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PEOPLE'S TICKET.

For Delegate to Congress,

JOHN T. CAINE.

WHO WILL BEAR THE BLAME?

There are few more mercenary and truculent writers in the country than the *fizzy* editor of the Washington, D. C., *Republic*. He wields his pen for pelf and holds his columns open to the highest bidder. He has recently had some hard things to say about the "Mormons," which are all the more vicious because he knows better than to tell the stories that he utters. In reference to polygamy he says:

"This was the corner stone of their so-called religion, the depraved indulgence in which tempted so many to their ranks. It was taught as the only means of salvation to the majority of women, who now, it seems, are to be given over to perdition, according to Mormon tenets, because the United States Government commands it."

The writer of this rubbish understands that "Mormonism" existed and flourished long before plural marriage was received as a doctrine of the Church. Also that it was more of a stumbling block in the way of conversions than a "temptation" to any one to "enter the ranks." But it suits his present purpose to say this, and so he scatters his falsehoods about without compunction of conscience.

"Mormonism" does not hold out either polygamy or monogamy as "the only means of salvation." Nor does it teach that marriage is more of a necessity to the exaltation of woman than of man. It explains that to enter a perfect sphere individuals must become perfect, and that neither sex is perfect alone. Therefore it is written that, "The man is not without the woman, nor the woman without the man, in the Lord."

The command of the Government would have no effect upon woman's "perdition" any more than it would upon her salvation. And it is not proposed to turn any woman over to perdition, by yielding to a law of Congress which the Supreme Court of the United States says is binding. If any blame attaches to this, it lies with the country, and not with those who have been implored, and urged, and commanded by editors, preachers and statesmen to do the very thing that some of them are now either cursing or denying.

If there is any "perdition" hanging, as a consequence of the course recently taken by the "Mormons" on this question, it will not fall upon those who have been hindered and prevented from carrying out what they believed to be right and pleasing to Deity, and who have "gone to with their might" to perform that which they believed to be the Divine will. And it will be found that with the so-called "corner-stone" removed, the "Mormon" structure will remain as firm a religious system as ever, and be able to withstand the rude attacks of its opponents and the burrowing of the little foxes that may spoil the vines, but cannot undermine the Church of the living God nor weaken it in any way whatever.

DISPOSED TO BE FAIR.

Where the news of the declaration and its endorsement by the General Conference reached Chicago it occasioned similar comments to those in other places. An ex-"Mormon" named Edholm, who is not unknown to the people of Morgan County, expressed himself in terms that were truly "liberal" in their bitterness. His remarks were published as though they were of some consequence because he had lived in Utah. Recently, Mr. George Harlow of Ogden, was in Chicago and his attention was called to these utterances which charged fraud, deceit and other evil things upon President Woodruff and the Church generally. The *Mail* has the following report of an interview with Mr. Harlow at the Leland hotel, and we reproduce it because it is pleasant to see a Utah "Gentile" trying to do the fair thing by the "Mormons" people even if he is not entirely exact in his information. The *Mail* says:

"Mr. Harlow was shown a statement credited to L. T. Edholm of Morgan City, Utah, who claims to be a Mormon judge, in which the latter said that Woodruff's proclamation was a mere blind to influence public sentiment at the coming election and that an attempt would be made to elect a governor favorable to polygamy.

"'This statement is a surprise to me,' said Mr. Harlow, 'and I do not believe a word of it. I have lived in Utah for ten years, and know most of the people of the Territory. I never heard of Mr. Edholm. President Woodruff's proclamation is regarded as sincere by the majority of the people, and the Gentiles have received it with rejoicing. It is something we have been waiting a long time to secure, and now that it has come there will be no trouble about its being obeyed.

"'Polygamy is not practiced in the larger cities of Utah, among the Mormons, and a polygamous marriage has not to my knowledge occurred for some time.

"'The only places where polygamy thrives are in the Mormon colonies in the interior of the Territory, and it was for these colonies the proclamation was issued.'

"'How did the Mormons receive the proclamation?'

"'The more enlightened class and better element, which has been gradually drifting from polygamy for some time past, have anticipated such an edict, and they will accept it none the less.'

"'Who are the Mormon candidates for Governor?'

"'Territorial Delegate Caine is the only name I have heard mentioned on the Mormon side, and he is probably their strongest man. He is a radical Mormon, but would never oppose the teachings of the Church or the orders of its rulers.'"

THE Rapid Transit Company have now got their new engine in position, connected with the first set of dynamos. On Monday next the company expects to supply their own current and run their own cars.

THE RELIGIOUS AND POLITICAL WINGS.

THE politicals and political wings of the anti-"Mormon" crusade grasped hands in Sanpete. The "pilgrims" of the "Liberal" party were there joined by the Rev. Tuff, who mounted the stump and made a political harangue, declaring his loyalty to the flag.

