

SUNSET.

A ball of fire suspended
Low o'er a molten sea;
Infinite glory blended—
Lost in eternity.
A vivid crimson paling
With pencilling of gold;
A white cloud outward sailing,
Foam billows fold on fold.
A quivering, radiant rapture;
Red torches flaming high;
A thousand waves that capture
Pale rose tints from the sky.
A lesser glory blending
With blue, more faintly blue;
A rosy light ascending
To pierce all distance through.
Commencing tints grow fainter;
A dim fire burning low—
Ah, never-skill of painter
Can mix the colors so.
A mellowed beauty lingers;
A curtain, pearly gray,
Is drawn by unseen fingers
Across the face of day.
Gone the resplendent wonder;
God's glory passed away.
We stand the gray sky under,
Beside a sea of gray,
And sigh because life's story,
Like sunset's fleeting bliss.
Tells tales of transient glory,
Lost rapture, vanished bliss.

—Rose Hartwick Thorpe, in Brooklyn Magazine.

CORRESPONDENCE.

FIGHTING BIGOTRY IN TENNESSEE.

LYNCHBURG,
Moore County, Tenn.,
Feb. 8, 1887.

Editor Deseret News:

Sixteen months' experience in this mission of mercy will be a valuable period in my life, being assigned to labor in the West Tennessee Conference. I have devoted a little of my time among the Saints in old fields, the remainder Elder Walker and I have spent opening up two new fields. The first one has developed itself; we labored there for five months, holding meetings regularly, but by and by, as popular prejudice is so mighty, and when tribulation and persecution arose because of the Word, our friends became offended, one of them telling us that his preacher (who is a Baptist) said he would cut him off the church if he entertained the "Mormon" Elders any more. Satan began to rake, and on two occasions when we were holding meetings, rocks were thrown on the roof. The last appointment we had there being in a school house, we were not permitted to fill. On arriving there in company with the President of this Conference, we found the door locked, with the following notice tacked up on the door—"We fear nothing; you see these three hickories; we want your heart; we fear nothing." The witnesses stood up by the door. We took all of this for what it was worth, and our sentiment was, Father forgive them, for they know not what they do. Having done our duty and given them a fair warning of the judgments of God approaching, we left that neighborhood without any excuse.

Our other locality is not fully developed yet, but we can plainly see Israel is small. However, summing things up, we have some good friends thoroughly convinced of the Gospel, and baptisms are coming in the future.

The more I see of the world, the more I see the hand of the Lord in the great Latter-day work, which the "beam-eyed" Pharisees are trying to destroy, but they will fail in their efforts, because it is the kingdom that the Prophet Daniel said should stand forever. We can fearlessly say, if anyone would believe in the Bible, they can't help but believe in "Mormonism."

The power of God has been made manifest in our administration to the sick, which gives us joy and satisfaction, and shows that the signs which our Redeemer promised to believers, characterized the Latter-day Saints as well as the former-day Saints. A Gospel without revelation or these gifts and blessings is no gospel. The anointing with oil and laying on of hands with prayer of faith, as prescribed by our Savior, is the best remedy ever yet discovered, and should strictly be observed by the Saints.

The firmness which our brethren in prison exhibited, is truly encouraging and gratifying. I am reminded of the persecution the sect of the Nazarenes received anciently; when the Apostles were up before the tribunals of the land, they replied, "We ought to obey God rather than man;" again, "Whether it be right in the sight of God, to hearken unto you more than God, judge ye."

Ever praying for the liberty to build up the Kingdom of God in its beauty and glory, and for the spread of truth in the land, I remain your brother in the Gospel of peace,

JNO. W. SANDERS.

BEAR LAKE BITS.

BEAR LAKE, Idaho,
February 14th, 1887.

Editor Deseret News:

The Young Ladies Association of this Stake held a reunion at St. Charles on

Friday last. A large sprinkling of people from adjoining towns were present. The entertainment was indeed commendable. Those who took parts were chosen from the different settlements throughout the district, and evinced a great amount of study and talent. Such reviews could be copied after by other associations with the same good results.

Bear Lake Stake Conference convened Saturday and Sunday with a good attendance. Saturday was a beautiful day, but Sunday brought up one of those blizzards so common in this section the present winter; despite the unfavorable weather the house was crowded and a refreshing time was spent and a vast amount of good counsel given to the Saints.

