drawing their breath. King Boodle is dead. Long live the Republic, etc. He was interrupted frequently with applause. He said we would return to the early and honest methods of government that the honesty and integrity of the people may be gratified. This great victory means the banishment of the hateful theory that Congress is the inherent source of all power, and the establishment of the theory that all power not especially given by the Constitution to public officials and bodies is inherent in the people.

Congressman Maybury was then introduced, as "Didbury." (Great cheers.) "The victory is won," he said; "the officeholding powers have been invited to take a back seat; popular sovereignty is again restored in this land, and our victory has its significance, and, with the restoration of Democracy, that glorious national career begun by Jefferson, which taught the world that the best government consisted in equal and exact justice to all, and in honest simplicity of administration is continued, etc.

The speakers were applauded loudly. The greatest excitement seemed to be out of doors, and at a late hour pithy short speeches were made, while cheer after cheer rent the air.

The Republicans look sick. Many of the University boys that have made so much noise before the election are now most awfully quiet on Blaine, laying it all to St. John dividing up the party.

The Democrats have a big rally in Ann Arbor to-night, and I expect the "boys" will make the night hideous.

WOODBURY.

#### BEAR LAKE STAKE QUARTERLY CONFERENCE.

The Stake Conference was held at Paris, Nov. 8th and 9th. There were present of the Stake Presidency, Wm. Budge; visitors, President C. O. Card and R. G. Lambert; also the presidents of quorums and superintendents of societies. The Bishops and other local authorities.

The reports of the Bishops were of an encouraging nature. The health of the people was remarkably good, and their desires to build up the kingdom were manifest by their liberality. The grain crops are badly frozen. The people as a general thing were paying an honest tithe, and at the recent election they voted the straight ticket with a very few exceptions. It was also reported that in Bear River Valley, those living on the outskirts were preparing to move into town according to the counsel given them.

The Elders' and Seventies' Quorums were reported by their respective Presidents; also the Y. M. M. I. A. and the Sunday schools, an active and lively interest being taken, making their labors satisfactory.

The speakers were Presidents Wm. Budge, J. U. Stucki and C. O. Card; Elder R. G. Lambert and Bishop Jos. Kimball, and although the business of the Conference was cut down as much as possible, consistent with order, to give Saints the benefit of the counsel of God's servants, yet the time seemed altogether too limited.

The weather was beautiful and the large assembly gathered for Conference filled the house, leaving as many more outside.

Our boweries are a success, but our meeting houses are a failure, so far as room is concerned.

T. MINSON, Stake Clerk.

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#### NOTICE TO CREDITORS.

Estate of Andrew Jackson Allen, deceased.

NOTICE IS HEREBY GIVEN BY THE undersigned, Executor of the last Will of Andrew Jackson Allen, deceased, to the creditors of, and all persons having claims against the said deceased, to exhibit them with the necessary vouchers, within ten months after the first publication of this notice to the said William C. Allen, at his residence at Draper City, Salt Lake County, in the County of Salt Lake.

Dated at Salt Lake City, November 5, 1884.

WILLIAM C. ALLEN,  
Executor of the last Will of Andrew Jackson Allen, deceased.

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#### LEGAL NOTICE.

In the Probate Court of Tooele County, Territory of Utah.

In the matter of the Estate of Harriet Fuller, deceased.

NOTICE IS HEREBY GIVEN THAT William Fuller, the Administrator of the Estate of Harriet Fuller, deceased, has rendered and presented for settlement and filed in this Court his final account of his administration of said estate, also a petition praying for a distribution of said estate and discharge of said administrator, and that Tuesday the Eighteenth day of November A. D., 1884, at 11 o'clock a. m., at the Court room of said Court at the Court House, in the City and County of Tooele has been duly appointed by the said Court for the settlement of said account and hearing of said petition, at which time and place any person interested in said estate may appear and file his exceptions in writing to the said account, and contest the same.

JOHN W. TATE, Clerk.

Dated October 23rd, 1884. W3t

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