

EDITORIALS.

CHEAP WAGONS AND MACHINERY.

By letter from our Davis County correspondent, "Viator," we learn that "The People's Agency," represented by Barnard White, the lumber dealer of Ogden, have imported a number of wagons, which they sell for cash at \$98.15 complete, without cover. "Viator" considers them a good, well made wagon, with some improvements. He says the same agency contemplate importing agricultural machinery on cash orders, at a great reduction on current retail rates.

We are always pleased to learn of movements in the interest of the body of the people, and hope this scheme will be successful, being designed pro bono publico. But the old adage, "The proof of the pudding is in the eating," will apply in the case of all new measures or articles that are candidates for public favor. Utah is particularly hard on wagons and agricultural implements. The climate, the cañon roads, the diversity of land and other peculiarities put them to a very severe test, and wagons etc. which answer very well down in the States, have been proven next to worthless in these elevated regions.

We hope these goods will stand the test of time and usage. If they do, the People's Agency, or whoever may handle them, will be kept busy in receiving and executing the orders that will flow in like a flood. We shall be pleased to recommend any measure of this character when its usefulness is established. Until then, we merely draw attention to the facts. "Time tries all."

THE PROPHETIC CONFERENCE.

We have already made allusion to the convention of believers in the personal pre-millennial advent of Christ, which was held in New York, closing on the 1st inst. It was numerously attended, ministers and members of most of the popular sects being present. But, as the New York papers state, nothing new was advanced in relation to this important subject. Indeed we do not see how there could be, when it is considered that none of the people forming the convention believe in any later or other revelations than are contained in the Old and New Testaments. Yet the meeting was called "The Prophetic Conference." Before its close, the following was adopted unanimously, by a rising vote, as the belief of the assembly:

"First, we affirm our belief in the supreme and absolute authority of the written word of God on all questions of doctrine and duty. Second, the prophetic words of the Old Testament, concerning the first coming of our Lord Jesus Christ, were literally fulfilled in his birth, life, death, resurrection and ascension, and so the prophetic words of both the Old and New Testament, concerning his second coming, will be literally fulfilled in his visible, bodily return to this earth, in like manner as he went up into heaven, and this glorious epiphany of the great God, our Savior Jesus Christ, is the blessed hope of the believer and of the church during the entire dispensation. Third, this second coming of the Lord Jesus Christ is everywhere represented in the scriptures as imminent and may occur at any moment, yet the precise day and hour thereof is unknown to man and known only to God. Fourth, the scriptures nowhere teach that the whole world will be converted to God, or that there will be a reign of universal righteousness and peace before the return of the blessed Lord; but only at and by his coming in power and glory will the prophecies concerning the progress of evil and development of anti-Christ, the time of the gentiles, the gathering of Israel, the resurrection of the dead in Christ, and the transfiguration of his living saints, receive their fulfillment and the period of millennial blessedness its inauguration. Fifth, the duty of the church during the absence of the bridegroom is to watch

and pray, to work and wait, to go into all the world and preach the gospel to every creature and thus hasten the coming of the day of God, and to his latest promise: "Surely I come quickly," to respond in joyous hope "even so, come, Lord Jesus."

Most of the doctrines contained in the foregoing have been preached by the Elders of the Church of Jesus Christ of Latter-day Saints for over forty years. And they have done this with a definite understanding of their work and of its object, independent of ideas obtained from the Hebrew Scriptures. Their mission has been performed by commandment from on high, to prepare the way before the coming of the Lord. The second affirmation in the creed adopted by the Adventists is peculiarly a "Mormon" argument in support of the doctrine of the literal fulfillment of all unaccomplished scripture prophecies, including the coming of the Lord Jesus in the latter times.

But there is one point, the third in the list, which shows that the attendants at the conference are in the dark concerning many things relating to the great event which they anticipate. They state that the second coming of the Lord Jesus Christ is "imminent, and may occur at any moment." Diligent search of the Scriptures, which form the only foundation for their faith, would show them the error of their position. There are certain things to be accomplished before the appearing of the Redeemer, which have not yet taken place. Therefore it is not likely to "occur at any moment."

It is written that "the day of the Lord so cometh as a thief in the night." But this has reference to the unbelieving world, not to the saints. For the same writer who speaks of it on this wise also says, "But ye brethren, are not in darkness that that day should overtake you as a thief." (1 Thess. v. 4.) The reason for this is, there are definite signs of Christ's coming, by which those who look for his appearing may recognize its near approach. In the parable of the ten virgins it is shown that just before the grand event, foreshadowed, a cry was to be raised, "Behold the bridegroom cometh, go ye out to meet him." The wise virgins were to have "oil in their vessels with their lamps," and therefore would not be in the dark. This corresponds with the prophecy of Malachi: "Behold I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek shall suddenly come to his temple." (Malachi iii. 1.) Reference to the context will show, without doubt, that this has reference to the second, not the first coming of Messiah.

