

set of political plotters in his day—and probably a fair share of religious ones associated with them—who conspired against him, for Daniel was a man of God in great favor with the king; and the only way they could accomplish their plans was by laying a trap to catch him through an edict of the king. They did it by getting the king to issue a proclamation that no man should ask a petition of any God or man for thirty days, save of the king, that if he did he should be cast into the den of lions. This was done expressly to catch Daniel, but the king was not made acquainted with the secret. Their request was granted and the decree established by the king's signature, which then could not be changed, according to the law of the Medes and Persians, which altered not. When Daniel heard of this, we are told that he went into his house, and the windows of his chamber being open towards Jerusalem, he bowed down before his God and prayed and gave thanks to Him, as aforetime, three times a day. He did not falter, although he knew the nature of the decree and the laws which governed it; but he knew too that the God whom he served was able to deliver him. They watched him, of course, and finally complained against him; and he was adjudged guilty of violating the law. The law had to take its course, although the king, when the thing was made known to him felt very sorrowful, and set his heart on Daniel to deliver him. He did not feel like some feel towards us; although there have been praiseworthy efforts made by a few to maintain constitutional principles, and we recognize them as the sentiments and feelings of honorable men, who wish to see correct principles maintained in our land. There was no appeal in Daniel's case; or as a certain class of Christians to-day would say, "Daniel had to go." They cast him into the den of lions. The king went to the den nearly the following morning, feeling much concerned about him, and he cried out, "O Daniel, servant of the living God, is thy God whom thou servest continually, able to deliver thee from the lions?" Daniel spoke up and said, O King, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me. Now, he dared to do that which showed there was some manhood in him. We have another example in the three Hebrew children, who refused to bow down to a golden image that had been set up. Shall we call it monogamy? [Laughter.] The conditions were that if they did not bow down to this golden image, they should be cast into a burning fiery furnace. They did refuse to obey this royal decree, saying, "Our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O King. But if not (said they), be it known unto thee, O King, that we will not serve thy gods, nor worship thy golden image which thou has set up." This, of course, was considered a great indignity on their part to refuse to bow down to this God. These three men were cast into the furnace and their persecutors in their animus and religious zeal, heated it to such a degree—evidencing in this respect the same feeling we see manifested toward us in a different form—that the men who cast Shadrach, Meshach and Abed-nego into the furnace were themselves destroyed by the flames. And it seems the King himself was curious to look into the furnace to know of their fate, and in doing so, to his astonishment, he beheld four persons in the midst of the flames, one of whom appeared to be like unto the Son of God. Nebuchadnezzar then called to these three men to come out, which they did; and even the smell of fire was not found upon their clothing, nor was a hair of their heads singed. Such was the faith of those young men, and such their conduct that all honorable men could approve and appreciate the nobility of their course, and even the Gods could admire them; and their integrity to God was the means of their being promoted to the favor of the King, and to distinction in the land. Let us hope that the descendants of those people in these days, in the trials that they have to pass through, which are now being enacted in Russia, in Europe, and in other places, and apparently commencing in this land, may be found as true to their integrity as were these noble examples of manhood and faith in God.

But to return to the Christian's idol. The pious, zealous, religious and hypocritical in our day uniting with political demagogues have set up a God for us to worship, which they boastfully represent as the embodiment of everything that is pure and virtuous, embodying the enlightenment and civilization of the nineteenth century. Their god is overlaid with gilt and thievel, but inside it is pregnant with the social evil, with its twin adjuncts foot-eid and infanticide. Like a great Moloch it is crushing out female virtue, trampling upon innocence, and prostituting and destroying millions of the fair daughters of Eve. Yet this loathsome, filthy, debauched, degraded monster is held up for our veneration and worship by its corrupt Christian devotees as the essence of everything that is great and grand, noble and praiseworthy; and we are called upon to fall down and worship this loathsome monster under the threat of unconstitutional pains and penalties, and the violation of every principle of liberty and protection guaranteed under the Constitution.

