

ledge of good and evil just as the Gods have. They became as Gods; for that is one of the features, one of the peculiar attributes of those who attain unto that glory—they understand the difference between good and evil. In our pre-existent state, in our spiritual existence, I do not know how extensive our knowledge of good and evil was. That is not fully revealed. But this I do know, that when we come to earth and become clothed with mortality we do arrive at a knowledge of good and evil, and that knowledge prepares us for that future existence which we will have in the eternal worlds; it will enable us to enter upon a career that is never ending, that will continue onward and upward throughout all the ages of eternity. It is for this purpose that we are here. God has given unto us this probation for the express purpose of obtaining a knowledge of good and evil—of understanding evil and being able to overcome the evil, and by overcoming it receive the exaltation and glory that He has in store for us. Here we are subjected to the power of the adversary. He can tempt us; try us. Satan has power in the earth, and in the exercise of his agency he tempts the children of men. He has rebelled against God in the exercise of his agency; for he was a great and a mighty angel in the presence of our Father and our God. But in the exercise of his agency he rebelled against the Father and drew away with him one-third of the hosts of heaven, who likewise exercised their agency and followed him in preference to following the Lord God, their Father; and in the continued exercise of his agency he tempts us. He has power over us to that extent in this fallen condition. At the same time we have the sweet influence of the Spirit of God pleading with us to do that which is right, pleading with every human being that does not drive it from him; for every human being has a portion of the Spirit of God given unto him. We sometimes call it conscience; we call it by one name and we call it by another; but it is the Spirit of God that every man and woman possesses that is born on the earth. God has given unto all his children this Spirit. Of course it is not the gift of the Holy Ghost in its fullness; for that is only received by obedience to the commandments of God—to the Gospel of our Lord and Savior Jesus Christ. But it is a Spirit that pleads with men to do right. The heathen have it. There is no degraded Indian in these mountains or valleys who does not have a portion of that Spirit pleading with him to do that which is right. It pleads with all the heathen, the Pagan as well as the Christian; the Methodist and Baptist as well as the Latter-day Saints. Everywhere throughout the earth where man dwells this Spirit rests upon him. It comes from God. It pleads with man to do right. It pleads with man to resist the blandishments of Satan. No man ever did a wrong but that Spirit warned him of it to a greater or less extent. No man ever put his hand forth to do a wrong to his neighbor without that Spirit telling him it was wrong. He never put forth his hand or influence to wrong the gentler sex—to commit sin in that direction—without that warning voice which is in every human being telling him of the sin. On the other hand, there is the influence of evil, the influence of the Adversary enticing men to do wrong, leading into paths of sin, leading them away from righteousness and from God; infusing doubt, infusing unbelief, infusing hardness of heart, infusing rebellion against everything that is holy and pure. We are all conscious of the existence of these two influences within us. There is no child that has reached the age of accountability and in the possession of his or her faculties but what has had these two influences pleading with him or her—one entreating to do right, the other enticing to do wrong, to commit sin and to violate the commandments of God. If we cultivate the good influence it will lead us into the truth (if we are not already in possession of the truth) when we hear it. It was through this Spirit that you Latter-day Saints accepted the Gospel in the various lands where you heard it preached. That Spirit that came from God taught you by its sweet and heavenly influence that it was the truth you heard, and when you espoused it you had a feeling in your hearts that you cannot describe. It was the testimony of the Spirit of God that this was indeed the truth of heaven and it led you to obey the commandments of God and to receive in greater fullness and power the gift of the Holy Ghost, which you have received through obedience to the commandments that God has given.

Time will not permit me to say a great many things that I have on my mind. I see the time is nearly expired. But I wish to say that we had an existence before we came here. "But," says one, "I do not remember anything about it." No, you do not. You do not remember the day you were born on the earth, yet you will not deny that you had an existence at that time. When you were a year old you do not remember beginning to walk, yet you will not deny that you had an existence then. God, in His wisdom, has withdrawn the recollection of these things from us. If we could understand the glory we once had with our Father in heaven we would be discontented in dwelling in this condition of existence. We would pine for the home we left behind us. Its glory and its beauty, its heavenly graces and delights were of such a character that we would pine