Mr. Tuff seems exceedingly anxious to have people believe he is loyal. From the frequency with which he reiterates his position it would appear as if no thought grave doubts are entertained on the subject. One would have imagined, on the ground of his alleged profession as a Christian minister, that his declaration to the effect that he placed the flag uppermost and the cross under it, was sufficient without so many re-iterations of his position. He appears to be a follower of the Fetichism of Orlando W. Powers, who proclaimed the other day that the way for this people to reach a condition of "homogeneity" was for all of them to "worship one flag."

Poor Mr. Tuff has evidently gone deeply into the flag-worship religion. He seems to have been somewhat at sea ever since he declared himself in favor of giving the Savior a subordinate position under the national emblem. The break he made at the Walker House political jollification last February, when Judge Powers was paid $10,000 for carrying the city election for the "Liberals" also demoralized him. It will be remembered that in the midst of the revelry he became beclouded and consequently unable to recognize the difference between Saturday night and Sunday morning, and indulged in festive and hilarious speech-making on the sacred day. He has also been found writing voluntary and unsought-for political cards of congratulation to Judge O. W. Powers—the man who said he had consulted with the saloon men gamblers as well as the clergymen regarding political affairs, and that the claims of the former as well as the latter for consideration must not be neglected.

The reverend gentleman seemed to get a side slap at Sanpete, as one of the speakers belonging to the political wing of the pilgrimage insisted that priestly hands must be taken from politics. The amalgamation of Church and State must cease. However, the Rev. Mr. Murphy, another gentleman of the cloth, came to Mr. Tuff's rescue, and cheered his drooping spirits by singing a campaign song entitled "We will get there." The *Tribune* report of the meeting does not state what locality was referred to as "there," hence the reader will have to conjecture for himself, basing the inference on the merits of the singer and the company he was in at the time.

THE MIRACULOUS IN RELIGION

IN a previous article published a week ago today, it was shown in a general way, that the opposition against miracles manifests various forms. A more particular statement of facts may prove interesting.

Frequently the possibility of miracles is simply denied. Voltaire is credited with the following saying:

"If I were standing at the Tuileri square, in Paris, together with ten thousand persons, and an indisputable miracle were performed, yet I would rather believe that my seeing eyes were blind and that every one of the ten thousand was a fool, than I would admit the reality of the miracle."

This is the position of many skeptics. They doubt and deny because they choose to do so against all evidence. With people of this disposition there can be no discussion. When even ocular demonstrations cease to be accepted as proofs every rational process of reasoning must be given up as useless and the opponents must be left to themselves to enjoy their lunatic incredulity.

Another class of skeptics, found mostly among the Protestant people, confine themselves to a denial of the continuance of miracles. They take the ground that miracles have ceased because they are no longer needed. But these "Christian" skeptics find themselves confronted by the unpleasant necessity of rejecting many plain passages of the New Testament. Our Lord teaches very clearly that miraculous gifts should continue. Faith is described as the power through which prophesying, healing, casting out of demons and other great works are to be performed, and it is unreasonable to suppose that faith was to continue but that these great effects of faith were to cease. Our Savior states, with an assurance that ought to remove every doubt:

"Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father." John 14:12.

If we rightly consider this great promise, it will be plain that the "Christian" denial of continuous miracles is a more serious apostacy than many are aware of. Christ assures his followers that those who believe in Him should have power to perform greater works than He had done. And He gives the reason for this: His influence with the Father in behalf of His believing brethren, an influence which is one of the results of His accomplished atonement. Now, in the light of this assurance it is terribly plain that the denial of the continuation of the miraculous gifts is a denial of the efficacy of the atonement and of the acceptance of that divine work by our heavenly Father. It strikes at the very foundation of Christianity and leaves the Protestants, whether they know it or not, and notwithstanding their loud declamations to the contrary, in the very camp of infidels.

The peculiar position of the Protestants is very awkward in another respect. In recognizing the miracles of the Bible and denying the continuation of them after the time covered by the biblical records, they are compelled not only to deny the New Testament teachings in regard to the subject, but they must also deny some plain facts stated by accepted ecclesiastical writers. Miracles were by no means unknown to the followers of Christ in the after-apostolic age.

Justinus Marty (died 165 A. D.) says in his "Apology:"

"That the kingdom of the demons has been destroyed through Christ you may know from what you see with your own eyes. For many of our people have been healed and are constantly healing those who are possessed with evil spirits in the whole world, yea even in your city (Rome); and such as could not be healed by any other exorcisms are healed through the name of Jesus Christ."

Irenæus (died 202) in his "Against Heretics," bears the following testimony:

"Some cast out demons so thoroughly and truly that those who are being cleansed from the unclean spirits become faithful and members of the Church; others cast the whole through the laying on of hands. Many have already been raised up from the dead and have remained among us for many years. There are innumerable works of grace which the Church in the whole world has received and produced in the name of Jesus Christ."