Shall we worship this unnatural, lascivious Moloch? Shall we bow down before the shrine of this sordid, corrupt and debauched monster? No! We will worship the Lord our God, yield obedience to His behests, and, if we are faithful, live our religion and keep His commandments, the God whom we worship will deliver us out of the hands of our enemies and we shall triumph over all our foes.

There have been men living nearer our own times who could meet the inquisition with its fagot, rack and thumbscrew, and in the midst of their sufferings could commit themselves in all serenity and calmness into the hands of God; and we can surely do the same. If the rulers of this nation can afford to tamper with the sacred rights of the people guaranteed by the Constitution of this great nation, and ruthlessly tear down the temple of freedom erected at the cost of so much blood and treasure, instead of anticipated glory, they will bring destruction upon the nation and ruin and infamy upon themselves. The sacred bulwarks of freedom once tampered with, the floodgates of anarchy and confusion will be thrown open and dissolution and ruin will follow in their train in rapid succession. It is for us to sustain and maintain the principles guaranteed in that sacred palladium of human rights—the Constitution of the United States, and to contend inch by inch in every legal and constitutional manner for our own rights and human freedom, leaving misrule, anarchy, violations of law and the trampling under foot of the rights of man and constitutional guarantees to religious fanatics and clamoring demagogues; and if they can afford to tamper with those sacred guarantees, we certainly can afford to have them do it. It is for us to seek more exalted ideas, to abide by constitutional law, to maintain inviolate the principles of human freedom, and to contend with unwavering firmness for those inalienable rights of all men—life, liberty and the pursuit of happiness; and to seek continually to our God for wisdom to accomplish so great, noble and patriotic a purpose.

One of the first things I ever heard preached by the Elders of this Church was that the world would grow worse and worse, deceiving and being deceived. Should we be surprised at its coming to pass? Another thing that I have heard from the beginning is, that people would persecute us, commencing with neighborhoods and villages, and then it would extend to cities and counties, and then to States, and then to the United States, and afterwards to the world. We have got about fifty millions of people on our backs now—and it is a pretty heavy load to carry, too; but the Lord will see us through. We are acting in the interests of humanity; we are procuring salvation to a fallen world, and in this we are carrying out the word and will of God made known and manifested directly to us. We are warning the people of their position, and we will continue to send forth our missionaries for this purpose until God says, it is enough. And if they persecute us in one city, we will do as Jesus told His disciples to do under similar circumstances, we will flee to another, searching out the honest in heart. Persecution has been our lot from the beginning, and it has followed us to this day. I am reminded of a circumstance that occurred in Missouri, which I will mention to show the kind of feeling that Joseph Smith

was possessed of. Some 25 years ago, in Far West, a mob—one of those semi-occasional occurrences—had come against us with evil intent, placing themselves in position to give us battle; and there were not more than about 200 of us in the place. We had one fellow who was taken with a fit of trembling in the knees, and he ordered our people to retreat. As soon as Joseph heard this sound, he exclaimed, "Retreat! where in the name of God shall we retreat to?" He then led us out to the prairie facing the mob and placed us in position; and the first thing we knew a flag of truce was seen coming towards us. The person bearing it said that some of their friends were among our people for whose safety they felt anxious. I rather think it was a case in which the wife was in the Church but not the husband, and the mob wished these parties to come out as they, he said, were going to destroy every man, woman and child in the place. But these folks had a little "sand" in them, as the boys say; they sent word back, that if that was the case they would die with their friends. Joseph Smith, our leader, then sent word back by this messenger, said he, "Tell your General to withdraw his troops or I will send them to hell." I thought that was a pretty bold stand to take, as we only numbered about 200 to their 3,500; but they thought we were more numerous than we really were, it may be that our numbers were magnified in their eyes; but they took the hint and left; and we were not sorry. (Laughter.) The Lord, through simple means, is able to take care of and deliver His people, but they must put implicit faith and confidence in Him; and when they are crowded into a tight place they must not be afraid to make sacrifice for the sake of maintaining the truth, and all will be well with us whether living or dying, in time or in eternity.