for it with that home-sickness that men have some partial knowledge of here on the earth. It is said that at one time in the French army the bands were forbidden to play certain airs because of the effect they had upon the Swiss soldiers whom they had employed. These Swiss airs would arouse such sensations of home-sickness as to cause the Swiss to throw down their arms and desert and go back to their native valleys and mountains. Now, if such a feeling of home-sickness can be brought about in that way, how much more would it be the case if we could recollect our association with our Father and God in the eternal world! Wisely, in the providence of God, this knowledge is withdrawn from us. We can have a glimpse occasionally, through the revelations of the Spirit to us, of the glory there is awaiting us, and sometimes when men and women are approaching death—when they are ready to step out of this existence into the other—the veil becomes so thin that they behold the glories of the eternal world, and when they come back again—as some have, we all probably have met those who have been snatched from death—they come back to this mortal existence with a feeling of regret. They have had a foretaste of the glory that awaited them; they have had a glimpse of that glory that is behind the veil; and the love of life is so completely lost—the love of earthly home and friends is so completely taken from them, that they desire with all their hearts to take their exit from this life into that glorious life which they knew was on the other side of the veil. Has not this been the case in many instances? Certainly it has. Therefore our God in His wisdom has withdrawn this knowledge from us and left us to seek for and obtain that aid and strength necessary to enable us to successfully battle with and overcome the powers of evil that assail us on every hand.

My brethren and sisters: it is for us to contend with the evils that surround us, patiently bearing all the afflictions and trials that belong to this mortal life. We should remember our descent and at the same time look forward to that glorious future that God has prepared for us. We should be filled with the most noble aspirations. We should never condescend to commit any low, mean, unworthy act when we consider who we are and what we are, and the glory that God has promised unto us if we are faithful to Him. Let us keep those things in mind. Let us bear patiently the afflictions that come upon us. Let us contend earnestly for the faith that God desires we should have, seeking unto Him for that knowledge which He has to bestow, and though we may not behold His face now, yet we will behold it and will dwell eternally with Him and His Son Jesus in the heavens, if we keep the commandments He has given unto us. May God grant that we may do so, in my prayer in the name of Jesus. Amen.

CHRONICLES.

A FEW FAMILIAR THINGS RECORDED IN ANCIENT STYLE.

CHAPTER VII.

And he said unto them, get down, yea, tumble; and they tumbled.

Now in the days when these things were said and done, it was brought about in this wise. For, be it known, there was a certain sect known as crusaders; and they did ally themselves with the judges and with the men used to enforce their decrees.

Therefore there was union in their midst, and they reasoned together, saying, those that choose to let themselves down, we will let down gracefully; yea, inasmuch that they shall not be sent to the places prepared for the odious; but we will deliver a lecture unto them, and they must conform unto our views.

Yea, they must wheel into line, for the key note is sounded, which means "no let up." And we will put them upon their good behavior; for so far as the law is concerned, it careth not for sexual sin outside of the "marriage relation." For this great, superb law, was not intended to apply to any of the other great sexual sins. For this is our rendering of the law, and we have made it plain that the fool as he runneth may read, for is not our opinion published to the world in the *Tribune*?

And it came to pass, that a probable way of escape was prepared for the weak-kneed.

For some there were who trembled exceedingly; yea they trembled in their boots.

And when it became known unto them, they did consider the matter, and said to themselves, "We will not hold out;" yea, we will renounce our plural wives; we will not know them any more at all, for they shall be strangers to us.

Nevertheless, we will provide food for them, lest, perchance, we be in danger of the other law; but the children they have borne unto us, must not from henceforth call us father.

Yea, the shekels that it will take to get us out of the trouble we will cheerfully give; for verily great is the power of shekels.

Therefore there were certain men of this order who did let themselves down; yea they did humble themselves in the dust upon their bellies, inasmuch that they did crawl like a sycophant.

And it came to pass, that by so doing they found favor in the eyes of the judges. And also a certain man arose

in their defense and did plead their cause, saying, they were honorable (?) men, yea they had seen the error of their way, therefore they desired to repent; yea their repentance was sincere; there was no hoodwinking in this thing. And for this cause they should not be judged harshly.

And it came to pass they were let down gracefully, and they received the sentence of the court with thanks, yea many thanks; and rejoiced that they had escaped the pen.

Now the number of the men that did this thing was small, and their names will be kept in remembrance when the day of recompense shall come; for they feared to honor the law of God, inasmuch that they broke their covenants; yea they did tear them asunder; therefore they have no claim upon any promise, and from this time forth their vows are of none effect.