Origines (died 253) in his defense "Against Celsus" says:

"Many have proved to those which they have healed, that they through faith have received a miraculous power; they have called on the name of the Almighty and on Jesus and thereby healed those that were sick. In this way, many who suffered from fearful sicknesses, insanity and many other evils have been cured, although no other man and no demon could help them. We could relate many such instances, but if we were to write it down, the skeptics would ridicule it, although we have been eye-witnesses ourselves, and in our witness that we do not wish to deceive with false statements but that we wish to recommend the divine teachings of Jesus, by many and indisputable facts."

Tertullian (died 220), in his "Apology," gives a direct challenge to the heathens to produce anyone who has an evil spirit and continues thereafter as the demon would be compelled to leave his victim, yielding to the power of the Christians. These are powerful proofs that the miraculous gifts did not cease with the Apostles, notwithstanding the assertions of the Protestants to the contrary.

Arguments against miraculous manifestations are remarkably scanty and fallacious, for mere denials cannot be considered arguments. Hume held that no miracles had ever been sufficiently proved, and therefore could not be believed. Zeller went a step farther and asserted that no miracle could be proved. This, he says, is according to the very nature of miracles. They cannot be proved, for if they could, they would be no miracles; hence, he argues, no miracles are possible. The fallacy of this is too glaring to need refutation, and yet it contains in substance all that ever was argued against miracles.

Opposed to this presumption, that miraculous manifestations are impossible because they cannot be proved stands the fact that thousands and thousands have been testified to by reliable eye-witnesses, not only in ancient times but in every age, not only by a certain class of people but many classes. Christians and non-Christians, learned and illiterate, rich and poor, can be produced as witnesses to miraculous occurrences. In fact, in spite of the denial of the skeptics, such occurrences are as certainly proved as any historic event that ever took place. To illustrate this will be the object of subsequent articles on this subject.

THE REASON WHY.

"KATE FIELD refuses to believe that the Mormons are sincere in their renunciation of polygamy. How would it do for Kate to make a test case? If she could live in Salt Lake City for a period of six months without receiving a proposal from some susceptible saint the country would feel like taking Wilford Woodruff at his word. Here is a chance for Kate to do a service to the government and society."

The foregoing is from the Omaha *Bee*. If six months' residence here would make a test case, Kate has made the test. She did take up her abode here and did not "receive a proposal" from any "susceptible saint." True, the then Governor, who was reckoned handsome by his female admirers, among whom Kate was foremost, paid the smart female journalist considerable court, so that she did not suffer for masculine attention. But no "Mormon" polygamist *or monogamist*, "susceptible" or otherwise ventured to lay siege to the experienced heart of the lively Kate. By the by, may not this account largely for the exile which the unsour world-weaver has since then thrown into all her articles on the "Mormon" question?

JUDGE CARLTON'S VIEWS.

JUDGE CARLTON, formerly chairman of the Utah Commission, has been vilely abused by the organ of all that is filthy and false—the Salt Lake "Liberal" organ—because he wanted "Salt Flat for the Mormons." The Terre Haute *Gazette* of Oct. 28 has the following to regard to Judge Carlton's position:

"Judge Carlton, formerly chairman of the Utah Commission, being asked by a *Gazette* reporter whether he was surprised at the late action of the Mormons in abandoning polygamy, said that he was not at all surprised. 'On the contrary,' said he, 'I predicted this over three years ago. It was then perfectly evident to my mind that the Mormon people had wisely resolved that the practice of polygamy should be abandoned; and I then stated in an official report to the government that polygamy in Utah was practically dead and would soon be a thing of the past. On account of the expression of this opinion, together with the facts on which it was based, I was denounced by certain non-Mormon zealots in Utah as if I had been guilty of treason, murder, and every other crime in the calendar. They dreaded above all things that the Mormons should give up polygamy, for then the occupation of the agitators would be gone. As to the sincerity of the Mormons in this movement there can be no doubt about this. It has been publicly declared by the head of the Church and unanimously ratified and sustained by over ten thousand people in conference assembled.'"

The Beslin Benefit.

On Saturday night, Nov. 8th, a musical and literary entertainment of the highest order will be given under the auspices of the "Daughters of Rebeccah." The music will be directed by Professors Evan Stephens and Thomas Radcliff. A special programme has been arranged and is in training for this occasion. None but first class artists and talent of the highest order will appear. The literary part of the programme will be conducted by teachers and professors who rank high in this speciality. It will consist of readings and recitations from Shakespeare, intermingled with humorous pieces, comedy, etc. The cause is a noble one, the object worthy, the entertainment most eminent and elevating in every particular. The citizens of Salt Lake, besides having an opportunity of doing a charitable act and contributing to the promotion of science, are promised a rich and rare treat, of the kind that allures and charms, such as no lover of the fine arts can afford to lose.

THE Swedish Lutherans of this city met last night in commemoration of the 375th anniversary of "The Reformation" as inaugurated by Martin Luther. After an interesting programme had been rendered the audience adjourned to the vestry to partake of a collation prepared by the ladies.