Well, what shall we do? We will serve the Lord; we will live our religion; we will be true to our covenants, keep His commandments and be one, and we will sustain one another, and not sustain men among us who have it in their hearts to cut our throats; let them alone to pursue their own course, and let them draw their sustenance from their own kith and kin; and let us pursue the even tenor of our way, operating together as a band of brethren; and if any have sinned, let them sin no more; and inasmuch as this people are found faithful to God and true to themselves and their fellow man, I will risk the results of what our enemies may do to injure us. We are in the hands of God, and this nation is in His hands, and he will do with us and them according to the pleasures of His will.

Brethren and sisters, God bless you, and God bless the honorable of the earth, and may the wrath of the wicked be made to praise Him, and the remainder may He restrain. Amen.

Correspondence.

LONDON LETTER.

LONDON, February 23, 1882.

Editor Desert News:

There is a good deal of symbolism in the act of the drunken sailor, who on hearing for the first time of the Crucifixion, set to and soundly thrashed an unoffending Jew whom he happened to meet. It seems to be perfectly proper, according to Russian and German ideas, to visit the deeds of the fathers upon the heads of the children, and some surprise is even manifested when any one ventures to question the propriety or humanity of such proceedings. It is a great crime to be a Jew, so these nations think, as do nearly all others, indeed, and every assault upon the despised race appears to be considered, if not exactly legal, at least little more than they deserve. So the recent outrages in Russia did not arouse in London the unanimous expression of indignation which might have been expected from a city where the Israelitish population is not insignificant in numbers nor equalled in wealth and influence. The miserable cry of the "political" aspect was soon raised—as though that divine quality of man's organization called sympathy could be forced into a Whig or Tory mould—and kept many of the leading spirits away from the mass meetings. But the most effectual quietus was that administered by

Mr. Gladstone, in his reputed reply to the memorial suggesting governmental interference; and that utterance has contributed not a little to the distrust and restlessness which have taken the place, in the mind of the English Jew, of the feeling of security heretofore existing. The Premier is understood to have said in substance that "all interference by a government in outbreaks arising from the fanatical bigotry of citizens would be in every case productive of more harm than good." This remarkable doctrine is so thoroughly in opposition to Mr. Gladstone's sentiments in 1880 that people do not know how to take it. The gentleman, like our own beloved Evarts, is noted for the length of his sentences and the marvellous faculty of being able to use more words to express a little thought than any other man in England. He is diplomatic, too, in all his statements, which are so cunningly expressed that they can either mean a very little or a very great deal. The sentence, therefore, may be intended to convey that English interference with Russian outrages would be injurious, but whether to England or to Russia or to the victims of those outrages does not clearly appear. Again, it may be that Mr. Gladstone believes Russian interference with Russian subjects when the latter are actuated by religious hatred, would be injurious to either the Russian government, the Russian citizens or the Russian Jews. Whatever he means, that is his statement, and it has caused a great deal of comment on the fact that the Mr. Gladstone of to-day is not the broad generalizer which made Mr. Gladstone so popular two years ago.

With the opening of Parliament, again appeared the recusant member for Northampton—Mr. Charles Bradlaugh, who has again been denied the privilege of taking the oath and his seat, on motion of Sir Stafford Northcote, the Tory leader of the House of Commons; and the world can gaze at pleasure on the novel spectacle of the two greatest nations under the sun denying a portion of their citizens a representative, because, in the one case, that representative believed the Bible implicitly, and in the other, he does not believe it at all. Mr. Bradlaugh in his speech to the House when demanding admission, was moderate, logical and eloquent. He pointed with telling force to the fact that John Stuart Mill and others of atheistic opinions no less pronounced than his own, had been admitted without question. It seems to be generally believed that a measure will be introduced to meet the exigencies of the case, and he will be allowed to represent his constituents. Such would certainly be the result if he were not so insultingly persistent, compelling Parliament to use forcible means to keep him out of doors. By the bye, Mr. Bradlaugh says publicly, that the "Mormons" have the only true religion, if there is any truth whatever in religion. The conditional part of this remark is the only feature that spoils a wise conclusion.

