

and stated that as a rule those who could be called Latter-day Saints were doing about as well as they could do for the establishment of righteousness.

Apostle Abraham H. Cannon dwelt with great force on the spirit of gathering, remarking that the Lord designed and even commanded His people to "gather together," and not to separate or scatter abroad. When the time came for the Saints to go out or return to Jackson County the Lord, through His chosen servant on earth, would let us know. Some say that we must go into bondage in order to be released by "a Moses that is to arise and deliver us." We have had our Moses, and they have led us out of bondage, and we have our Moses today. If we would but hearken unto his word and do what the Lord requires of us we will not go into any other bondage. If we, even now, were to observe the revelation given to President John Taylor in 1852, we need have no fear. If we were to repent of our sins and wrong doing all would be well with us. The world has no affiliation for us, they do not befriended us but rather seek our overthrow and destruction. In too many instances those professing to be Latter-day Saints have given the weapon into the hands of our enemies here and they have and are scourging us severely. Let us love and sustain each other, fear God, and keep our skirts unspotted from the blood of this generation.

Elder Elias Morris said that the Latter-day Saints did not seem to have a friend in the whole world. If they did, those who were such were afraid to arise and say a word in our behalf. Has any one gotten up at any time and taken our part when we have been in the midst of suffering, privation and tribulation? No, they seem to be afraid to say a good word. Then let us do what we can to sustain and encourage each other, and leave the others severely alone.

President A. M. Cannon delivered the closing remarks and urged upon all to live lives of purity and manifest before God that we are His people. The way to do this is to glorify His name in all things.

He announced that the Stake Conference would commence on the first Sunday in March, and that this meeting would adjourn for one month.

#### WASHINGTON LETTER.

There is considerable sensation in the District of Columbia over an effort on the part of some of the religious people to introduce a law for the special observance of the Sabbath day. Congress has been asked to pass this law, which incorporates a provision that no labor whatever shall be performed on the Sabbath day, but it contains a clause which excepts "acts of religion." This phraseology is causing a great deal of discussion, and people are inquiring what will be deemed an "act of religion;" and it even goes farther

than this, for they ask what kind of religious worship do the Sunday law-workers intend shall be protected by the national Sunday law? If the answer is, "All kinds of religious worship," then the question arises, "Will it protect such as the Chinese in their noisy demonstrations?" And it is thought by some that the courts, in case the law should pass, would have to determine what was religion and what were the acts not consistent therewith, and that they would be very apt to limit it down to acts which are in unison with the Christian religion only. This, it is claimed, would be an establishment of religion within the meaning of the Constitution, and consequently void.

The following petition, which I annex in print, has been presented to Congress to prevent the passage of such a law in the District of Columbia, and this is followed by certain reasons, published in the *Sentinel* of New York City, and which will be suggestive to your readers, with whom the question of religious freedom is of such vital importance at the present time:

*To the Honorable the House of Representatives of the United States (Duplicate to the Senate):*

"We, the undersigned, adult residents of the District of Columbia, 21 years of age or more, hereby respectfully, but earnestly petition your honorable body not to pass any bill in regard to the observance of the Sabbath, Lord's Day, or the first day of the week as a day of rest or worship; nor to favor any legislation that will directly or indirectly give preference to the principles, institutions, or observances of any one religion above another; that the rights of all the people may forever remain without infringement, according to both the letter and the spirit of the First Amendment to our National Constitution, as our fathers established it."

Reasons why every American citizen, every Christian and every person should sign this petition:

Every American citizen should sign it:—

1. Because Congress is asked and is endeavoring to pass a bill requiring and regulating the observance of Sunday as a day of rest and worship.

2. Because Congress is forbidden by the Constitution to make any such law.

3. Because every American citizen ought to respect the Constitution, and to do all he can to get others to respect it.

Every Christian should sign it:—

1. Because the Sabbath—the day of rest—is the Lord's day, and Jesus Christ has forbidden Christians to render civil government that which is the Lord's. Matt. xxii:21.

2. Because the Word of God has forbidden civil government having anything to do with anything that pertains to man's relations to God. Rom. xlii: 1, 9, 10.

3. Because every Christian ought to respect the word of Jesus Christ, and to do all he consistently can to see that civil government respects it by keeping within the limits which the Word of God has set to the jurisdiction of the civil power.

Every person whether he be an American citizen, or a Christian, or both, or neither, ought to sign this petition.

1. Because religious interference in civil things, and civil interference in

religious things, are both a most dangerous invasion of the dearest rights of man.

2. Because so eminent an authority as Dr. Philip Schaff says, what it is easy to abundantly prove, that Sunday laws are a connecting link in the union of Church and State; and no loyal American citizen, no true Christian, no man that is loyal to mankind, wants any union of Church and State in the United States.

It is thought by some in the discussion that extremists will even try to compel people to read no books but the Bible, and go nowhere but to church on Sabbath day, and if persons were found to have ridden in a street-car (which is supposed to do nothing only religious service on the Sabbath day), and should fail to attend church, that they might be prosecuted. It appears that Senator Blair presented this bill in Congress, upon the petition of over two millions of people, and that it is favored, of course, by the most radical religionists of the day; but it is opposed not so much because it may become a law of the District of Columbia, where no one is compelled to reside unless they want to, except Presidents of the United States and the highest officials, who do as they please anyway, but because it may be made a national law all over the country.

A great many clapped their hands with joy when the confiscation of the "Mormon" Church property became a law who are now tearing their hair for fear that Congress may listen to the same influential power to deprive them from walking in a park on Sunday, or of reading a Sunday newspaper instead of the four Gospels. It is when our own toes are pinched that we feel the weight of oppression. Religious liberty is a good thing to talk about, but we are not always willing to accord it to others; and Artemus Ward hit it when he said, "That some people thanked God for the privilege of worshipping Him according to the dictates of their own consciences and of keeping everybody else from doing the same thing." If the "Mormon" leaders had flung the passages of scripture at Congress which are being thrown around loose here, on the question of Sabbath breaking and Sabbath keeping, they would have been considered in rebellion, and another company of artillery would have been sent post-haste to protect the Union. C. W. STAYNER.

WASHINGTON, D. C., Jan. 17, 1890.

#### OUR CHICAGO LETTER.

I have just finished reading the report of A. L. Thomas, Governor of Utah, to the Secretary of the Interior, dated October 20th, 1889. He says the foreign-born Mormon population has been increased by 16,094 emigrants since 1880. He makes no allowance for deaths or resignations. He probably concludes that Mormons, like office-holders, never die, and few resign. The Mormon emigration for 1889 he sets down at 1,368—a very modest figure compared to the entire immigration of 1889.