They have placed themselves in a bad fix, and woe is unto them. Verily, verily it shall be said unto them: "As ye have sown, so shall ye reap."

Now, when these things were accomplished, behold the devils chuckled; for said the little devils to the big one, We have done this thing;

We have caused great humiliation to come upon these men; yea, though they appear to be men, they are not men.

Behold, they are hypocrites; they are they who are cast down; they have no oil in their lamps, and their pathway is in darkness; for of such is the kingdom of the devil. And if any devil be greater than another, these shall be great.

Therefore we rejoice to see men do these things; for how much strength hath a man when he sheareth himself of his locks? Behold, when he dwelleth with us, he will find himself shorn of his strength.

And they said many other things which will be found out sometime.

Now there began to be factions among the people; for there were certain men who had waxed fat. Yea, they had waxed exceedingly fat in the good things of the land.

For some of these dealt in merchandise, and they had in store great riches, and because of this crusade their minds were troubled; yea, their business did begin to suffer, which thing foreboded emptiness for their pockets. Behold their pockets were long and deep, and they had great love for them. (With some men when you touch their pockets, ye touch them in an exceeding tender place.)

And they began to talk in a roundabout way, throwing out feelers. For some men are very sensitive, and their feelers have an exceeding fine touch. For be it known some of these men had got through with polygamy. (Whomsoever this cap fitteth, let him wear it.)

Now they reasoned in this wise: Compromise! Yea, let us do away with this offensive thing for a little season. Let us hoodwink Uncle Sam; let us clamor for office; yea, let one of our number obtain the office held by the beautiful man. Let other men obtain other offices, and when these things are accomplished then we will call upon the king.

And perchance we will find favor in his sight; for we will rule the country in his name and in his stead. And we will set aside the law of God, else we are undone, etc.

Now these men are like unto a certain man who had a billy goat. And this billy goat was very wise, inasmuch that he threw sand into the eyes of every one that approached him. But upon a certain time a high wind arose, and it blew directly towards the goat, inasmuch that the sand went into his own eyes. And from that time forth he became blind; yea, inasmuch that he could not see the light.

CHAPTER VIII.

There were great rats in the land, yea, even democ-rats, moboc-rats, aristoc-rats, and autoc-rats, and out of these grew many little-rats, and they did expand and grow; yea, like unto a beast having a great head and many horns. And with these horns they all made war upon the Saints.

And in divers ways was the warfare continued, for there was a diversity of attack.

And it came to pass, that the democrats called themselves "young," notwithstanding there were some old heads among them.

For said they: We are filled with new life, and we will impart vim into the veins of our suffering country; for men having no vim have ruled the land, even their time out. Yea, this is a day of enlightenment, and we must keep up with the times. Have we not been to great places of learning? Yea, we are learned after the manner of men.

Therefore if the people will give heed to us, we will set this thing right, for we are the young democracy; and it mattereth not about the path in which our fathers have trod. Behold we have a pathway, even one of our own liking; yea, a child should know more than its father; therefore it should give counsel unto its aged sire; for great is the wisdom of young democracy.

Yea, we have sat at the feet of the judges; and we have listened and drank in their words; for how lucid, and plain, and sweet-sounding are the words of learning that come from the lips of the judges.

Yea, it is meet that our fathers should give heed unto us, though they toiled in former days in this desert land, and expended their hard earnings to make us great; and though we toil not, neither do we any manual labor, yet nevertheless we have great ability; yea the ability to take the helm and land the cargo safely into port.

And something in this strain do they continue to bray; yea, even like unto an ass that brayeth, because it hath nothing else to do.

But these are not the true democracy; nay they are the wild branches that seek to be grafted in, thinking to make believe they are the true vine.

But if the grafter in grafting hath lost his wax wherewith he grafteth, how shall they be grafted? Verily, verily, I say unto you, though they seem to stick, yet when the warm sun shineth upon them, behold their branch falleth, for it is not waxed strong. Nevertheless they shall have their day, and as to all the other "Crats," they will have their time, and they will work their works, yet in the end they shall vanish.

For there are appointed times for all men and things, yea the beautiful man shall remain beautiful until his beauty vanisheth.

And the winning man shall win many; and the bore-man shall bore many; and there shall be powers in the land.

