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Going North.		Going South.	
Atlantic Express at	8.00 a.m.	Milford Express at	7.30 a.m
Park City and U. & N. Express	4.00 p.m.		

☞ Passenger Trains Arrive in Salt Lake, daily as follows:

From North.		From South.	
Pacific Express at	7.30 p.m.	Milford Express at	6.40 p.m
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FRANCIS COPE, General Freigh and Passenger Agt. JOHN SHARP, General Superintendent.

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WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY, WILL SEE BY EXAMINING THIS MAP, THAT THE

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By reason of its central position, close relation to principal lines East of Chicago and continuous lines at terminal points West, Northwest and Southwest—is the only true middle-link in that transcontinental system which invites and facilitates travel and traffic in either direction between the Atlantic and Pacific.

The Rock Island main line and branches include Chicago, Joliet, Ottawa, La Salle, Peoria, Geneseo, Moline and Rock Island, in Illinois; Davenport, Muscatine, Washington, Fairfield, Ottumwa, Oskaloosa, West Liberty, Iowa City, Des Moines, Indianola, Winterset, Atlantic, Knoxville, Audubon, Harlan, Guthrie Centre and Council Bluffs, in Iowa; Cameron and Kansas City, in Missouri; Leavenworth and Atchison, in Kansas; Albert Lea, Minneapolis and St. Paul, in Minnesota; Watertown in Dakota, and hundreds of intermediate cities, towns and villages.

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Guarantees Speed, Comfort and Safety to those who travel over it. Its roadbed is thoroughly ballasted. Its track is of heavy steel. Its bridges are solid structures of stone and iron. Its rolling stock is perfect as human skill can make it. It has all the safety appliances that mechanical genius has invented, and experience proved valuable. In practice it is conservative and methodical—its discipline strict and exacting. The luxury of its passenger accommodations is unequaled in the West—unsurpassed in the world.

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All classes of patrons, especially families, ladies and children, receive from officials and employes of Rock Island trains protection, respectful courtesy and kindly attention.

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Best Medicine for Children. 50 cents per bottle.

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EVENING NEWS.

Friday . . February 18, 1887

HARMONY IN ALL TRUTH.

NO CONFLICT BETWEEN SCIENCE AND TRUE RELIGION.

Careful observation and sound reasoning on all matters relating to man's condition and happiness, and works of creation to that end, only serve to establish the fact of harmony existing with all truth, whether of science, philosophy, morals or religion. All truths that relate to man, the universe and God, are but God's truths, and must be as harmonious in all their relations as are the attributes of His character. There can be no more controversy between science and religion than between justice and mercy.

God's words and truths in all the realms of intelligence are as perfectly in unison as His works are mysterious in all their multitudinous relations and spheres. Their creation displays His wisdom and power, to bring order out of chaos and harmony out of diversity. He is the great fact of all facts and must be the standpoint from whence to reason in order to arrive at correct conclusions.

The revelations of God to man as relates to revealed religion can no more disagree with any science that relates to His works than His works can disagree with His words, for they are created by His word. The creations will unmistakably reflect the character of the Creator.

It has been claimed by some that the *truth* of revealed religion does not always accord with the *facts* of science. It is reasonable to suppose this idea possibly may be incorrect. There have been many illustrations of this liability to err in conclusions arrived at by very learned men when they have failed to reason from the ultimate fact, or fact of facts which they have not comprehended. A fact is a thing that is, not something that may be. An intermediate fact, even, is not likely to be fully comprehended, unless one knows the ultimate fact upon which it depends.

Numerous facts were known to the ancients from which they formed a theory of the motions of matter, both in relation to the earth and of the heavenly bodies; but many of their views were false because the ultimate fact was to them unknown. When the law of gravitation was discovered, the comparatively ultimate fact, a theory of motion and even a science of astronomy, became possible.

With the chemist bodies have been supposed to be simple, which have since been found to be compound, and the discovery of like facts have at times changed nearly the whole science of chemistry. The same may be said of electricity, magnetism and many other sciences which have been subjected to such rigid investigations as have brought forth new facts reaching far beyond, and revolutionizing theories that were once considered founded in truth. These errors of science have arisen from too hasty conclusions—from assuming that to be an ultimate fact which was not so. It is upon like false assumptions that some have proposed to array science against theological facts and truths of divine authenticity.

Facts are the foundation of all science, and they must be such as may be verified by truth emanating from the highest recognized source of truth, which is no less than God. In Him all facts and all truths harmonize, and all theories upon which true science is constructed, must grow out of a knowledge of God's truths.

What is true of physical science is equally true of intellectual and moral science. Facts, mediate and ultimate, must exist or such a science is not possible. Early systems of moral science assumed some fact as explaining human existence and the universe; and reasoning from such assumption resulted in gross absurdities in conflict with facts and human consciousness.

Some have endeavored to account for the existence of man and the world by assuming a world of necessity, from the law of cause and effect, and man a mere prisoner upon it, who only acted as he was acted upon. For him there was no law of obligation, no right, no wrong, at times unfortunate but never criminal. The epicurean and the stoic have each had their peculiar views of man's existence and the world, but failed to comprehend the facts or verify them.