Snow blockades are very frequent on the Oregon Short Line and mail matter is delayed as a consequence much to the annoyance of the reading public. The suspense is all the more when such important events as the Snow case is looked forward to with such anxiety.

I observe that Bishop Austin, of Liberty, has corrected me over the late fire, viz., the Brown conflagration. I sincerely sympathize with James, and on the other hand congratulate Charles that his new frame structure was left intact. I would suggest, in the event that there are any not of the Brown family living at Liberty, they move out and avoid confounding the name in the future.

I must confess I was a little "previous" wherein I stated the blizzard was over. My attention was called to the fact by "Saxeys" communication to the Salt Lake Herald. I object to being called a "liar" on general principles, but will meekly submit in this case, as I did exaggerate the truth for once. The weather has been simply outrageous; the like has never been witnessed by the "oldest inhabitant." The snow has drifted to the tops of fences and is now making strenuous efforts to mount to the extremities of the houses and tree tops.

The "old folk's" party at Bloomington was held in the ward meeting house at that place on the 9th instant. The good people there have, in years past, given the aged ones (all above fifty years) a social party, the one referred to being the seventh. Each year brings together the veteran members of the town, who are fed and cared for by those who have not passed so many winters, and the time spent in such a manner as to make the aged feel that it is an honor to be lumbered among the old.

Health and prosperity prevail in this northern clime.

Respectfully, BUCKEYE.

A WARM WELCOME.

SPRINGVILLE, Feb. 14, 1887.

On Tuesday, Feb. 8th, at 6 p. m., I was released after a six months' imprisonment in the Utah penitentiary for violation of the Edmunds law with regard to cohabitation. My brother John met me at the prison gate and conducted me to his residence, in the Seventeenth Ward, Salt Lake City, and in one hour after my arrival, all of my brothers and sisters had collected there to bid me welcome to warmest embraces and joyful hearts. My brother John's wife prepared supper, of which all partook freely. Supper over they plied me with questions as to prison life, and expressed intense pleasure at again seeing their brother free from the bondage thereof.

We thus spent the evening hours till midnight. Next day I took train at 10:50 on the D. & R. G. for "home, sweet home," the memories of which seemed dearer than ever before. I arrived at 1:30 and found all well. As the train halted at the station the Springville brass band pealed forth the most soul-stirring strains of music, bidding me welcome again to my happy home and to the dear faces of old and well-tried friends. To me the occasion was one of the most appreciative I ever witnessed. Children and friends warmly grasped me by the hand while the gushing tears fell thick and fast, until my feelings, in spite of effort, overcame me and I was a boy again.

May God bless them for this manifestation of kindness, and may those words spoken by Him who spoke as never man spake—"Inasmuch as ye did it to the least of my brethren ye have done it unto me," afford them everlasting joy in those realms where sorrow never enters, is my earnest prayer.

N. H. GROESBECK.

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 truly 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 H. Miday 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 thereon, has been effected, and as a consequence spirited 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.

INVIOIABILITY OF THE CONSTITUTION.

Notwithstanding that the Texas relief bill passed by Congress and presented to President Cleveland for his approval and signature, would seem upon its face to be justifiable out of regard to the claims which sympathy and brotherhood make when districts of our common country become afflicted by disasters occasioned by the stern elements over which man has as yet but little control, yet the chief magistrate has seen fit to call into exercise the prerogative vested in his official position, and therefore withheld his assent to the above mentioned bill, calling for an appropriation from the National treasury for the relief of the drought-stricken counties of the State of Texas, and giving his reasons for dissenting from the legislative department of the country, that he "can find no warrant for such an appropriation in the Constitution."

Now all judicious and dispassionately thinking minds will agree to this, as a just and eminently proper conclusion, when regarded in the light of fealty to the solemn oath and covenant required and given by the chief executive, when assuming the responsibility of the national honor, viz., "I do solemnly swear (or affirm) that I will faithfully execute the office of President of the United States, and will to the best of my ability preserve, protect, and defend the Constitution of the United States."