Yea, the time cometh, when stranger things than have taken place, shall take place; inasmuch that the half way and all the weak-kneed shall be shaken; yea, the ruling ruler hath many other rules yet to lay down; but he that is wise, need not be discouraged, for there is a higher power that ruleth.

Now learn a parable from the caterpillar: when ye see that it crawlth and prepar- th to spin, ye know that its end is nigh; even so, when ye see a few more unjust things come to pass, know ye that the end is nigh.

Therefore, keep ye in the underground stations, for the fury of the storm hath not yet come. For I say unto ye, that divisions and diversities will continue; but wise is he that remaineth steadfast and proveth himself a man.

CHRONICLER.

THE WORK IN ELGLAND.

From various communications in the *Millennial Star* we learn that the work of proselyting is being pushed with commendable vigor by the Elders now laboring in the British Mission, and in many instances with encouraging results. For instance, Elder J. J. Humphreys, of the Manchester Conference, writes as follows:

"Of late we have had some strangers at our meetings, who have paid good attention to what was said. We have found a few who are willing to cast their lot with the people of God, and the Lord is blessing the labors of His servants. On the 4th of this month my companion baptized one, and on the 18th three more. On the 21st we went down to see them, and while there the minister of the church they had been in the habit of attending came to see what was the reason they had not been to meeting lately, and we had the chance of having a two hours' talk with him. We were not converted to his way of thinking, and I am pleased to say, it did the new converts good, for they had a chance to see the shallowness of the doctrines he taught. When he left, he did not have manners enough to say good evening, but bolted out of the house.

"We feel to thank the Lord that He has counted us worthy to stand up in defense of the everlasting Gospel, and I feel thankful, every day, that I was called on this mission. I prize my experience more than anything else in this world.

"On the 24th we baptized seven others, and we have the names of five more for the next time we come round; so you see we are meeting with and convincing some few of the honest in heart of the truth of the Gospel. We have held five open-air meetings, and those who would stop and listen have been orderly, and some few asked questions."

THE GRAND JURY OF THE FIRST DISTRICT.

FREELY USE THE WHITEWASH BRUSH ON DICKSON AND MCKAY.

The *Ogden Herald* of Friday publishes the following report of the grand jury of the First District Court at Ogden, presented on the day mentioned.

The Court stated he had already called attention to the matter.

The following report was also made: To the Honorable O. W. Powers, Judge of the First Judicial District of Utah:

The Grand Jury respectfully report that they have carefully, earnestly and faithfully investigated the charge made against Hon. Jacob S. Boreman, United States District Attorney, W. H. Dickson, U. S. Commissioner, Wm. H. McKay, United States Marshal and Deputy United States Marshals by the editor, or some one assuming to be editor, of the *Ogden Daily Herald*, a newspaper published in Ogden City, Weber County, Utah, said article appearing in the editorial columns of said *Ogden Daily Herald*, on Friday, the 15th day of May, 1885, and referred to this grand jury by your honor under your charge to the grand jury, on the 22d day of May, 1885. After due and diligent examination of such, and all witnesses appearing before us, having been subpoenaed by us, and from our own knowledge, we can arrive at no other conclusion than that the officials charged in said article are upright and honest officers, and that they have in

the discharge of their official duties been faithful to their trusts, and that the alleged packing of the grand jury by His Honor Judge Boreman, and that the alleged agreement made by United States Commissioner Wm. McKay and United States District Attorney W. H. Dickson, and alleged Deputy United States Marshals and Marshal are without foundation in fact and that all of the said charges as contained in said editorial article are false and malicious, and tend to bring the officers of the law and the laws of the United States into contempt among the people.

(Signed) NATHAN KIMBALL,

Foreman.

The Grand Jury then asked the Court for instructions in reference to the law of libel which His Honor stated he would give them at the re-opening of Court, three weeks from next Monday.

NOTICE TO CREDITORS.

the Matter of the Estate of Wm. S. Berry, deceased.

NOTICE IS HEREBY GIVEN BY THE undersigned, Administrator of the Estate of Wm. S. Berry, deceased, to the creditors of, and all persons having claims against the said deceased, to exhibit them with the necessary vouchers, within ten months after the first publication of this notice, to the said Administrators, at their residence in Kanarra, Iron County, Utah.

JOHN W. BERRY,
WILLIAM W. TAYLOR, JR.,
Administrators of the Estate of Wm. S. Berry, deceased. swlwit

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