The stern voice of the law has lately sounded an admonition to all who are inclined to indiscriminate caressing. A lady testified in court here a few days ago that the man in the dock, arrested at her request, walked up to her the night before, and, without any warning, or even the formality of an introduction, had actually kissed her. The prisoner did not deny the grave charge, but pleaded that he was mistaken in the lady, whom he thought he knew. It was admitted by all the witnesses that after discovering his mistake, he promptly asked the lady's pardon, expressing his sorrow for having taken such a liberty. But the magistrate, who said he was getting "tired of this sort of thing," sentenced the too affectionate youth to seven days' imprisonment with hard labor, which includes all the luxuries of the plank bed, oakum picking and the treadmill, wherein "if you miss a step you break a shin." Rather a hard lesson, but once learned is never forgotten. Benjamin Franklin would call this "paying dearly for one's whistle."

"In peace prepare for war" is a doctrine firmly believed in by all European nations, and by none more so than by England. As an instance of it, listen to the debate on the proposed tunnel under the Channel, to connect England and France. The commercial benefits of such an enterprise are conceded by all, and there is no doubt that the abolishment of the two hours of sea sickness attending a visit to the

Continent would be appreciated by weak-stomached tourists. On the other hand, there are some impartial thinkers who contend that the musty, damp air of a thirty miles' tunnel would be more unpleasant than a two hours' sail on the palace steamers which ply between Dover and Calais. But it is from a far different reason that the scheme meets with its greatest opposition. Some of the military authorities of the nation volunteer the prediction that if the government allows this project to be consummated, England's strongest defense will be taken away—that the silver thread of sea water which isolates the tight little Isle will be ruthlessly snapped by the completion of this great feat of engineering. They argue that in case of war a continental army could pour through the English Channel dry shod and make themselves master of the whole country before John Bull had time to gird on his armor or recall his fighting men from afar off, and that the very thing which makes Britain impregnable—the difficulty of landing an army on her shores—will be destroyed by her own capitalists and legislators. To meet this objection, which it must be said, is very generally agreed to by all the leading papers and by many members of Parliament, the promoters of the scheme think it would be an easy matter to have trap doors or plugs at certain distances in the subway, which, being opened, would allow the jealous sea to rush in, and this brilliant performance, if accomplished at the right moment, could perhaps be made to destroy a whole army of helpless invaders. Others insist that the English end of the tunnel be defended by ports of the most approved construction made as near impregnable from a military point of view as can possibly be. What will be the result of the debate, I cannot foretell; but the alarm created by the agitation of the subject is amusing, when we consider that England prides herself on being at peace with all the world, and as far as can be viewed superficially, there is very little prospect of these peaceful relations being disturbed.

It would be unwise, if not unsafe, to prophesy here that the reign of Queen Victoria is rapidly drawing to a close, but such, I am led to believe, is the case. The good lady has already sat upon the throne longer than the great Elizabeth, and has during all those years ruled wisely and well. For the last few months, her health has been failing, and though her physicians and the court circular are of course quiet on the subject, it is learned that her majesty's faculties are becoming seriously impaired. An early visit to Mentone, Switzerland, is therefore decided upon for a change of air and a complete rest. I do not have implicit faith in the unanimous loyalty of the English people, as regards the succession of the Prince of Wales, in case anything should happen to his royal mother. I was present at a noisy mass meeting, a few days ago, at which the character of the heir apparent was venomously impeached, much to the gratification of the audience, who by their resolutions declared that they would never submit to his rule. These were not Fenians, either, but appeared for the most part to be well-to-do, respectable citizens.

The electric light may be called an unqualified success in London. It is in use at all the principal railroad stations both above and underground, along the embankments, on most of the bridges over the Thames, in theatres, banks and hotels, besides quite generally for street purposes. The "flicker" is not yet done away with, but so trifling an objection is not considered by the masses, who only see in the new illumination something far superior to gas. The busy thoroughfares radiating from the Bank of England are brilliantly lighted by elevated lamps, which make the night almost as cheerful as day. And the Brush system seems to be the strong favorite.

KIEW.

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