Then the Savior himself gave as one of the signs of his coming and of the end of the world, "Then shall this gospel of the kingdom be preached in all the world as a witness unto all nations, and then shall the end come." (Matt. xxiv. 14.) Another sign he gave of his coming was the gathering of "his elect from the four winds." When he comes "the second time without sin, unto salvation," it will be to "them that look for him." We are informed in the Old Testament, that "When the Lord shall build up Zion he shall appear in his glory." (Psalm cii. 16.)

Here are a number of pre-requisites to the second advent. A messenger is to be sent to prepare the way; "the gospel of the kingdom" is to be preached in all the world "as a witness to all nations;" the elect of God are to be "gathered from the four winds," that is, the east and the west, the north and the south; Zion is to be built up; a temple has to be prepared and a people who will look for Christ's appearing, and they will be ready when the bridegroom comes. These things are all plainly told in the ancient Scriptures.

Now in addition to this we have the most positive assurances given by the Lord himself in our own times concerning the work which is to precede his appearing. He has sent the messenger to prepare the way before him. Like the forerunner of his first coming, this messenger was a prophet, who preached the baptism of repentance for the remission of sins; like him he was hated of the world; like him he was cast into prison, and like him he was slain for his testimony. He has also restored the gospel of the kingdom, which is being preached as a witness of his coming. The Lord is gathering his peo-

ple from all nations. He has commenced to build up Zion. He has revealed the plan of his holy temple, and the order of the priesthood to administer therein. And through the living oracles he has made known many important principles and signs of his advent, which the wise may understand, so that the great day may not overtake them as a thief.

But the gospel witness has not yet been preached to all nations; Zion is not fully built up; the place for the Lord's feet is not yet made glorious, and the full signs of his coming have not yet appeared. Therefore it is not likely to occur at any moment, as the adventists affirmed at the "Prophetic Conference."

Still the coming of the Redeemer, as King of Kings, is drawing near. Events occur with startling rapidity in this age of steam, lightning and force-development. The Lord will cut his work short in righteousness. He will not delay his coming. But who will be able to stand when he appears? None but those who have made themselves ready in the way appointed. None can sit down at the marriage feast who have not received the wedding garment and the passwords into The Presence. And when he comes to be admired in his saints, it will also be to take vengeance on them that know not God and obey not the Gospel.

We bear our testimony, in all solemnity, to the truth of these things, and warn the world that they are assured to transpire as the earth is to revolve. Blessed are they who know and understand the signs of the times; thrice blessed will they be, who, when the Savior comes, are found ready to receive him, having learned his ways and walked in his paths.

WHO ARE YOUNG FOLKS?

WHEN does a man cease to have a right to be called young? When he reaches a certain age, or when he passes from bachelordom into the loftier position of married life? The question, "Is he a young man?" is frequently asked with a view to learning whether the person indicated is married or not. This seems to us to have no foundation in reason. If a man who marries a wife ceases at once to be a young man, what an aged fellow he must be who marries two or three wives! And by this rule a youth of twenty who takes a wife, is older than the bachelor of thirty.

We are led to make these remarks in consequence of some inquiries we have received in relation to the Young Men's and Young Ladies' Mutual Improvement Societies. It appears that in some places married ladies are excluded from the latter, and young married men from the former, without regard to years. Thus a spinster of twenty-five — there are such ladies, although there need not be in Utah — is eligible for membership in the Y. L. society, while a married woman of eighteen is barred out. Now this appears to us preposterous. We do not see any reason why a young lady who is married should not be just as good and efficient a member of an improvement society, as one who is still single, but expects and hopes to be married. And we will say for the benefit of our fair correspondents, who are anxious over this question, that we know of no rule which makes a lady old simply because she has reached the goal of every natural woman's anticipations, and we are assured there is no general regulation of the society at large which excludes any young man or young woman from membership on account of marriage.

On the contrary we are acquainted with many very estimable young married men and ladies who are active laborers in the cause of mutual improvement, and some of them presidents of branch societies. The experience of married life should, in our view, render them more valuable to the societies, and as wedlock is encouraged in this community and is enjoined as a duty upon our young people, it would be very inconsistent to make it a mark of disqualification for membership in the young folks' societies. Marriage tends to prolong life and preserve youth and vigor, therefore no husband or wife should be considered past the age of youth, simply because of taking a wise step in the path of life.

We hope this will be sufficient on this subject; and aid in setting this matter right in any place where it needs regulation.

HOME INDUSTRY.

A subject may appear to be hackneyed, and yet possess as much importance as when first mooted. Indeed a truthful principle may really become more valuable and essential the longer its adoption is deferred.

The principle of home manufacture is one of those topics which should never weary and never die. It is the basis of industrial prosperity, the present without it is a condition of semi-idleness, and the future is a mockery on the family circle, and the death knell of increasing and unwelcome population.

It is within the truth to believe that thousands think only of a factory and tannery in connection with our subject, yet these are but a couple of the outposts of a long line of fortifications, inside of which society is entrenched, by virtue of habit, or by real necessity. The great staples for physical subsistence undeniably lead all other industries. A nation or community neglecting to raise its own food is ever at the mercy of circumstances, and the slave of the producer. Life depends upon contingencies which may be fanned to flame by political aspirants, or made the sport of national passion, feud or frailty. With the human nature of to-day all nations should (at least in this our direction) be absolutely independent; the bread and meat should be a certainty, or statesmanship should colonize the redundant population where they could become thus far self-sustaining.

