

upon this mount. And they went. "Now, let us build an altar." And they built an altar. And the boy was heard to say, Father, here is the wood, and here is the altar, but where is the Lamb for the burnt offering? Says Abraham: The Lord will provide the offering. Finally, the father, choking, probably with the awfulness of the moment, as his thoughts crowded upon him, says, My son, thou art the one that I have got to offer up. Then at last he takes his son and lays him upon the altar, and at the last moment he is seen lifting the knife to slay his promised child, when the voice of the Lord is heard, saying, Hold, Abraham, put not thine hand upon the lad. Look, there is a ram caught in the thicket. Take that, an offer it as a sacrifice. Would you, my brethren, like to be put in that position? And referring to Job, he was also proven. It seems that at a certain time the sons of God were gathered together, and the devil was among them. And the Lord, addressing himself to Satan, said, Hast thou considered my servant Job? Oh yes, but you have put a hedge about him. If you were to serve me the same way, I would be as obedient as he. Possibly, I do not know about that, says Satan, Let me tempt him. Well, replies the Lord, you may try. Then what do we read?

And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house:

And there came a messenger unto Job and said, the oxen were ploughing, and the asses feeding beside them:

And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

While he was yet speaking, there came also yet another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house.

And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

Job received all this intelligence, sad as it was, without being moved in the least to anger. He, we are told, rent his mantle, and shaved his head, and fell down and worshipped, and said, "Naked came I out of my mother's womb, and naked shall I return thither. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." We do not always feel so. We used to say in Missouri, "Those damned Missourians have stolen our cattle. Those damned Gentiles have done this and that." But they could not do it if the Lord did not permit them. Here is another evidence of our being in the hands of God, and we should feel that we are in His hands; and then it will be all right. We will not blame the devil, nor wicked, corrupt men; for they are of the devil, whose works they do. But we will say with Job, the Lord giveth and the Lord taketh away; blessed be the name of the Lord.

The devil again appeared before the Lord, and the Lord said to him: "Well, you told me that Job would do thus and so; but he remains true and unshaken, although thou movest me against him to destroy him. Satan then answered and said, "Skin for skin, yea all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, "Behold, he is in thine hand; but spare his life." Satan sallied forth again from the presence of God, and smote Job with sore boils from the crown of his head to the soles of his feet. And while in this condition we are told that he sat down in ashes, and took a potsherd and scraped himself. And his friends hearing of his misfortunes came and taunted him with being a hypocrite, etc., as we are too apt to do when a series of misfortunes overtakes a man. But he would not be moved by this, although he was stripped of everything and afflicted withal. At last his wife thought she could not stand it any longer; she got worked up over it, and I can imagine her saying to her husband: Job, I would not stand it any longer, I would curse God, and die like a man. Job still retaining his self-possession turned and said to her, "Thou speakest as one of the foolish women." "What? Shall we receive good at the hand of God, and shall we not receive evil? Naked came I into the world; and naked must I return. The Lord

giveth and the Lord taketh away, blessed be the name of the Lord." And said he further, "Though He slay me yet will I trust in him. I know that my Redeemer liveth." Job was a man that feared God and lived up to his privileges, and the Spirit of the Almighty God rested upon him; and hence he says, I know that my Redeemer liveth, and that he shall stand at the latter-day upon the earth. And though after my skin worms destroy this body, and reveal in this brain; although I go down to the silent tomb, there to rot and become as the dust of the earth, yet, in my flesh shall I see God; and these eyes shall gaze upon Him. And I know that my Redeemer liveth, and that these eyes shall see Him, and He shall reign in the latter days upon the earth. That is the kind of religion those men had; and we want the same kind of principle. After Job had been tried and proven, the Lord lifted him up again, and increased his flocks and herds and everything in the shape of earthly possessions which the world calls good. And so great was the goodness of God extended to Job, that we are told he was more blessed in his latter days than in his former days. And it was as the devil had said, God put a hedge around about him; and so He does about us, and we do not know it.

Here is Brother Cannon, for instance, who is soon about to go to Washington as our Delegate to Congress, and you know the influence that has been exercised against the people whom he represents, and you know also that he, as Delegate, is not entitled to a vote. And notwithstanding the devices and schemings of men and organizations that have used their influence directly for the purpose of bringing inimical legislation against us, God has confounded them in all of their plans up to the present time. Has not God put a hedge about us? Yes, He has. And as long as we fear Him, He will continue to do it; and He will preserve us, and no power this side of earth or hell can injure us.