DISCOURSE

BY

PRESIDENT GEORGE Q. CANNON

AT THE

Semi-Annual Conference, Salt Lake City, Sunday Morning, October 5th, 1890.

I trust that all who arise here to speak to this large congregation will have the faith and the prayers of them who are assembled; for it is awe-inspiring to see such a vast body of people listening to the words that are spoken, and I would not attempt to speak unless I was sure that I would be assisted by the Spirit of God.

These gatherings of ours in General Conference are filled with interest to the officers and members of the Church, who naturally expect to receive counsel and instruction concerning their duties, and to obtain information respecting the progress of the work. We come together and we receive renewed strength by meeting our friends and our brethren and being inspired with the hopes that the Spirit of God gives. On these accounts these conferences are looked forward to with great interest by all the people, and I am sure that this conference is as full of interest as any that has preceded it, in many respects.

We are living in peculiar times. The work of God is being assailed in various directions. This, however, is not a new thing. It has been our lot from the beginning to have difficulties to contend with, to have obstacles to overcome, and to have scenes to pass through which have tested the faith, the integrity and the fidelity of the Latter-day Saints. The Elders, in preaching the Gospel, have not neglected to tell the people unto whom they preached, and whom they baptized, the character of the difficulties that they would have to meet when they espoused the work of God. They warned them that they might expect the fate of the ancient disciples of Jesus Christ. They quoted to them the scriptures, which told them how they would be opposed, how their names would be cast out as evil, and that men would think they were doing God's service in killing them; that if they embraced the Gospel they should be prepared to encounter all these things, and perhaps it might be necessary, in the providence of God, for them to lay down their lives for the truth. I do not think there is a faithful Elder that has ever gone forth to preach the Gospel who has not told this to those who manifested an interest in the truth and a desire to espouse it. Many of them know by experience how much the people would have to contend with, and they felt it to be their duty to prepare them for these things, so that their baptisms, their confirmations and their entrance into the Church would not be useless. The Elders have not desired to draw people into the Church for the sake of numbers; but every time they have baptized a soul they have hoped that he or she would be faithful while life should last; and they wanted all persons, in entering into the Church, to enter into it understandingly, and with a full realization of all that they would have to meet with as it could be possible for persons in their condition to comprehend. Those warnings have not been in vain. They have not been unnecessary, for notwithstanding the years that have passed since the organization of the Church the trials of the faith of the people have not lessened. There are as many causes to test their faith today as there ever were, not exactly in the same form, perhaps, as those which the Saints had to meet in earlier days; but still they have been of a sufficiently trying character to test the faith of the people. The words of God will be fulfilled concerning us, that everything that can be shaken will be shaken. We shall have to pass through the furnace of affliction and be tried as gold that is seven times purified, until all the dross of our natures is cleansed, and nothing but pure gold remains. Why should it not be so? Other people may be content with a certain degree of happiness and glory, and with a certain amount of salvation. But there is no people upon the face of the earth who have higher conceptions and loftier views concerning their future than the Latter-day Saints entertain; in fact, our conceptions and our anticipations are incomparably greater than those of any other people who now live, of whom we know anything. That which would satisfy ordinary people would not, with our views, satisfy us. In fact, our aspirations, to the ordinary mind, seem almost to be extravagant. Our conceptions of the equality of man, our belief concerning his relationship to Deity and respecting the future, are so immeasurably beyond the views of mankind generally that when they attempt to follow us they become lost, they cannot conceive of that which we picture to ourselves, and that which the revelations of God sustain us in entertaining and believing. Therefore, it is quite proper and consistent, having such anticipations as we indulge in, that we should have all those things to contend with that are necessary to test us and to purify us to the very uttermost. We would not possess the qualifications necessary for the career of glory that we have entered upon, if we were not tried in the very utmost, if our integrity were not completely proved, or if there was anything left in us like doubt or unbelief, or a want of courage to meet with and overcome all the persecutions that could be brought to bear upon us. Our enemies may court ease; other men may seek for worldly profit; other men may constantly be hoeing out for self-interest. But and so with us. We cannot turn aside from the path that God has marked out for us to pursue, to promote any worldly interest or to gratify any worldly ambition. We must pursue that path understandingly, following the example of our Lead and Master. He has pointed out the path that we should walk in, and in asking us to tread in His footsteps, to do as He did, He has given unto us the same promises that He Himself has received. He has promised us that we shall be co-heirs with Him, and joint heirs in whatever glory He receives. Whatever exaltation He attains unto we shall in like manner receive, if we follow His precepts and His example. Can any people on the earth desire more than this? Is there anything that is left out? It comprehends all: it embraces all glory, all exaltation, all power, all dominion. The promises are illimitable—as boundless as eternity itself. And these are made to you who are here today. They are made to everyone who has entered into covenant with the Lord in the way that He has appointed. Shall we not then bear patiently all that we have to contend with? Shall we grow tired and weary, and after going so far, give up and say we cannot proceed any farther? Or shall we, by putting our trust in God and relying upon Him who has always been at our right hand and at our left, pursue uncomplainingly the path that our Savior has trod, bearing with meekness, with humility and with patience all the trials, the persecutions and the evils that we have to meet? I think I can answer for this congregation this morning. We do not walk in the dark. We do not rely upon that which men tell us. I thank God this morning, as I do all the time, that He has not left His servants without a witness. All who have joined this Church and been sincere in their espousal of the truth have a living testimony in their hearts concerning all that the Elders say to them and all the counsel that is given. It is this that constitutes the great strength of the work of God. Every faithful member of the Church is a witness to the truth of the work. If it were not for this we should be a very weak people and could easily be broken up. It is not the President of the Church, or his Counselors; it is not the Twelve Apostles; it is not the Presidents of Stakes, nor any other officer in the Church, upon whom the people depend, or unto whom they look solely for the word of God and the testimony of Jesus. They have the privilege given unto them by the Lord to know for themselves concerning all these matters; and there is no counsel given by the Presidency of the Church, no step taken, nor no policy pursued that they have to depend upon their personal influence to have the people believe, because the people can go to God themselves, if they have doubts upon any point, and call upon Him, in the name of Jesus, to reveal to them whether that which is done or taught is from Him or not. They need not be in doubt. They need not run around asking questions about matters which may appear mysterious to them; but they can go to the Lord in their secret places, and He will remove their doubts and answer their questions, and He will throw light upon their minds respecting the matters about which they may be disturbed.