Great Britain is an illustration. Her national prestige and home peace may both go down, because of an unequally balanced condition of her industrial masses; and that assumption of inflexible national honor in which she has taken pride may yet vanish before the stern cry of famishing millions for their distant bread.

The people of Utah Territory may have made the other extreme of practice. They have made bread and meat abundant, and her agriculturists, while barely living from their labor, have been and are now, the very slaves of those who, outside of the colonial limits, furnish the thousand and one articles of real or assumed necessity.

The man who believes he cannot live without tobacco which comes from afar, is only in a less degree enslaved to the producer, than one who brings from a distance his daily loaf; and the man who introduces his posterity into a community practicing and living on artificial wants, without studying in some measure how to secure satisfaction for these desires, is only less culpable than him who never considers the absolute necessities.

Clothing, of course, ranks equal in importance with food; climatic conditions are imperative, and cloths, jeans, flannels, blankets, shoes, etc., are always in demand; modern taste and progressive inspiration demand the products of increasing skill, so the factory and tannery minister fairly to necessity, and will in simple and common forms always precede fabrics of a more complex and elaborate character.

It surely needs no argument at this date to say, manufacture and use that which is produced by your own looms and in your own vats; but how many are there who are prepared to say that even the shipping of surplus wool is a violation of the first principles of political economy? Yet this is so and should never be done, all the wool produced here (and much more) should be shipped as manufactured goods; blankets, flannels, cloths, will cost comparatively less to export than the wool, and in an age of shoddy, (even if our home demand or necessity was fully satisfied) genuine goods would sooner or later find a ready market, and some of those large firms who supply Z. C. M. I. and others of our merchants, could without difficulty be made to see that their interests would be subserved by a system of exchange or mutual trade.

But it will be urged that we

have not the machinery to manipulate our wool product. Then the community are under moral and religious obligations to see that the machinery is forthcoming, and the most earnest and enterprising of our citizens should not only inaugurate a movement for this purpose, but they should use their influence, first on the home market and then on the foreign one, so as to secure the disposal of the manufactured article.

There is a good deal of very justifiable laudation in regard to the new tannery in this city; yet this is not a new industry, though it may now have the prestige of capital, authority and experience; This should only be one of a series, for it is just as preposterous for Sanpete, Cache and other counties to haul their hides to this city and the shoes back, as for the Territory to send them to Chicago or Boston, on the same principle. To build up an unwieldy centre is not to build up the country. Enterprise is just as desirable and just as much needed at the extremities as at the capital of a State or nation. Then again, when we have exhausted the hides of the country in the home factories, there is a wonderful and enlarging demand beyond this supply, and to import ready made boots, shoes or clothing with our unemployed wealth of labor, (both male and female) is to be guilty of treason to our best interests, and to live in persistent violation of the covenants and spirit of the Gospel. Troops of our boys and hosts of our girls should, in every county of the Territory, be employed in shoe-making and the manufacture of clothing, if it had to be of necessity from imported material; several young sisters, as well as brethren, who are well able and practised in this direction, have this season come from Europe, and as "a little leaven leaveneth the whole lump," so they, if judiciously distributed and the idea fostered and sustained, could soon reduce the value of our importations and help to furnish a home market, which is the best market in the world.

In this connection the manufacture of clogs should be an auxiliary to our boot and shoe supply. Many who have worn clogs all their lives speak and act as though they had never known such articles, but for our winters, in many directions, they would be invaluable. If out of place in the ball room they are none the less useful on the farm and in travel, being warmer than leather, and economical in use. When well made and well introduced, some company or person will find a nice little fortune, and and one not far to seek at that.

EDITORIAL NOTES.

The German government is contemplating a project to connect the rivers Rhine, Weser and Elbe. This will be of much more worth to the nation than dabbling in war, or putting fingers in such a pie as the Berlin treaty.

Several "soiled doves" signed the petition against polygamy, at the meeting of its supposed opponents. Quite consistent. A loud outcry against a system established by the Almighty for the preservation of purity is likely, in the nature of things, to be echoed by the impure.

The "flat money" craze was considerably dampened by Tuesday's election returns, and its unwise votaries ought to learn a lesson by their losses. The Republican gains were chiefly made through their sound arguments for a hard money basis in national finance. "Absolute money" is an absolute failure.

The western papers which made quite a specialty of the Miles case, have become dumb on the matter, since the publication of the letter of explanation by the lady about whom they have tried to arouse so much sympathy mingled with vengeance against the "Mormons." Why do they not honestly announce that they made a mistake, or were misled by lightning lying?

Ingersoll has been laying in a new stock of deities. He slew all he had in his lecture on "The Gods." He made a heap of money in the business. It was quite apropos that he should spend some of it in setting up fresh divinities knocked down by the hammer of the auctioneer. At a sale of Chinese, Japanese and Mexican dolls in New York, the Colonel was the purchaser of nearly fifty, outbidding all others who made golden offerings at their shrine.