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CHARLES W. PENROSE, EDITOR.

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SINKING CREDIT OF THE CITY.

THE morning anti-"Mormon" organ charges the "Saintly Press" with telling "a sorrowing public that the Liberal government of this city has so destroyed its credit that its bonds are at a shameful discount." It then goes on in a sickly attempt to show that the depreciation of the bonds of Salt Lake City is not due to internal influences but to the financial condition in the east. This is simply the thinnest kind of mud, from which the present city government guaranteed to clean the streets, but which is now being disposed of by the "Liberal" organ by figuratively throwing it into the eyes of the people.

The paper referred to furnishes, on this subject, a brilliant illustration of the fact that a muddled brain and a bad cause will result in the setting up of a proposition and the production of an argument to demolish it. To exhibit this anomaly we will quote from the article in point:

"They (the saintly press) should add that, for some months past, bonds, the partial security of which cannot be questioned, are at the same discount, that they were made to by the Deseret Bank or this city."

The person who wrote that was ignorant of the fact that the security of the bonds of the municipal corporation is the same for those issued and disposed of on any previous date as those placed on the market and sold by the city now. The city is the security and on it lies the responsibility of redemption. If there is any difference between old and new it lies in favor of the former, because they would necessarily take precedence in payment. The difference, however, if any exists, is but slight. Any depreciation of the credit of the city affects the one class as well as the other.

The new bonds were disposed of at a discount by the city direct. It has been charged that this depreciation is the result of the lowering of the credit of the corporation under "Liberal" rule. As an argument against this being the cause, the newspaper quoted states that holders of old bonds have been disposing of them at a similar low rate. This statement simply emphasizes the fact that public confidence in the security is travelling downward toward freezing point.

Another rich feature of the lame defense of "Liberal" rule is the fact that the "Saintly press" is credited with the patriotism of the charge that the credit of the city has depreciated under the national rule administration. The statement was made in the columns of the *News*, the evening "Liberal" organ, of a week ago yesterday, and the article was reproduced in the *News* of last Monday. The assertion was embodied in what was claimed by that journal to be the language of a member of the City Council, and was endorsed by it in flaming headlines. The same article also asserts that the sale of the Old Fort Block was necessary in order to protect the credit of the city. The charge comes from the "Liberal" side of the house, not from the "saintly press."

It is not denied that there are fair and honest men in the "Liberal" party—men who could be trusted with the transaction of public business. Unfortunately, however, they are not the men who have been elected to office. More than that, every intelligent and truth-loving citizen in the community knows this. The record of incapacity and evidences of jobbery made by the present government so too glaring to be unfoundered by the dullest student of current local events and conditions. But we are not so forgetful of justice as to measure the entire party by the size and quality of the present municipal administration, which is partly, at least, made up of bogus officials. A great many "Liberals" are equally as disgusted with the condition of affairs as even the most pronounced members of the People's Party.

FESTIVALS PRESCRIBED BY THE MOSAIC LAW.

A BRIEF sketch of the festivals observed under the Mosaic dispensation will properly conclude our outline of the law of Moses. Such occasions were celebrated weekly, monthly and yearly.

The Sabbath was the weekly holiday and was consecrated to rest and devotion. It was to be kept holy, in commemoration of the completion of the creation of the world. On that day an additional offering was to be made, consisting of twelve loaves of bread and pure frankincense. This was to "stand for memorial," to be eaten by Aaron and his sons in the holy place. Singing and music added to the cheerfulness of the Jewish Sabbath. (Psalm 25:27). On this day the children were instructed in the law, and those who could do so visited the temple. Later, synagogues were erected, where the Law and Prophets were read and expounded. (Ag. xiii 15.)

The monthly festivals were held at the appearance of the new moon. Labor was not suspended on those days as on the weekly Sabbaths, but peculiar offerings were made. They were announced by a certain signal—the sound of silver trumpets blown by the sons of Aaron.

The yearly festivals were three. At these all the male adults were required to appear at the sanctuary, the tabernacle or temple.

The passover commenced in the evening on the 14th of Abib, the first month of the ecclesiastical year. It was kept in commemoration of the exodus from Egypt, when God spared the firstborn of the Israelites from destruction. All leaven was then removed from every house. A lamb was slain for every household. Its blood was sprinkled on the door-posts, the lamb roasted whole, with two spits thrust transversely through it, and unleaven eaten with bitter herbs. Unleavened bread was broken by the head of the family and distributed to each member. No fewer than ten and not more than twenty were admitted to the feast. Wine was also distributed and songs of praise were sung. Sacrifices were offered every day during this festival which lasted from the 15th to the 22th of the month. On the 16th the first ears of corn were presented before the Lord as a preliminary to the commencement of the harvest.