There have been many things in this Church which have come in contact with the traditions and the pre-conceived ideas of men. There are many things today which perhaps, come in contact with views which we have entertained. There is scarcely any thinking man or woman in the Church who has not indulged in views and ideas concerning the future of this work—the manner in which it would go forth, etc., and some of these views have been rudely upset by events. We have been shown that God's ways are not our ways, and that our thoughts are not God's thoughts. We have been made to see that He is the author of this work, and that He will conduct it to suit His purposes, and not the purposes of men. I have no doubt that all of us who have had any experience in the Church have seen this. We have seen many of our anticipations disappointed in the manner in which the work has gone forth. It has required the Spirit of God poured out upon us to reconcile us to many things, perhaps, that have been taught and done in this Church from the beginning. But this is our refuge, this is our tower of strength, that we can go unto the Lord, without the blindness or intercession of man, and in secret we can ask Him for, and obtain from Him, the light, the intelligence and the knowledge necessary to enable us to pursue our course as Latter-day Saints. Think of how many doctrines have been taught that have been new to the world, but that God has revealed in our day! How could we understand them unless the Spirit of God bore testimony to them? Who on the earth believed them? They were not sanctioned by tradition. They were not upheld by the common belief of man. They were new to this generation. Yet, though they shocked the prejudices of mankind, and perhaps startled us as Latter-day Saints, when we sought God for a testimony concerning them, He never failed to give unto us His Holy Spirit, which witnessed unto our spirits that they were from God, and not of men. So it will be to the end. The Presidency of the Church have to walk just as you walk. They have to take steps just as you take steps. They have to depend upon the revelations of God as they come to them. They cannot see the end from the beginning, as the Lord does. They have their faith tested as you have your faith tested. So with the Twelve Apostles. All that we can do is to seek the mind and will of God and when that comes to us, though it may come in contact with every feeling that we have previously entertained, we have no option but to take the step that God points out, and to trust to Him as we were often told by President Young in the result. That is the way the Church is led. There is no saving save the Lord Himself, who knows the end from the beginning. Who of us would be tested if we were in that condition? It is just as necessary that the Presidency and the Apostles should be tried as it is that you should be tried. It is as necessary that our faith should be called into exercise as that your faith should be called into exercise. We can see a certain distance in the light of the Spirit of God as it reveals to us His mind and His will, and we can walk these steps with perfect security, knowing that they are the right steps to be taken. But as to what the result will be, that is for the God of Israel to control. That is the way in which the Church of God has always been led, and it will always be led in that way until He comes who is our King, our Lawgiver and our President, even Jesus Christ.

It is your privilege, my brethren and sisters, in all these matters, to know also whether the steps that you take are accepted or displeasing and when you receive the testimony you will know for yourselves; you will know it all over. Though your mortal eyes and your mortal ears may neither have seen nor heard, you will know it by the testimony that comes from God. The convicting power of the Spirit of God is greater than the evidence of the outer senses.

God is with His people, and He will continue to be with them; and if we will do that which He tells us, He will never desert us, nor turn His face from us; and He will never close His ears to our cries, but He will be quick to hear our supplications and to respond to them in blessings upon us.

