

Mail has the following report of an interview with Mr. Harlow at the Leland hotel, and we reproduce it because it is pleasant to see a Utah "Gentile" trying to do the fair thing by the "Mormon" people even if he is not entirely exact in his information. The *Mail* says:

"Mr. Harlow was shown a statement credited to L. T. Edholm of Morgan City, Utah, who claims to be a Mormon judge, in which the latter said that Woodruff's proclamation was a mere blind to influence public sentiment at the coming election and that an attempt would be made to elect a governor favorable to polygamy.

"This statement is a surprise to me," said Mr. Harlow, "and I do not believe a word of it. I have lived in Utah for ten years, and know most of the people of the Territory. I never heard of Mr. Edholm. President Woodruff's proclamation is regarded as sincere by the majority of the people, and the Gentiles have received it with rejoicing. It is something we have been waiting a long time to secure, and now that it has come there will be no trouble about its being obeyed.

"Polygamy is not practiced in the larger cities of Utah, among the Mormons, and a polygamous marriage has not to my knowledge occurred for some time.

"The only places where polygamy thrives are in the Mormon colonies in the interior of the Territory, and it was for these colonies the proclamation was issued."

"How did the Mormons receive the proclamation?"

"The more enlightened class and better element, which has been gradually drifting from polygamy for some time past, have anticipated such an edict, and they will accept it none the less."

"Who are the Mormon candidates for Governor?"

"Territorial Delegate Caine is the only name I have heard mentioned on the Mormon side, and he is probably their strongest man. He is a radical Mormon, but would never oppose the teachings of the Church or the orders of its rulers."

THE RELIGIOUS AND POLITICAL WINGS.

THE religious and political wings of the anti-"Mormon" crusade grasped hands in Sanpete. The "pilgrims" of the "Liberal" party were there joined by the Rev. Iliff, who mounted the stump and made a political harangue, declaring his loyalty to the flag.

Mr. Iliff seems exceedingly anxious to have people believe he is loyal. From the frequency with which he reiterates his position it would appear as if he thought grave doubts are entertained on the subject. One would have imagined, on the ground of his alleged profession as a Christian minister, that his declaration to the effect that he placed the flag uppermost and the cross under it, was sufficient without so many re-state-

ments of his position. He appears to be a follower of the Fetichism of Orlando W. Powers, who proclaimed the other day that the way for this people to reach a condition of "homogeneity" was for all of them to "worship one flag."

Poor Mr. Iliff has evidently gone deeply into the flag-worship religion. He seems to have been somewhat at sea ever since he declared himself in favor of giving the Savior a subordinate position under the national emblem. The break he made at the Walker House political jollification last February, when Judge Powers was paid \$10,000 for carrying the city election for the "Liberals" also demoralized him. It will be remembered that in the midst of the revelry he became beclouded and consequently unable to recognize the difference between Saturday night and Sunday morning, and indulged in festive and hilarious speech-making on the sacred day. He has also been found writing voluntary and unsought-for political cards of congratulation to Judge O. W. Powers—the man who said he had consulted with the saloon men gamblers as well as the clergymen regarding political affairs, and that the claims of the former as well as the latter for consideration must not be neglected.

The reverend gentleman seemed to get a side slap at Sanpete, as one of the speakers belonging to the political wing of the pilgrimage insisted that priestly hands must be taken from politics. The amalgamation of Church and State must cease. However, the Rev. Mr. Murphy, another gentleman of the cloth, came to Mr. Iliff's rescue, and cheered his drooping spirits by singing a campaign song entitled "We will get there." The *Tribune* report of the meeting does not state what locality was referred to as "there," hence the reader will have to conjecture for himself, basing the inference on the merits of the singer and the company he was in at the time.

THE MIRACULOUS IN RELIGION.

In a previous article published a week ago today, it was shown in a general way, that the opposition against miracles assumes various forms. A more particular statement of facts may prove interesting.

Frequently the possibility of miracles is simply denied. Voltaire is credited with the following saying:

"If I were standing at the Tuller square, in Paris, together with ten thousand per-

sons, and an indisputable miracle were performed, yet I would rather believe that my seeing eyes were blind and that every one of the ten thousand was a fool, than I would admit the reality of the miracle."

This is the position of many skeptics. They doubt and deny because they choose to do so against all evidence. With people of this disposition there can be no discussion. When even ocular demonstrations cease to be accepted as proofs, every rational process of reasoning must be given up as useless and the opponents must be left to themselves to enjoy their lunatic incredulity.

Another class of skeptics, found mostly among the Protestant people, confine themselves to a denial of the continuance of miracles. They take the ground that miracles have ceased because they are no longer needed. But these "Christian" skeptics find themselves confronted by the unpleasant necessity of rejecting many plain passages of the New Testament. Our Lord teaches very clearly that miraculous gifts should continue. Faith is described as the power through which prophesying, healing, casting out of demons and other great works are to be performed, and it is unreasonable to suppose that faith was to continue but that these great effects of faith were to cease. Our Savior states, with an assurance that ought to remove every doubt:

"Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father." John 14, 12.

If we rightly consider this great promise, it will be plain that the "Christian" denial of continuous miracles is a more serious apostasy than many are aware of. Christ assures his followers that those who believe in Him should have power to perform greater works than He had done. And He gives the reason for this: His influence with the Father in behalf of His believing brethren, an influence which is one of the results of His accomplished atonement. Now, in the light of this assurance it is terribly plain that the denial of the continuation of the miraculous gifts is a denial of the efficacy of the atonement and of the acceptance of that divine work by our heavenly Father. It strikes at the very foundation of Christianity and leaves the Protestants, whether they know it or not, and notwithstanding their loud declamations to the contrary, in the very camp of infidels.

The peculiar position of the Protestants is very awkward in another respect. In recognizing the miracles