From the second day of the passover, fifty days, or seven full weeks were counted, and then came the feast of Pentecost. This feast was held at the completion of the harvest. Loaves made of the new meal and grain were then offered to the Lord as the first fruits and many burnt-offerings presented. At this time particularly, the Jews gathered in the sanctuary.

From the 15th to the 27th of the month Tisri, or October, the feast of the tabernacles was celebrated in commemoration of the sojourn of the Israelites in the wilderness. Bowers were then constructed of branches of trees and in these the people resided for one week. The feast was the most joyous of all. It was called "the great Hosanna" and more sacrifices were offered during this time than during any other time of the year.

This festival was preceded, on the 10th of Tisri, by the great day of atonement, the only fast day of the year prescribed by the law. On this day the people were called together by the sound of the silver trumpets. No work was to be done on this day on the penalty of the transgressor being cut off from the people. On this day the presiding high priest entered the Holy of Holies, where he sprinkled the blood of a goat which had previously been slain. Another goat, after the sins of the people had been confessed over it and the guilt, so to speak, transferred to it, was let loose in the wilderness. Thus the atonement of our Lord was typified and set before the eyes of the people. Through the death of one, the other was made free.

The first day of the month Tisri, corresponding to our October, was the commencement of the civil year. This was also announced by the sounds of the silver trumpets. On this day no work was to be done and sacrifices were presented before the Lord.

Other yearly festivals are later. These are the feast of purim and the feast of dedication. The first falls on the month Adar (March) and commemorates the victory of Mordecai over Haman, when this Babylonian minister plotted the destruction of the captive Jews; the second is celebrated in remembrance of the re-establishment of the worship of God in Jerusalem, after the defeat of the tyrant Antiochus Epiphanes. It was held for eight days from the 25th of Kislev (December), and is also known as the feast of lights, from the illuminations which were customary at that festival.

Besides these yearly festivals, every seventh year was a Sabbath year. The land lay untilled and the fruits were not gathered during that year. What grew spontaneously was for the poor. The people were free, during this year, to engage in commerce, build, or hunt and fish as usual. But the land was to rest, and the poor were to have the benefit of the products of the soil. Moses predicts (Lev. xxvi; 34, 35) that the people should not disregard the law concerning the Sabbath year, and that this would be one of the reasons, why they would be scattered among their enemies, and this prediction was literally fulfilled. After the return from Babylon, the law was again observed and many of the Jews today, in Palestine, particularly around Hebron, scrupulously observe it.

Every fiftieth year, moreover, was a year of jubilee. This year was announced on the 10th of Tisri, the day of atonement, and was, indeed, a jubilee year. Then all servants and chalaves were set free. All land and all houses in the cities of the Levites which had been sold during the preceding fifty years, were returned to the others, except such property as had been consecrated to the Lord. All mortgaged lands, too, were released without charge. The year of jubilee was therefore a complete type of the millennial dispensation, yet to come, according to the predictions of the prophets.

The tendency of all these festivals was clearly to unite the people in a city brotherhood and to separate them from the heathen. They preserved the memory of past services and illustrated the holiness of our God. They preserved the Israelites from the corrupting influences of incessant application of their minds to worldly pursuits and they were calculated to lighten the burdens of the poor. They, finally, suggested many spiritual truths, to be revealed in greater fullness in later dispensations.

In conclusion, we may say of the law of Moses, that the whole system is one grand lesson, eminently suited to the condition of the people to whom it was first given, and a close study of its precisions is instructive to all nations. To the religious it manifests the wisdom of Jehovah in adapting his laws to the conditions of the people to whom they are given.

AN INTERESTING DISCOVERY.

A STORY time since a telegram from Leadville, Colorado, stated that a man named John Sanger had brought to that city an arrow head, made of base metal copper, and a number of human bones, which were found in a mine, six feet below the surface of the earth, imbedded in a vein of silver-bearing ore. Over $100 worth of ore clung to the bones when they were removed from the mine. The arrow head is four inches long and 1½ inches wide at the widest part. The shank is 1½ inches long and has a hole pierced through the center by which the shaft was fastened to the spike. The ore clung to it when taken from the vein, and was with some difficulty removed. One of the bones is a portion of the head of the femur or thigh bone.

