

of the Bible and denying the continuation of them after the time covered by the biblical records, they are compelled not only to deny the New Testament teachings in regard to the subject, but they must also deny some plain facts stated by accepted ecclesiastical writers. Miracles were by no means unknown to the followers of Christ in the after-apostolic age.

Justinus Martyr (died 165 A. D.) says in his "Apology:"

"That the kingdom of the demons has been destroyed through Christ you may know from what you see with your own eyes. For many of our people have been healed and are constantly healing those who are possessed with evil spirits in the whole world; yea even in your city (Rome); and such as could not be healed by any other exorcisms are healed through the name of Jesus Christ."

Irenaeus (died 202) in his "Against Heretics," bears the following testimony:

"Some cast out demons so thoroughly and truly that those who are being cleansed from the unclean spirits become faithful and members of the Church; others heal the sick through the laying on of hands. Many have already been raised up from the dead and have remained among us for many years. There are innumerable works of grace which the Church in the whole world has received and produced in the name of Jesus Christ."

Origenes (died 213) in his defense "Against Celsus" says:

"Many have proved to those which they have healed, that they through faith have received a miraculous power; they have called on the name of the Almighty and on Jesus and thereby healed those that were sick. In this way, many who suffered from fearful sicknesses, insanity and many other evils have been cured, although no other man and no demon could help them. \* \* \* We could relate many such instances, but if we were to write it down, the skeptics would ridicule it, although we have been eye-witnesses ourselves. God is our witness that we do not wish to deceive with false statements but that we wish to recommend the divine teachings of Jesus, by many and indisputable facts."

Tertullian (died 220), in his "Apology," gives a direct challenge to the heathens to produce anyone who has an evil spirit and convince themselves that the demon would be compelled to leave his victim, yielding to the power of the Christians. These are powerful proofs that the miraculous gifts did not cease with the Apostles, notwithstanding the assertions of the Protestants to the contrary.

Arguments against miraculous manifestations are remarkably scanty and fallacious, for mere denials cannot be considered arguments. Hume held that no miracles had ever been sufficiently proved, and therefore could not be believed. Zeller went a step farther and asserted that no miracle could be proved. This, he says, is according to the very nature of miracles. They cannot be proved, for if they could, they would be no miracles; hence, he argues, no miracles are possible. The fallacy of this is too glaring to need refuta-

tion, and yet it contains in substance all that ever was argued against miracles.

Opposed to this presumption, that miraculous manifestations are impossible because they cannot be proved stands the fact that thousands and thousands have been testified to by reliable eye-witnesses, not only in ancient times but in every age, not only by a certain class of people but many classes. Christians and non-Christians, learned and illiterate, rich and poor, can be produced as witnesses to miraculous occurrences. In fact, in spite of the denial of the skeptics, such occurrences are as certainly proved as any historic event that ever took place. To illustrate this will be the object of subsequent articles on this subject.

### THE REASON WHY.

"KATE FIELD refuses to believe that the Mormons are sincere in their renunciation of polygamy. How would it do for Kate to make a test case? If she could live in Salt Lake City for a period of six months without receiving a proposal from some susceptible saint the country would feel like taking Wilford Woodruff at his word. Here is a chance for Kate to do a service to the government and society."

The foregoing is from the Omaha Bee. If six months residence here would make a test case, Kate has made the test. She did take up her abode here and did not "receive a proposal" from any "susceptible saint." True, the then Governor, who was reckoned handsome by his female admirers, among whom Kate was foremost, paid the smart female journalist considerable court, so that she did not suffer for masculine attention. But no "Mormon" polygamist or monogamist, "susceptible" or otherwise ventured to lay siege to the experienced heart of the lively Kate. By the by, may not this account largely for the spite which the snappy word-weaver has since then thrown into all her articles on the "Mormon" question?

### JUDGE CARLTON'S VIEWS.

JUDGE CARLTON, formerly chairman of the Utah Commission, has been vilely abused by the organ of all that is filthy and false—the Salt Lake "Liberal" organ—because he wanted "Fair Play for the Mormons." The Terre Haute Gazette of Oct. 28 has the following in regard to Judge Carlton's position:

"Judge Carlton, formerly chairman of the Utah Commission, being asked by a Gazette reporter whether he was surprised at the late action of the Mormons in abandoning polygamy, said that he was not at all surprised.

'On the contrary,' said he, 'I predicted this over three years ago. It was then perfectly evident to my mind that the Mormon people had wisely resolved that the practice of polygamy should be abandoned; and I then stated in an official report to the government that polygamy in Utah was practically dead and would soon be a thing of the past. On account of the expression of this opinion, together with the facts on which it was based, I was denounced by certain non-Mormon zealots in Utah as if I had been guilty of treason, murder, and every other crime in the calendar. They dreaded above all things that the Mormons should give up polygamy, for then the occupation of the agitators would be gone. As to the sincerity of the Mormons in this movement there can be no doubt about this. It has been publicly declared by the head of the Church and unanimously ratified and sustained by over ten thousand people in conference assembled.'

### DISCOURSE

By President George Q. Cannon, at the Semi-Annual Conference, Salt Lake City, Sunday Morning, October 5th, 1890.

I trust that all who arise here to speak to this large congregation will have the faith and the prayers of those who are assembled; for it is awe-inspiring to see such a vast body of people listening to the words that are spoken; and I would not attempt to speak unless I was sure that I would be assisted by the Spirit of God.

These gatherings of ours in General Conference are filled with interest to the officers and members of the Church, who naturally expect to receive counsel and instruction concerning their duties, and to obtain information respecting the progress of the work. We come together and we receive renewed strength by meeting our friends and our brethren and being inspired with the hopes that the Spirit of God gives. On these accounts these conferences are looked forward to with great interest by all the people, and I am sure that this conference is as full of interest as any that has preceded it, in many respects.

We are living in peculiar times. The work of God is being assailed in various directions. This, however, is not a new thing. It has been our lot from the beginning to have difficulties to contend with, to have obstacles to overcome, and to have scenes to pass through which have tested the faith, the integrity and the fidelity of the Latter-day Saints. The Elders, in preaching the Gospel, have not neglected to tell the people unto whom they preached, and whom they baptized, the character of the difficulties that they would have to meet when they espoused the work of God. They warned them that they might expect the fate of the ancient disciples of Jesus Christ. They quoted to them the scriptures, which told them how they would be opposed, how their names would be cast out as evil, and that men would think they were doing God's service in killing them; that if they embraced the Gospel