No correct moral system can be constructed unless the facts and theory of life are truly comprehended. The facts must be found, and the relations and life which these facts imply, must be determined. Moral science is a science of duty involving all the great important facts of human life, especially that of human consciousness. This law of duty and the grounds and reason of the law will be found, when comprehended, fully in accord with the divine will and man's consciousness of his exercise of free-will.

Abraham and other men of God sought diligently to learn of Him and know of His wonderful works. They were admitted to His presence and held converse with Him. The visions of their minds were opened to behold the many kingdoms and worlds created and the different degrees of glory which belonged to them, all moving in harmony with the divine mind, each contributing to the glory, power and happiness of another, and all to the glory of God, to the immortality and eternal life of man. These favored men of God have testified of the order and harmony that prevail throughout infinitude to the extent of their spiritual vision and comprehension.

All theories upon which any system of science is constructed, not in accord with the divine arrangement and the revealed truths of the Creator and Ruler, are mere absurdities—are false; and all persons who will not harmonize their lives with the facts and truths of God and His works, and be fully reconciled to Him, can never be like Him, never partake of His glory nor dwell in His presence.

However much this view of harmony in all truth may seem to reflect upon the distracted condition of the many sects called Christians, and their opposition to each other which often results in relentless persecution, it matters not; if all truth is in harmony with itself, its advocates, to be consistent, must be equally so, and there is undeniable truth in the declaration, "Except ye are one ye are not mine."

Science, religion, philosophy, and indeed, all revealed truth, are but parts of one grand whole; channels through which streams of knowledge flow from one great fountain. All humanity may drink from these streams of the waters of life and live. The study and knowledge of God's work is glory, and the moral and spiritual perfection which attain to a knowledge of Him is eternal life. S. W. R.

BEAR LAKE STAKE QUARTERLY CONFERENCE.

Our usual Quarterly Conference convened at Paris, February 12, 1887, under the most favorable conditions. The storm, which has been almost continuous for the last four weeks, having cleared up, and old Sol putting on his best clothes came out with his best bow inviting the Saints to attend Conference, and judging by the way the house was crowded from first to last the invitation was most cordially accepted.

The stand was occupied by Elders Wm. Budge, Jas. H. Hart and George Osmond as the Presidency of the Stake; Elders John U. Stucki and B. Fidlay of the Presidency of the High Priests' Quorum; the High Council, Bishops and Presidents of various quorums of the Priesthood in their order.

On Saturday the time was occupied by the Bishops in reporting the condition of their Wards, and more favorable reports could scarcely have been expected or reasonably desired. Prominent among the many good things reported was a more strict and faithful observance of the law of tithing. An awakening to the importance of observing the fast day and the offerings thereof, has been effected, and as a consequence spiritual District meetings in many of the wards have been held with most excellent results. The reports of the various quorums of the Priesthood were also very encouraging. Much of the time during Conference was devoted to instruction from the Presidency of the Stake. President G. Osmond gave a very interesting and detailed account of his two years' mission to Europe from which he has just returned, showing the progress of the work of God in that land. President William Budge spoke very earnestly and forcibly upon the necessity of refusing our aid or comfort to those who seek to establish themselves in our midst by selling liquor, he counselled the Saints to let such individuals severely alone, and to use all their influence to prevent the youth of Zion from patronizing such men. He dwelt at some length upon the value of time, especially during the long winter months, as being very favorable to instruction, etc. Encouraged home industries, the erection of good, substantial dwellings, and the adorning of our streets with shade trees which he gave emphatically as counsel to the people. He treated also upon many other subjects of vital importance to the Saints.

President J. H. Hart occupied the time on Sunday afternoon and was also listened to with marked attention. He reviewed the persecutions of God's people in past ages and also in this present dispensation, showing the hand-dealing of God with His people. That He rules and overrules all things for the good of His Saints. That we should pray for our enemies, not returning evil for evil, but good for evil and looking forward with certainty to the ultimate triumph of the kingdom of God in the earth, and living so that we can claim an inheritance therein.

THOMAS MINSON, Stake Clerk.

Pure Popular Preparation—Red Star Cough Cure. Price, twenty-five cents.

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Let Edmunds work and Tucker talk
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Annie M. Daling	Summit
John McRae	St. Joseph, Arizona
W. F. Lesuer	St. John's, Apache C., Arizona
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I. Phillips	Union
A. J. Workman	Virgin City
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W. Crooks	Wanship
Wellsville Co-op	Wellsville
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W. E. Nuttall	Wallsburg
J. F. Moon	Woodland, Summit Co., Utah
G. M. Crawford	Washington
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A. B. Eastman	Woodruff, Rich Co., Utah
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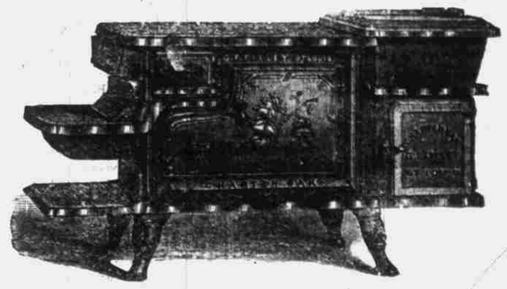

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