If there are any who have joined this Church with the expectation of having ease, worldly profit and advantage from their espousal of the Gospel, probably they will learn, if they have not already, that this is a wrong motive, and that they have been mistaken in their ideas. Yet I want to say to the Latter-day Saints that I do not believe there is another people upon the face of the earth who are labored with as we are, notwithstanding our trials, difficulties and sorrows. I do not say this with any disposition to exaggerate—that is happier or a more prosperous people does not live upon the earth than the Latter-day Saints. For God has blessed us in the midst of our trials and has given us prosperity. You look at those who have been faithful and compare the results of their lives with the results of the lives of those who have left the Church, and I am sure that in making the comparison you will be perfectly satisfied that the course of the former class has been the most profitable in every sense of the word. So it will be to the end, notwithstanding our afflictions, our imprisonments, and everything of this character. I said on one occasion, and probably more than once, to the brethren who were in the penitentiary, that I was willing to prophesy that they would be more blessed and prospered in that which they put their hands to do than if they had not gone there; and I am sure it will be so. God does not forget the sacrifices of His people, and I am thankful this day for the integrity of the Latter-day Saints. When I think of the hundreds who have gone to prison willingly, so that the world might know that they were conscientious and not cowards or covenant-breakers, I thank God that I live among a people who can do such things as these without shaking of the knees or of the arms, and without being afraid to face all the consequences of that which they have done. I am thankful for it, not only because we are Latter-day Saints, but because we belong to humanity. It is a glorious thing, however mistaken men may be in the estimation of others, to see them valorous and courageous and not afraid to meet all the consequences of their conduct. When my children do wrong, I say to them, "Tell me of it; show me that you have courage, and that you are not afraid to meet the consequences of what you have done." When they do this and are ready to receive whatever the punishment may be, should I be disposed to inflict any, I feel like embracing them. There is that in us which makes us admire courage, even if it be in a mistaken cause. So it is with the Latter-day Saints. However much the world may think we have been mistaken in our views, the time will come when the conduct of the Latter-day Saints during the last five years will stand out as the brightest page in the history of humanity,—in modern times, at least,—and men will dwell upon it and say that such exhibitions of courage and integrity are a credit to our race. I am looking for that—I believe most firmly it will come. We have given the best evidence of our sincerity that it is possible for men and women to give, and whether the world accepts these testimonies and evidences of us, or not, we are sure that God and angels will accept them, and that they will be recorded in our favor.

It may be necessary for us to do other things that come in contact with our feelings. But I believe that this people are capable of any sacrifice that they shall be called upon to make, and they can bow in submission, when it is necessary and right, as easily as they can stand erect and resist that which they esteem to be wrong. We will show mankind—we have shown mankind—and we will show them more abundantly—that the Latter-day Saints are a people of truth, a people of integrity, a people who are loyal to God, loyal to the country of which they are citizens or of which they ought to be citizens, loyal to the institutions which God has permitted, in His providence, to be established, and loyal in all the relations of life; a people strong in fidelity, and, above all things, pure and virtuous. I tell you I would lose all hope myself for humanity if it were not for our people. It has been my lot to travel and mingle with men, and, without prying into affairs, things have come to my knowledge that have filled me with—well, I cannot describe the feelings that I have had. When I see the course that men and women are taking outside of this Church, and witness the fate that is coming upon the people, I feel thankful to God that He has established this Church, and that the standard of purity is raised among the Latter-day Saints, and that all impurity is denounced and dealt with; that there is a people upon the face of the earth who say that the virtue of men and the virtue of women ought to be equal in the scale. If you were to see the force of that, as I have seen them when they have been told that we look upon the sin of adultery as the greatest crime next to the shedding of blood, it would be a picture to you; for I tell you that virtue among men is almost unknown outside of this Church; and, of course, when men's virtue has fallen to low, you can depend upon it the virtue of the other sex is not beyond question. The testimony that we bear is that the Latter-day Saint who indulges in sexual sin will be damned, if he do not repent. There has been the greater cause of apostasy in the Church than the want of virtue. I can even predict the future of a man who is guilty of sins of this kind, unless he repents, as sure as you can predict that darkness will follow the setting of the sun. God will have a virtuous people, and those of you who are not virtuous will go the way that others have gone, unless you repent; you will lose the faith; for the Spirit of God will not dwell in an unholy tabernacle. The man or the woman that is unvirtuous cannot retain the Spirit of God. They may be members of the Church today, in full fellowship, unsuspected by their fellows; but if they do not repent, their wickedness will produce its fruits, and the result which God has said would attend it. Think of what the word of God is. In two revelations that He has given to the Church, He has said that "the that looketh upon a woman to lust after her, shall deny the faith. . . unless he repents." He that "looketh" upon a woman, remember—not lay his hands upon her—but "he that looketh upon a woman to lust after her, shall deny the faith." Therefore, we must not only be pure in deed, but be pure in thought, in order to retain the Spirit of God and to have it dwell in our tabernacles. It will not dwell in those who are impure.