Commenting upon this curious find an exchange says:

"The important feature of this discovery is the fact that these relics were found in the centre of a vein of ore, indicating that man was in existence at the time when the molten metal was encountering through the fissures of the Rocky Mountains."

It is not improbable that many such discoveries will yet be made. The Book of Mormon furnishes the explanation, in the account given by that record of the great convulsions of nature which occurred on this continent contemporaneously with the crucifixion of Christ in Palestine. The face of the land was broken up and mountains appeared where valleys previously existed, and many of the inhabitants were swallowed in the bowels of the earth. Epochs upon this land that are now regarded as prehistoric will yet be understood to be within the domain of existing history when the claims of the Book of Mormon as an authentic record are given unprejudiced investigation.

PROGRESSIVE ANTI-"MORMONS."

UNDER the head of "What the Gentiles have accomplished among the Mormons of Salt Lake City," Pomeroy's *Advance Thought* makes the following statement of facts:

"That anti-Mormon government has increased the city some three hundred per cent. The city member has turned out a defaulter. Nine gambling houses and thirty-one houses of prostitution have been opened there since the great anti-Mormon movement commenced in the city. At this rate, Salt Lake City will soon be as big a hot-bed for vice, crime and depletion as is Denver or New York City."

Commenting on this the Jamestown, N. Y., *Sun* says:

"At this rate Utah will soon be ready for admission into the Union, and be a leader of fashion in Washington."

THE "TRIBUNE" GUAGE OF TRUTH.

Five Hundred Miles as Near as It Gets to the Fact.

In the Salt Lake *Tribune*, of March 4, I found the following:

"Fort Arthur is near Lake Huron. There was a story a year or two since that there had been found some rich silver indians in that region. But no account of it ever appeared in print. There are some valuable iron mines in that region."

"Fort Arthur" is five hundred miles from Lake Huron. I point out this fact as a geographical illustration of the *Tribune's* regard for exactness of statement. Five hundred miles is about as near as that paper ever gets to the truth.

Port Arthur is on the shore of Thunder Bay, at the extreme north-western limit of Lake Superior and the Lake Superior country, on all sides, is very rich in minerals. I was at Thunder Bay in 1886, long before there was any Port Arthur there, and silver was being mined there, I heard, then. A year or two later a silver ledge was found on a little bit of an island in the mouth of Thunder Bay. The island was so small they could not put upon it the necessary machinery for developing the mine. As nobody was there, having a capital, I think, of $2,000,000 to work that island, that was scarcely larger above the lake than a brown cedar pillar would be floating on a tub of water. They built a huge cofer dam around the island, pumped out the water and made the island large enough for their purposes. A great deal of silver was taken out of that mine below the surface of the lake, but it was not long before the work stopped. The artificial island is still there, or was when I was there only two years ago.

I think the *Tribune* is in error as to the "valuable iron mines" in the neighborhood of Port Arthur. But to the west and south, in the Vermilion country and at Agate Harbor, also several miles inland, there, it is said are the greatest deposits of iron yet discovered. If it not yet developed to any considerable extent, owing to lack of transportation facilities and also to the great out-put of the iron mines south of lake Superior.

CHARLES ELLIS.

Relief Society Conference.

The conference of the Relief Societies of Salt Lake Stake will convene in the Fourteenth Ward Assembly Hall on Thursday, the 12th inst., commencing at ten and two o'clock. A punctual attendance is desired of all members. All interested in the work of the society are invited.

MRS. N. J. HOMES, pres.,
MRS. ELIZABETH HOWARD, Sec'y.

REMARKS MADE BY PRESIDENT GEORGE Q. CANNON.

At the Salt Lake stake tabernacle, held in the Tabernacle, Salt Lake City, Sunday afternoon, March 1st, 1891.

I was very much interested this morning in the proceedings of the Stake Conference, as I have been this afternoon in the remarks which have been made. I am glad to see so many of the Latter-day Saints gathered together in this Conference. I regretted this morning that our local officers, at least some of them, were not here to represent their organizations. I am so strangeness, it being so different from anything else that is known. Men attempt to philosophize upon it. They try to explain the matter for us, and have resolve to all manner of views, as erroneous as they possibly can be, concerning the cause that produces these results. We see throughout these valleys, ignoring entirely the true cause and denying the principle which is at the root of this movement, and that His spirit produces these results. Yet this is the only clear and sufficient reason. It is the only one by which all can be accounted for. Human power could not have done what has been done among the Latter-day Saints. It was not the power of human wisdom; it was beyond the limit of human power. It required a divine power to work out the great results. For outsiders who see the Latter-day Saints may be in the eyes of some, despised as they may be, that power that has brought this congregation together and that has gathered these people from the remotest parts of the earth is a grand power; it is a power that is beyond the reach of Man in no instance, in and of himself, has ever been able to accomplish anything comparable with it. And to say that there is no reality in this, that it require more faith on my part to believe that than it does to believe that God is in this work, because I can account for it when I go to God, and I can account for all the results I witness when I go to Him, because He can accomplish everything, and He has power to incline people's hearts, to make them one, to create a love within them that they never had before, to draw them together and to cement them in love, and to unite them with indissoluble bonds. It certainly is; and there is nothing short of the power of God that can accomplish this.