One of the poets says—

"Shall I be carried to the skies
On flowery beds of ease,
While others sought to win the prize
And sailed thro' bloody seas."

And John, while wrapped in vision, saw an innumerable company of the redeemed clothed in white raiment, singing a song that no man knew save he that received it. And he inquired saying, Who are those arrayed in white, and whence came they? Those are they that came up through much tribulation, who washed their robes and made them white in the blood of the Lamb. I have heard Joseph Smith, say to the Twelve, "God will get hold of your heart strings, and He will wrench them to the very core." Has He done it? He has. The Twelve know that He has. President Young knew it, and Joseph Smith knew it; and finally he had to give himself up as an offering for this people. Have we passed through suffering? We have. And shall we have more of it to face? We shall, if we be found among those whom John saw. We have got to be sifted in the sieve of tribulation until we shall prove our integrity to be true to God and man. Brethren, seek for the Spirit of God upon yourselves, and all that pertain to you, and live so that your prayers can be heard and answered upon your heads; and walk according to the light of that which you have already received, and the blessings of God will attend you. You can make a little heaven right here among yourselves, if you want to; and you need not go anywhere else for it. Live your religion, and you will be blessed in time and all eternity. God bless you. Amen.

WHERE DERIVED?

Editor Desert News:

Having learned through telegraphic reports published by the press, that various plans are on foot at the National Capital, looking to the enactment of laws for the government of the people of Utah, or to commission a delegation with legislative powers, and thereby deprive the people of a voice in making the local laws by which they are to be governed; and, being loth to believe that Congress would exercise a power not specially delegated to it by the Constitution, I have, with the limited resources at my command, sought for the provision in the Constitution or the enactment of a law under it, confer-

ring on that part of our government the right or the power to enact local laws for any of the citizens in any part of the United States. Failing to find such a provision, or an enactment giving such powers and such authority to Congress, I have applied to others who were in a better position to know than myself, and have not received an answer. I therefore appeal to ye Editor, who is supposed to know everything, or to be in a position to find it out.

As I understand the theory of our government, it is not one of the powers delegated to the general government by the several States of the Union, to make local laws for the government of the citizens of any of the States. That is, the Congress of the United States, representing, in the House and Senate, all the States of the Union, do not possess the power or authority to frame and pass an act governing civil practice, or criminal procedure in the State of New York; neither can they pass a law affixing the penalty on conviction for the crime of murder in the State of Michigan, or another regulating divorce in Indiana, or to prescribe the rate of interest in the State of California; nor is it their right to pass a law for raising revenue and appropriating the same in Pennsylvania, or exemption laws and statutes of limitation for the State of Ohio; or yet to regulate and control the common schools of the staid old Commonwealth of Massachusetts.

Should an attempt be made by the representatives of the people to arrogate to themselves such power, how mighty would be the uprising. And it would not require a prophet to foretell their doom. Historians would write them down as fiends in human shape, embodying all that is mean and contemptible. Generations yet to come would execrate their memory.

Now, sir, what puzzles me is this; what they are not empowered to do, cannot do, aye, and dare not do for their own constituents. How can they, how dare they do it for those who are not their constituents, and never cast a vote for them? Sir, as the carrying out of some of the proposed measures which have been, and will be brought before Congress for their consideration, looking to the regulation of domestic affairs in Utah, will involve every principle of local government, and if we are to have laws enacted by which we are to be governed by strangers, and that as citizens of the United States our voice is not to be heard in our local government, that we cannot select the law-maker or executor, and as Congress can only exercise such powers as are specially delegated to it by the Constitution, is it not necessary that the specific clause of the Constitution, section and paragraph of the enactment conferring that power on them should be pointed out?

That while we bow the neck to receive the servile yoke, we may know that our forefathers and ye statesmen of the "olden time," whose memory is so dear to us, whose valor we have so often praised, whose patriotism has endeared them to us, whose virtues we vainly would emulate, and whose watchword was, "Give me liberty or give me death," in their wisdom saw the necessity of abridging the rights and liberties of one class of citizens and of placing their all in the hands of others. It would, if such a contingency had been provided for, somewhat soften our expressions, make us more humble, and, perhaps in time might cause us to cease our grumbling altogether.

Do not talk to me about precedent, or of practice so long in vogue that custom has made it law, but please give me "chapter and verse." I read somewhere, "That all just powers of government are derived from the consent of the governed."

Believing that your paper is the proper vehicle through which to acquaint the mass of the people in the Territory with the true status of their rights, and the duties they owe the general government under the Constitution.