This is the standard that God has raised for His people. He wants us to come up to this standard—to be pure as angels are pure. And why should not we be? If we are going to dwell with God and Christ and with the holy angels, why should not we endeavor on the earth to purify that body, which makes heaven the least abode that it is? Thankful that this standard has been raised among us. It gives hope for the future of humanity. Otherwise, the fate of this generation is sure. They are going the downward road, and nothing can save them except thorough repentance. The Elders wonder why it is that they do not gather out more from the nations of the earth than they did formerly. The reason is obvious. The people are corrupt. They are full of lust and abominable evils. Adultery and fornication and kindred sins are practiced almost universally. An intelligent man while I was traveling a few weeks ago told me that when he revisited his home in Massachusetts about twelve years ago, to see his mother, he went to the school houses where he had gone to school to his boyhood. In the first school that he visited, out of all the scholars that were there he found only four who were of native American families, and two of them were colored boys. The rest of the children were all of foreign extraction. In the other school that he visited there were ten out of the entire school that were of native American families. He went back to his mother's house, and there was a lot of old maids there. He said to them: "The Yankees are dying out. Your women are not having children; you are old maiding and these who are married do not have children. What is to become of us?" That was his comment. And you can mingle among the better class of the nation—I mean those who are in good circumstances, and of old American families—and you will find that very few of the young men marry. Luxury prevails to such an extent that they think they cannot marry. They do not want to marry and take their wives into a lower condition than they have occupied in their parents' homes; and as young men they have the access to society, and they go wherever they please and are welcome; therefore, they do not marry. The result is, the best blood in America is not being perpetuated. The old families are not being kept up, and their places are being filled with foreigners. When they do marry, they do not have children; or, if they do, they have only one or two. What will God do with a people of this kind? He will let them be destroyed out, if they do not repent. They will bring upon themselves, by their sins, the very condemnation that God has said would follow, because they destroy the life that God gives to them, and they do not perpetuate their race. The result is, an inferior class of people is growing up, because the foreigners, when they come here, are not contaminated with that dreadful sin—the murder of the innocents, the murder of unborn children, so well as those that are born—and they are not likely to be for one generation, at least. These are sad truths, but they are true nevertheless.

I have been told, though it seems incredible to me, that among those who call themselves Latter-day Saints the same evils are growing up. I tell you, in the name of the Lord Jesus Christ, that any woman who commits this horrible sin will be damned, just as sure as God lives; and any husband who will suffer his wife to take means to prevent the natural increase of the race as God has designed it, that man will be cursed of God. I want to lift my voice against these dreadful evils that exist in the world; and if they are coming into our midst, I say to you, Woe unto those who practice them; for they will stand before the bar of God as murderers, and they will be damned. Hear it, all ye people! This is the curse that is coming upon our race today upon this continent, especially through the Northern States. It is not so in the South. It will creep in there, however, after awhile, if care be not observed. But the Southern people have not yielded to this curse to the extent that those have in the North.

God has chosen us to institute a new condition of things on the earth, to arrest the tide of evil. He has selected men and women from the world who have the courage to carry out whatever He tells them. And we have tried to do it. But the nation has interposed and said, "Stop," and we shall bow in submission, feeling the consequences with God. We shall do the best we can; but when it comes in contact with constituted authorities, and the highest tribunals in the land say "Stop," there is no other course for Latter-day Saints to accept than with the remembrance that God has given to us talents as to respect duly constituted authority, then to bow in submission thereto and leave the consequences with the Lord. Never believe, we can stand as a living people against the evils of the age, and try out against them, and by our lives proclaim that we are determined, with the help of God, to do all in our power to redeem the race, if it be possible to do so. God has chosen us expressly for this mission. A peculiar people of courage, of integrity and of virtue, and I believe the great bulk of the Latter-day Saints are a people of this character. Because of this virtue they were prepared to receive the truth when it was proclaimed to them. They were not corrupted, and the Spirit of God had an abiding place in them. It is a remarkable fact that those who are invitiuous very rarely join the Church. They seem to have become corrupted so that the Spirit of God has left them, and they have lost the strength necessary to combat them successfully. Therefore, let us, as a people, and sisters, let us remember the counsel that God has given unto us, and let us put our trust in Him. He has been our savior and our deliverer out of the many trials that we have had to pass through. Notwithstanding we have gone through considerable during the past six years, when I look at the condition of the people as I travel through the settlements, I feel to thank God for the prosperity that he has given to us. I go into the houses of the brethren in our settlements, and I see great comfort. I contrast it with the times of old, when we had scarcely any food, no substance, and very little clothing, and I thank God that the trials we now have to contend with have wrought a good deal of benefit to us. I feel to bless Him for the privilege of living in the day in which we live, and that He still cares for Israel, even Jesus Christ.