As I have said, we see the freed people upon the face of the earth. We have heard this afternoon concerning the officers of the church, their authority, and how the people should listen to them. This is all very well in its place. But does any man who occupies this stand (the stand of the First Presidency) have the right to teach the people doctrines and they be compelled to receive them, without of their own investigation and examination? Certainly not. The great characteristic of this Gospel is that every human being who embraces it has the right to know for himself concerning its divinity. It is distinguished in this respect from all the systems of men. The great message that was given to the members of this Church is, "You enquire for yourselves. You go to the Lord, and you obtain your knowledge, and learn for yourselves concerning the truth of these things." This is the constant exhortation and teaching of the Elders when they go out on missions to preach the Gospel to the people. I would not baptize a man, I never did baptize one, without talking with him, with all the anxiety of my soul, to ask God for himself that he might have a testimony from God that that which he was about to receive was the Gospel of the Lord Jesus Christ. Individuals who would join the church upon somebody else's testimony would be of no value, for when the day of trial and perplexity should come, their faith would melt away and they would leave the body of the church. We Elders desire to see such converts as these. Even among the heathens where they have gone, they have taught them that there was a Great Supreme Father in Heaven to whom they could appeal, and from whom they could receive communications for themselves and a testimony regarding the principles that were taught to them. This is the secret of the tenacity with which the Latter-day Saints cling to the Gospel. In the midst of imprisonment, in the midst of mobbings, when life has been apparently at stake, and when it has seemed as though everything in life would be necessary to deny the principles that they believed in—in that dread hour they have stood firm and have faced the mobs and have withstood mobbing, because they knew for themselves that this was of God. They had obtained a testimony from Him in answer to their prayers. They had obtained the form of doctrine that He had revealed, and the blessings that had been promised had fulfilled their anticipations. Therefore, no trial or affliction has been able to move the Latter-day Saints or to disturb them in their faith.

This is no delusion. This is not hoodwinking men and leading them blindly. This is not taking away man's agency. This is not a system of tyranny or imposition. This is not blinding men's judgment, and deluding them by giving them sophistry and fabulous stories. Mormonism, as it is called, is nothing of this kind. It never was; it never will be. But it is just what I have stated so plainly and so describe to you—a system of salvation, in which men and women are taught to find out for themselves that it originated with God, and that it is the plan of salvation revealed for their redemption. Take this view of it, and then you can account for all that you see. You can account for the peculiarities that men have among the Latter-day Saints. You can account for the courage of the Latter-day Saints and for their love. You can account for everything that you see amongst them that is so different from that which exists among other people. You also may view of it, and a person is completely at sea. It is incomprehensible, looking at it from any other standpoint. Familiar as I am with it, I cannot conceive of any way of accounting for it only the way that I have attempted to describe.