It would seem as if the President had so far regarded and held sacred his troth to this palladium and safeguard of the liberties bequeathed to us by our patriot sires, and has not been coerced or intimidated by the popular voice, or an unwise partisan spirit, to deviate from the strict letter of that sacred instrument; betokening

something of that "Old Hickory" stamina which characterized General Jackson, one of his predecessors in office, when asserting the supremacy of the laws against the nullifiers of South Carolina, and who received the support of many of his political opponents who pledged their aid to preserve the integrity of the Union, notwithstanding Mr. Calhoun, one of their leading statesmen, having resigned the office of vice-president and been elected to the United States Senate, took his seat among the members of that body determined to defend the position assumed by his native State.

It is devoutly to be hoped that the firmness which President Cleveland has hitherto manifested, will be sustained to frustrate every scheme that has a tendency to encroach upon and render nugatory the Constitution of our country which he is pledged to maintain, preserve and support, at all hazards, no matter from what quarter, or for what specious purpose, or to what unpopular community it may be directed in order to abridge the rights and liberties guaranteed by the Constitution. So shall his official acts be approved and held in good estimation by all fair-minded citizens, and posterity in the future ages might sound his fame and integrity, and his name may deserve the honor of being enrolled among the worthiest patriots and devoted lovers of their country, who ignoring the treacherous and transitory breeze of popularity, become in very deed and truth the conservers of liberty and the rights of man.

GEORGE HAMLIN.

CHICAGO LETTER.

The Emerald Gem of the Sea and the Solitaire Diamond of the Union—The Horrible State of Affairs in the Former, and the Attempts to Establish the Same Order in the Latter—The Curse of Carpet-bag Rule—Poor Kate Field, Etc.

News Special Correspondence.]

CHICAGO, Feb. 12, 1887.

Voyagers from America to Europe by the Atlantic steamers, when nearing the British Isles, are on the lookout for land with the anxiety usually attending unaccustomed ocean travelers. If at night the vessel happens to come near the land, a revolving light is the first indication that the ocean voyage is soon to terminate. This light is on Skellig's rock, a little islet a mile or two from the mainland. Here the Atlantic dashes with its wildest fury. Here might dwell the genius of desolation. Here can be witnessed nature in her grandest aspects. Beetling cliffs, frowning mountains, bare headlands, rocky islets and roaring waters, these are the scenes which meet the eye. And yet this place is not without its legends, its traditions and its history. For the American it ought to have a peculiar interest. But above all, for the citizen of Utah it has more than a passing interest at the present time.

THIS LAND IS IRELAND,

a mere little island. But yet with a history more interesting and more instructive than that of China with its millions of inhabitants, or of Russia with its incalculable acres. And just inside of these coasts at present is being enacted a drama so sad, so miserable, and so sickening that modern civilization has to blush for the actors therein. This drama is the result of penal laws and carpet-bag rule, and that is why the Utah citizen and the Utah colonists should dwell with interest on these shores and on their history, present and past.

Not far from here is Mount Brendan, the home of that old saint so famous in song and story. Brendan, the

SAILOR MONK,

who in the sixth century is said to have penetrated even into our America, here built "him a coracle of wattle, and covered it with hides tanned in oakbark and softened with butter, and set up in a mast and sail, and took forty day's provisions" and started out on his voyage of discovery. The record left of this voyage has formed the basis of many a legend and many a romance. Sebastian Evans has written a poem on it; so has Matthew Arnold. Charles Kingsley says of it: "This tale was so popular in the middle age, that it appears in different shapes in almost every early European language. It was not only the delight of monks, but it stirred up to wild voyages many a secular man in search of St. Brendan's Isle, which is not found when it is sought, but was said to be

VISIBLE AT TIMES.

from Palma, in the Canaries. The myth must have been well known to Columbus and may have helped to send him forth in search of 'Cathay.' Thither (so the Spanish peasants believed) Don Roderic had retired from the Moorish invaders. There (so the Portuguese faucied) King Sebastian was hidden from men, after his reported death in the battle of Alcazar. The West Indies, when they were first seen, were surely St. Brendan's Isle; and the Mississippi may have been, in the eyes of such old adventurers as De Soto, when he sought for the Fountain of Youth, the very river which St. Brendan found parting in two the Land of Promise." Nor can the scholar gaze on the rock-bound coast without being reminded of