Before I sit down there is one subject that I have left. I wished to speak about. I think it of some importance to us as Latter-day Saints. It was referred to yesterday by one of our Elders of Sanpete. It is in relation to the decree of God, and connected with the coming of the Lord. It was intimated by Brother Roberts that some people thought that such an event might perhaps happen, and he was anxious that the Saints should not be disappointed if nothing did occur during that year that would fulfil expectation, because a great many anticipations have been indulged in connected with that year, and I believe there has been altogether too much agitation upon this subject. I have seen a great many times in our history when sanguine men have attached a great deal of importance to certain dates. I remember when 1866 was coming in, I heard on all sides that there was something remarkable connected with that year. I fully endorse what Elder Thatcher said yesterday upon this point—that time has been so important a year as we have ever witnessed. And I believe it will be so with every year. I do not think it to wise for us to fix our minds too much upon any year as belonging to just some very wonderful things. Perhaps it will be so. It is not impossible that, for every year comes to us freighted with great and wonderful changes. It is not one year alone; but all the years between us and the coming of our Lord will be big with events. They will be crowded with stupendous occurrences. God has thus spoken. Judgments will be poured out upon the inhabitants of the earth, and will increase until the Lord Himself shall come.

I took occasion to have the sermon that Brother Joseph preached hunted up, and I will read a little from it to show you what he said upon this very subject, and to show you also that we need not expect that Issel will bring any such thing as the coming of the Lord. It was said yesterday that no man knoweth the day nor the hour. This is true. But I will tell you what men can know. They can know that such and such a time is not the time. Men can prophesy that 1891 is not the year. Although they cannot tell you the day nor the hour, they can tell you that He will not come this year or next year, according to the words of God already given. There are several revelations which speak plainly upon this point, allusion to some of which was made yesterday by the brethren who spoke. There are a great many events to take place that have not yet occurred; and the Savior will not come until they do take place. Be assured of this, and be not concerned in your minds and agitated on these matters, because it is easy to understand that there are many things yet to be fulfilled before that grand and glorious event will come. Therefore, do not let us get unsettled in our minds. I feel it important that this Conference should not separate without having it clearly stated to you that you need not look for the coming of the Son of Man either this year or next. Though we cannot prophesy the day or the hour, we can prophesy upon different points concerning His coming, that is, that will take place before His coming. God has not left us in doubt upon these points. If you have time, read the 24th section of the Book of Doctrine and Covenants, and the 45th section, and the 49th section. Therefore, Latter-day Saints, let us put our trust in God and, waiting the fulfillment of His promises, look forward with the eye of faith to their fulfillment, that we may rejoice in them when they are fulfilled. Amen.

People's Political Meetings.

SATURDAY, NOV. 1.

MURRAY, including UNION and BOUNTIFUL: R. F. Cummings, Jr., W. W. Merrill, Royal R. Young, W. C. A. Smoot, Jr.

BRIGHTON, including NORTH POINT: J. C. Cutler, Heber Bennion, Henry Crane.

MONDAY, NOV. 3.

SANDY: S. A. Kenner, Hugh Watson, John Lahrum, O. A. Woolley, Christian Peterson.

All the meetings will commence at 7:30 p.m.

F. S. RICHARDS, Chairman.
D. MCKENZIE, Secretary.

NOTICE.

Utah and Salt Lake Canal Company,
Principal Place of Business, Salt Lake City, Utah.

NOTICE IS HEREBY GIVEN, THAT at a meeting of the Trustees, held on the 28th day of September, A. D. 1890, an assessment of One Dollar per share was levied on the Capital Stock of the Corporation, payable to the Secretary, at the General Office of the Company, Room 2, Brigham S. Roberts Block, Salt Lake City, Utah, on the 10th day of November, 1890. Any stock upon which this assessment may remain unpaid on the 10th day of November, 1890, will be delinquent and advertised for sale at public auction, and unless payment is made before will be sold on the 28th day of December, 1890, to pay the delinquent assessment, together with costs of advertising and expense of sale.

ELIAS SMITH, Secretary.
Utah and Salt Lake Canal Company.
Location of Office, Salt Lake City, Utah.

College View

ADDITION,

LOGAN CITY, UTAH,

THE City of Logan and Cache County, being the owners in certain landed, unfed on the grand elevation that marks the site of the Agricultural College and Government Experiment Station of Utah, will, on the 28th day of November, at 3 o'clock p. m., on the ground, sell at public auction, to the highest bidder, two hundred full besides fourteen fractional lots, each full lot being 165 feet in size, with a 16 foot alley running the length of the blocks in the rear of each lot. Each lot faces a 66 foot street.

Already a number of the finest and most desirably situated residences in the county have been erected on this superb elevation, from which almost the whole of the beautiful, fertile and richly watered valley of Cache can be seen as from no other spot anywhere so eligibly situated. The Territory of Utah, and the Government of the United States, are separately spending many thousands of dollars annually upon this delightful spot, and to make of the College the greatest institution of learning in the entire Rocky Mountain Region; while the large tract of land on which the College buildings are erected is rapidly being converted into a mirror park and more delightful site than any to be found within hundreds of miles. Not only because these lots are unexceptional for situation, but the surroundings and the associations being of an elevated and ennobling character, are calculated to make the purchase of a home in this addition greatly to be coveted.

To secure the purchase of these lots by those desirous of making homes on them, it has been decided that but one-half the purchase price shall be paid down, while the balance will be carried