I am exceedingly thankful that the Lord has revealed Himself sufficiently plain to enable people to know that they can have an answer to their prayers and can have a testimony concerning the path that they walk in. I suppose there are hundreds in this congregation who, before they joined this Church, were apprehensive respecting their future, where they thought about their future. They were filled with uncertainty and doubt. They did not know what to do or where to go in order to have that uncertainty and doubt removed. There was division throughout all the religious world. Ministers of religion were quarreling as to points of doctrine and as to the plan of salvation. Every denomination had a different method which they taught to all who enquired as the method by which they should obtain salvation. In the midst of all this uncertainty, honest souls groped about, seeking here and there for the right path. There is but one path—"one faith, one Lord, one baptism, "as the great Apostle said; and those honest souls in the various nations were groping for the path, enquiring of these professed leaders where it lay and how they could enter it, and each minister pointed out his path, his little track, as the right one. What were men and women to do under such circumstances? Filled with doubt and anxiety concerning their future, they did not know what to do. In the midst of this confusion and uncertainty we was approached by men who said to us, "God has revealed the Gospel in the fullness and everlasting Gospel in its purity and power. He has restored the authority to administer the ordinances of the Gospel; and I promise you that if you will believe in Jesus, repent of your sins and be baptized for the remission of your sins, you shall receive the Holy Ghost, and you shall know for yourself that the doctrine which you have embraced is the doctrine of the Lamb of God." How many souls have been gladdened by that message! How many hearts have leaped with joy and thanksgiving! How many have thought, "It is too good to be true; all I fear is that it is not true." But believing him, they have believed in Jesus, they have repented of their sins, they have been baptized for the remission of them, they have received the laying on of hands, and have received of the Holy Ghost; and what has been the result? Doubt has vanished; gloom has passed away; uncertainty has left them, and everything beyond their future has disappeared. Why? They have found the path they sought. They have entered it. It is the path that leads to eternal glory in the presence of God. They have left the little side tracks, the little footpaths and the byways, and they have entered upon the straight and narrow path which leadeth to life eternal, and they have received the testimony of the Son of God in the gift of the Holy Ghost that has been poured out upon them, witnessing unto them that that which they have done has been done in acceptance with the will of God. Travel throughout these valleys, converse with the people, visit their homes and their meeting houses, talk with them in their fields, in their workshops and by the fireside, and ask them what their feelings are concerning these matters. The universal testimony from all these people is, that they have received the testimony of the Son of God and the gift of the Holy Ghost, and they know for themselves, by the power of God, not by the power of man, that they have entered and are walking in the straight and narrow path which leadeth to the Lord.

I thank God with all my heart this afternoon for His goodness and mercy manifesting once more to the earth these great blessings and gifts, which men have so long sought for in vain. Many, many instances in days that are past, men have sought with tears and with unceasing prayers to Almighty God for the fulness of the Gospel, and the gifts thereof as they were enjoyed in ancient days, and as they are now enjoyed by us, and have not obtained them, for the time had not come for them to be revealed. Therefore, I say, I thank God that they have been restored, and that the authority is given to man by which, though he may be a weak and a very insignificant person, he can lead his fellow-men into the water and baptize him, and the man or the woman that is baptized receive a testimony from heaven that his or her sins are remitted. My brethren and sisters, I thank God this day that this power is restored to the earth, and that we live in a day when the Gospel and the authority is held by man, and when God in His great condescension has consented to bestow the exalting blessing and power upon those who obey the Gospel through these ordinances. Is it not a cause of thanksgiving, and ought not our hearts to swell with unutterable praise to our great Creator for that which He has done for us? Can we not say, as one of old said, our God is an unchangeable God. He has not changed since the old times. He is the same yesterday, today and forever, and there is no turning in Him. And we can rely upon Him. Men may fail us, as they do. I often think of the Scriptures which says, "Cursed is he that putteth his trust in man, or maketh flesh his arm." The best of men will fail us. They are fallible beings, full of frailties and shortcomings, and they need to be instructed with our salvation. But our God can be trusted to the very uttermost. No matter how serious the trial, how deep the distress, how great the affliction, He will never desert us. He never has, and He never will. He cannot do it. It is not His character. He is an unchangeable being; the same yesterday, the same today, and He will be the same throughout the eternal ages to come. We have found that God. We have made Him our friend, by staying His Gospel, and He will stand by us. We may pass through the fiery furnace, we may pass through deep waters; but we shall not be consumed nor overwhelmed. We shall emerge from all these trials and difficulties the better and purer for them, if we only trust in our God and keep His commandments. Then He has a future for us. That life which we have a foretaste of here, we shall have a fulness of hereafter. Yes who have received the Holy Spirit; you who have felt its power; you who at times have been gladdened under its heavenly influence, you know how sweet it has been; you know that there is nothing on earth or in heaven like the outpouring of the Spirit of God on a human being. No matter what experience you may have had in riches and in all that earth desires, there is nothing that compares with the heavenly sweetness and joy of the Spirit of God. This is a foretaste of that which is to come. We shall receive a fulness of that, if we are faithful. If we hold on without flinching, and without turning to the right hand or to the left, our God will lead us straight on until we are brought into His presence and crowned with glory, immortality and eternal life, which I pray may be the happy lot of every one of us, in the name of Jesus. Amen.

The Chicago *Mail* says that the ministry of the late King Kalakua must be composed of Nebraska republicans. They utterly refused to resign and will have to be kicked out of office by the Supreme Court.

Z. C. M. I.

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