

by the "Liberals" by 225—200 less than at the last election. J. N. Kimball was elected to the Legislature over John Boyle.

#### AT JUAB.

In the election in Juab County the People's candidates for the Legislature were elected. The county ticket was, however, defeated, by a combination of Independents and "Liberals," the Independent ticket being endorsed by the others. This elected George T. Whitmore and Delos Lombard as selectmen and Charles S. Tingey as superintendent of schools.

#### IN OTHER PLACES.

the general result is the same as two years ago, a "Liberal," W. H. Smith, being elected in the Eighth Representative district over Alex. Herrou. The Legislature will now stand as follows:

#### HOUSE.

##### *People's Party.*

Jas. T. Hammond, First district.  
Joseph Howell, Second.  
Wm. M. Lowe, Third.  
Josiah M. Ferrin, Fifth.  
Joseph R. Porter, Sixth.  
James Sharp, Eleventh.  
Heber Bennion, Thirteenth.  
Thomas W. Russell, Fourteenth.  
Wm. Creer, Fifteenth.  
S. R. Thurman, Sixteenth.  
L. S. Wood, Seventeenth.  
Lycurgus Johnson, Eighteenth.  
J. A. Melville, Nineteenth.  
C. N. Lund, Twentieth.  
Wm. K. Reid, Twenty-first.  
W. E. Robinson, Twenty-second.  
Wm. P. Sargent, Twenty-third.  
W. T. Stewart, Twenty-fourth.

##### *"Liberals."*

J. N. Kimball, Fourth district.  
E. P. Ferry, Seventh.  
W. H. Smith, Eighth.  
Frank Pierce, Ninth.  
A. L. Williams, Tenth.  
C. E. Allen, Twelfth.

#### COUNCIL.

##### *People's Party.*

Joseph Barton, First district.  
C. F. Olsen, Second.  
Charles C. Richards, Third.  
F. S. Richards, Sixth.  
Wm. G. Collett, Seventh.  
John E. Booth, Eighth.  
Abram Hatch, Ninth.  
W. A. C. Bryan, Tenth.  
W. H. Seegmiller, Eleventh.  
R. C. Lund, Twelfth.

##### *"Liberal."*

Edward Benner, Fourth district.  
Wm. C. Hall, Fifth.

#### IN SUMMIT COUNTY

the "Liberal" majority was of course heavy. But the People were successful in the great issue raised in the county—that of removing the county seat from Coalville to Park City. The latter place will have to stand back for the present at least, and Coalville will remain the county seat for the next two years anyway.

#### LATEST FROM JUAB COUNTY.

NEPHI, Utah, Aug. 6. [Special to the DESERET NEWS.]—So far as

we are informed it is believed our county has gone "Liberal." C. S. Tingey, the "Liberal" nominee for superintendent of schools, was a delegate for the People's Party to the county and district convention and voted in the convention, for the People's ticket. As late as Saturday evening last he claimed true allegiance to the People's Party. Whitmore, the "Liberal" nominee for selectman, has always, up till the last few days, claimed to be a true People's Party man. Whitmore aspired to be the nominee of the People's Party for Councilor to the Legislature. Tingey has also aspired to office under the People's Party. Very recently, both being disappointed, they have turned to the "Liberals" and are received there. They deceived the people by getting up what they termed the "people's independent ticket," and, sailing under false colors, gained a few of the People's votes before it was publicly known that they had combined, and were the straight nominees of the "Liberals." Outside of Tintic they received only about twenty-four per cent of the votes cast, and are exceedingly unpopular and obnoxious to the people.

#### THE SEVEN PERILS.

A prominent absurdities of the age is evidenced by the sectarians in the repudiation of their own schemes pertaining to the combination of spiritual and temporal affairs in religion. The manner in which they frantically grasp at every political and pecuniary advantage, while denouncing tithetaking by a denomination not of their faith, is truly exquisite. In this they say: "A great sin lieth at the door of the Latter-day Saints." Instead of the Church paying out the free will offerings of the people in liberal salaries to hire Gospel preachers, the Elders of this Church have declared the Gospel freely as they received it, and also contributed to the general fund for the building of temples, meeting houses, gathering the poor from distant lands, caring for them at home, etc.

A few thousand dollars having been accumulated through this scriptural process, it seems a proper occasion for the national government to be wheedled into a scheme to defraud the Saints of their proprietary and political privileges—the result of a priestly "power behind the throne."

A friend lately placed in my hands a book entitled "Our Country; its Possible Future and its Present Crisis," by Rev. Josiah Strong, D.D., General Secretary of the Evangelical Alliance, etc. This book appears to represent all the evangelical churches in the United States. Its writer comes forward and throws his ponderous (!) mental and religious weight upon what he terms perils. These are classified as follows: Immigration, Romanism, Mormonism, Intemperance, Socialism, Wealth, The City. While the author starts out with the apparent purpose of evangelizing the world,

the nearer we approach the end of this written harangue the thinner becomes its outward covering, until its real intent is fully betrayed by a manifest desire for the goal of this world—money, which is power. We will take our first quotation from "Peril Mormonism:"

"The people of the United States are more sensible to the disgrace of Mormonism than its dangers. The civilized world wonders that such a hideous caricature of the Christian religion should have appeared in this most enlightened land; that such an anachronism should have been produced by the most progressive civilization; that the people who most honor womankind should be the ones to inflict upon her this deep humiliation and outrageous wrong."

This is quoted verbatim. What "deep humiliation," etc., the women mentioned have been subjected to can only be gained from inference; and how it is that "a people who most honor womankind" would inflict "deep humiliation and outrageous wrong upon her" remains to be solved. But if this Rev. D.D. were as spirited in advocating the true doctrines of Christ by scriptural argument as he is in his cry to christianize the money power, he might begin to understand why the Gospel in its fullness was restored to the earth in this age, and how it promotes "the most progressive civilization."

He further says: "Polygamy, as the most striking feature of the Mormon monster, attracts the public eye. It is this which, at the same time, arouses interest and indignation; and it is because of this that Europe points at us the finger of shame."

If our learned author speaks the truth, this is the gnat that Europe is straining at; so let us turn over a few leaves and see what he says of European city life:

"Indeed, no respectable printer would print, and certainly no decent family would admit, even the driest statement of the horrors and infamies discovered in one brief visitation from house to house. Such are the conditions under which hundreds of thousands live in London. So much space is given to this picture only because London is a future New York, or Brooklyn, or Chicago."

Comment is unnecessary; so we will return to our frantic friend in his pursuit of the "Mormons" money and "political supremacy." In his endeavor to show that the people of the United States are not sensible to the dangers of "Mormonism" he argues thus:

"There is no doubt that it is becoming less and less a religious power and more and more a political power. The preachers now have the ravings of Sibly, but lack the inspiration; their talk sounds hollow; the ring of sincerity is gone."

In his own anxiety to make it appear that the Saints are giving up their religion for worldly wealth and power, he inserts some self-contradictory evidence after this fashion: