

worthy representative in the other. This thought need do away with none of the energy and zeal with which the followers of either shall work for the success of the man of their choice; but it should go far toward healing the wounds of defeat. If one cannot always succeed in getting the candidate one prefers, it is some consolation to have at least the alternative satisfaction of having the candidate who, next to one's own nominee, would be most warmly approved.

A TRIBUTE TO THE FOUNDERS.

If there had ever been any doubt as to the importance that Utah occupies with reference to the arid West, and as to the respect that her voice and methods evoke in any discussion of that subject, it must have been dispelled by the proceedings of the late Irrigation Congress at Denver. As the *News* predicted, our Territory occupied the foremost position in that body; the views and votes of her representatives were received with the utmost weight and were in the greatest demand; and no honor or courtesy that could be extended was withheld from those who went as delegates from these valleys. The selection of Hon. George Q. Cannon as temporary chairman, by acclamation and with enthusiasm, was a compliment that in its significance tells a welcome story; that is, in honoring him the Congress paid a tribute to the builders of Utah, the pioneers of irrigation, the founders of the greatest and most stable of western commonwealths. He was recognized as an associate of the men, and a participant in the experiences, that made this desert blossom as the rose; and the anxiety of the Congress to ascertain the wishes and conform to the policy of the Utah men was of itself a gratifying acknowledgment of the soundness of the course that had been pursued, a high tribute to the wisdom that in the earliest days had been here displayed.

The citizens of Utah ought to know and take a pride in all this. Those of them who came with the pioneer companies, as well as the descendants of those sturdy sires, and those whom the desirability of our land or any other worthy motive has brought here as residents, have a right to share in that feeling of pride. The policy of the fathers has been vindicated; the debt which western America owes to them has been recognized. Those who represent them are invited to the exalted places, are treated with high consideration, are listened to with profound respect. It is a shining instance of the axiom that nothing succeeds like success; it is a living example that true merit cannot be forever obscured by either prejudice or misfortune, and that its reward—though mayhap tardy—will be extorted and gracefully won at last. Such instances should stimulate in every resident pride in the work that has been done. They should make us jealous in preserving the same and prestige that history now freely accords our Territory's founders. They should cause us to be diligent in following those examples of industry, thoroughness and conservatism; so

that, though it may not be said of us that we builded better than we knew, it may at least be recorded that we knew how well our fathers built, and in continuing their structure we sought to round it out in harmony, beauty and strength.

IS SUICIDE A SIN?

A curious controversy has been carried on recently in a New York paper on the sinfulness of committing suicide. It was started, it seems, by the famous Colonel Ingersoll, who resurrected the old heathen view that under certain circumstances the best thing a human being could do was to end his or her own life. Numerous letters then appeared endorsing this barbarous doctrine, while others denounced it in strong terms. Judging from the voluminous correspondence published, the grim subject must have excited considerable interest among the public, and this fact may perhaps be taken as an evidence that the philosophy of the ancient Stoics had unconsciously obtained a firmer hold on this age than might reasonably be expected, considering the loud professions of admiration for the incomparably better teachings of the Founder of Christianity.

That agnostics and other schools of infidels should teach the world to commit suicide, denying its sinful character, is not strange; for what act can a human being commit that in the judgment of such moral teachers is a sin? If, as they contend, there be no Supreme Judge of the living and the dead, whose decrees are founded on eternal justice, and if man's life be ended with his last breath on earth, vanishing as the vapor that floats in the air, there can clearly be no sin. Sin means a moral condition of man opposed to the laws of his Eternal Father and acts committed violative of those laws. "Sin is not imputed where there is no law" is correct New Testament doctrine, and the denial of the Divine law logically leads to the conclusion that the word sin is but an empty phrase, and that self-destruction, therefore, may sometimes be a virtue. Such doctrines are natural to infidelity.

Those who eulogize suicide argue chiefly that man had no choice in coming here and should not be denied the right to leave the earth when he feels so inclined. They hold that when sickness and helplessness on account of age and infirmities occur, it is better to end the earthly existence than to continue it, a burden to fellow men; all of which reasoning is wrong both in premises and conclusions.

The subject assumes a widely different aspect when viewed in the light of reason and the teachings of the Gospel. In the first place, man is not on earth by chance or accident. His presence here is part of a Divine plan necessary for the development of the universe. The earth was not peopled until after solemn councils in the assemblies of the Almighty. To cut this existence short is an act of rebellion against this Divine plan. Further, it is not true, that life was given us without our choice. What took place in the eternal regions before this world was born of chaos may no

longer form a part of things we distinctly recollect; yet the truth remains that when the foundations of this earthly habitation were laid, all the children of God rejoiced over the opportunity to receive tabernacles and an existence here. Life, then, is a sacred trust, voluntarily accepted. To cut it off by suicide is to betray this trust, to violate covenants sacred above all others.

There can be no doubt that every individual needs the whole of his life on earth as a preparation for eternity. Only by faithfully attending to their duties here, whatever they may be, can human beings attain perfection of character necessary for a continuation of a life in happiness in eternity. One who takes his own life is very much in the position of a student who should run away prematurely from the institute where he has been placed by loving parents to perfect his education and render him capable of discharging his duties as a citizen. And the consequences will be similar, only unspeakably more serious. The wrong, the sinfulness and the evil consequences of such conduct are easily comprehended when applied to temporal matters, but who can measure the depths thereof when eternity is concerned?

Who can say that poverty, sickness, infirmity and various painful experiences are not also necessary for the probation of those who suffer from them? It is perfectly conceivable that the schooling of these things is applied by a loving Providence in order to bring out qualities of humility, sympathy, trust in God, etc., without which it is impossible to dwell in the abodes of the perfected Saints. Gold is purified in fire; the precious stones are cut that their lustre may come out, and the human soul has often to pass through tribulation before it can be arrayed in that white robe in which the multitude before the throne was dressed in the Apocalyptic vision. How utterly inconsistent, then, to try to escape from temporal afflictions by means of self-murder, instead of accepting them as a means to a glorious end and turn to God for strength and patience to bear them!

It seems also to be in accordance with the Divine plan that the sufferings of some shall be the very means whereby the noblest qualities shall be awakened and developed in others not afflicted in the same way. The thought is brought out by our Lord when He teaches that a wise use of earthly riches is to invest them in such a way that on leaving the earthly scene, friends may be found to "receive you in everlasting habitations." The rich man in the parable had a chance to do so, but he failed. Lazarus was at his door, seemingly for a great purpose. Probably those who advocate suicide would have advised the poor sufferer to end his misery. They would remove all such cases from the thresholds of the rich, but at the same time, there would be no opportunity to the latter to devote their means and their hearts to the noblest purpose imaginable. When this is considered, the plea for suicide is better seen in its true light.

It will also be noticed that if it be right to resort to self-destruction in order to shorten one's own