

A ROGUE'S REVENGE.

A FAVORITE method which rogues have of taking revenge upon former "pals" in crime who have in some manner offended them is to "blow." The chief "Liberal" organ is being made the medium through which this sort of vengeance is being poured out upon different members of that party. For example, in this morning's issue, in connection with an attack upon Street Supervisor Paul, a dissatisfied "Liberal" is quoted as saying:

"I've given my last dollar to help the Liberal fight. I paid the expenses of certain quarrymen to come in and register, and then again to vote, and now we have a Liberal administration refusing Gentiles employment, and taking in Mormons. A beautiful state of things, truly."

There are large numbers of quarrymen employed between P. V. Junction and Pratt's Siding, localities made famous by the number of "Liberal" votes they produced at the last city election. Now if the individuals who aided in making a grand success of that "hunting party", which went over the Rio Grande Western; and for ammunition used whisky and registration oath blanks, are not permitted to get a nibble at the corn in the public crib, some of these days somebody from the inside will get mad and wreak a rogue's revenge by telling a good deal more about the means by which the "Liberal" vote of February last was inflated than the above quoted "Liberal" did.

OPERATIONS OF TRUTH AND INTELLIGENCE.

THE whole life of a Christian should be devoted to placing himself in accord with eternal principles. In doing this he necessarily becomes an oddity among his fellows, the rule of the world being to allow personal conduct to be controlled by external circumstances, without giving a great deal of concern about its reference to truth. In other words, what seems to be right, or is generally viewed as right, is ordinarily deemed to be all that is necessary for individual guidance. The reason for this common condition is that people, as a rule—professing Christians not excepted—live more with a view to the enjoyment of the transitory benefits of time than the imperishable blessings of eternity, which are inseparable from obedience to truth.

No theological system in existence defines the whole duty of man as clearly as does the philosophy intro-

duced in this generation through Joseph Smith. It insists that all things are governed by law, and therefore cannot be sustained or sanctified short of obedience to it. In one of the revelations given through him, the following, which conveys a great truth, occurs:

"That which is governed by law is also preserved by law, and perfected and sanctified by the same."

Hence the pursuit of the true Christian is knowledge of the laws of truth and personal conformity to their requirements when the information is obtained.

An examination of the revelations given through Joseph Smith demonstrates the harmony with itself of what was enunciated by him. Here, for instance, is a statement made in another connection and at a different time than when the expression regarding the preservative and sanctifying quality of law—which is another term for truth—was given:

"There is a law irrevocably decreed in heaven before the foundation of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."

How prominently this exhibits the justice of God, who has provided no royal road to heaven, reaching the celestial kingdom and participating in its glories being the result of obedience to law, upon which such an attainment is based.

Truth and intelligence, or the light of truth, are independent and active agents, operating in unison for the rectification of all conditions in conflict with themselves. This view, which opens a vast field for intelligent contemplation, is expressed by the Prophet thus:

"All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also, otherwise there is no existence."

In another revelation the activity and claims of truth are beautifully referred to, as follows:

"Mercy hath compassion on mercy, and claimeth her own; justice continueth its course and claimeth its own; judgment goeth before the face of Him who sitteth upon the throne, and governeth and executeth all things."

This refers to the operation of three great truths, mercy, justice and judgment, each having a clearly defined sphere, as God has placed it, in which to act. That which is entitled to mercy, whose claims are based on equitable conditions, obtains her, as judgment will respond to her righteous demand. So with justice, which retains that on which

mercy has no hold, judgment recognizing the debt due it by that which has invaded its domain, or, on the other hand, the credit which has accrued through a course of conformity to its conditions.

Justice is of a two-fold character, administrative and receptive. That is to say, it is every man's duty to administer it in every transaction of life; it is also every man's due to receive it. There is a duty on the receptive as well as the administrative side of the question. For instance, if a man is convinced that justice has not been meted out to him, it becomes his duty to make an explanation of the fact to him or those who have failed in that respect. Thus he directs attention of the offending person to a fact of which he may not have been aware. It is not necessary as a rule that the resistance should go beyond an exhibit of the merits of the matter, as rectification can be safely left to the operations of the God of truth, whose economy reaches closer into the details of existence than is ordinarily understood. The explanation and request relieves the wronged individual from any responsibility of aiding in the prevalence of injustice by inactive acceptance of its conditions.

The Latter-day Saints are especially commanded by the voice of revelation to act upon this principle. It is made their duty to peacefully resist, by intelligent remonstrance, the encroachments of injustice upon them. Hence the injunction in relation to the petitioning of the powers that be, according to their relative stations, graded up to the chief rulers, for redress of grievances. If the result is a refusal to do justice, the latter, as an independent active agent in the sphere in which God has placed it, will, in unison with the light of truth, assert its claim and smash those who have invaded its rights. Hence the Lord says, in substance, "After making an exhibit of your wrongs to those who have the power to rectify them, the rest can be left to Me."

Individuals and nations are subject to the same laws and consequences. Every intelligent and consistent Christian expects the time to come when peace and truth will prevail upon the whole earth. The prevalence of the former depends upon the acceptance of the latter. Injustice will be impossible in that, at present, ideal condition, because it is incompatible with harmony. Neither can there be such an era as the millennial period and the na-