Your reply will be thankfully received by

A NATIVE BORN CITIZEN.

Morgan, January 2nd, 1882.

THIS YEAR'S CRUSADE.

THIS year upon which we have just entered promises to be an important one in the history of the Church of Jesus Christ of Latter-day Saints. The old animosity against it which raged so mightily in the first years

of its progress has been once more revived, and the whole country has been aroused to a desire for extreme measures against Utah.

Not only in the United States is this feeling manifested to an inordinate degree, but in England the same spirit is being exhibited. The telegraph brings word to-day of the mobbing of two Elders in London, one of the best governed cities on the globe, and quite recently the Prime Minister of England was approached on the subject of "Mormon" emigration by some of the fanatics who desired to suppress it. Such lawless proceedings as reported will not be sustained in Great Britain, and Gladstone has the good sense to declare that the matter presented to him is beyond his jurisdiction.

The ignorance that prevails on the subject of our faith is extremely dense and is exhibited in all the articles and disquisitions against it which find their way into print. This is taken advantage of by the defamers and slanderers who have an object in view in bringing trouble upon this Territory, and the public mind is kept aflame while even well informed persons upon other topics, not having posted themselves in regard to the facts in this case, are led to join in the general agitation.

"Polygamy" is now the cry, and it is thought that if this could be suppressed the whole "Mormon" difficulty would be removed. But it is not generally remembered that the fiercest persecution which this Church had to meet, and the darkest scenes of sorrow through which its people have passed, preceded the adoption of celestial marriage as a tenet of their religion. Indeed since the acceptance and practice of that system, the violence against them has been chiefly manifested in threatenings and designs, which have not developed into anything of a serious nature for the injury of the people, while the Church has gone on in its work of preaching the Gospel to the nations, and the gathering of Israel, and the blessings of God have attended the labors of His servants, the Lord confirming the word "with signs following."

Polygamy forms a convenient excuse for the great outcry now raised against the "Mormons," but we know by past experience that if no "Mormon" had more than one wife, the bitter hostility to our faith would not cease. Our doctrine or principle of our religion given up, would be followed by demands for others. The fanatics who are waging this warfare would never be satisfied until the spirit which gives life to our system was forced out of the body of it.

But we have no fears about the results or the present outburst. We can see how much good can be made to accrue from it. This agitation brings the subject of "Mormonism" prominently before the world, and will act like the sun upon the wheat fields. Now is the time for the laborers in the vineyard to thrust in their sickles and reap. While the public is interested is the time to place the truth before the people's attention. The Lord will take care of the measures of the wicked and overrule them for good. Our business is to proclaim the gospel, gather Israel and live, and inculcate those principles of eternal truth which have been revealed from heaven.

This year opens up with great expectations on the part of our enemies. But we have seen just such times before. Two years ago the country was angrily excited against us and great pressure was brought to bear to procure inimical legislation. At the close of that year and on the verge of another we penned and published the following words, which we clip from the editorial of Dec. 31st, 1880:

"At the opening of eighteen hundred and eighty, to unaided human vision it looked as though the Saints must be overwhelmed by the influences arrayed against them. From all parts of the land the voice of powerful sects opposed to each other but united against the Saints, clamored for legislative and executive vengeance. Petitions were as numerous as the days of the year, and signatures greater in number than its hours or minutes. From pulpit and platform the cry was re-echoed for stringent measures, and the press lent its aid in the chorus of malediction. But not a finger has been laid upon the Saints to their hurt. The noise has died away like the rumbling thunder, and not a bolt has fallen, nor a shaft has glanced upon them. * * * We look for

great things in the coming year, mighty changes, grand developments and much progress. The "wicked will do wickedly" and seek to smite the people of the Most High. But their plans will fail, their schemes will come to nought, and some of the cunning and strong conspirators will pass away to their doom. But the righteous will rejoice in seeing the prosperity of Israel and the fulfillment of the word of the Lord, and no harm will come to them."

Looking back on the year of which these last words were spoken in advance, we see how they have been literally verified. And they strengthen our faith in reference to the year upon which we have entered, and teach us to still trust in Him who has promised to fight the battles of His people while they serve and trust in Him. Our duty then is plain. It is to stand unflinchingly by the right, have no concern for the threatenings of the wicked, and do our part in warning the world of judgments to come and in placing before them as far as possible the truths of our faith and the facts of our system, that it may not be pleaded in excuse for the evils sought to be imposed upon us, that we have done nothing to correct the wicked misrepresentations by which mankind have been deceived concerning our creed and doings.

We do not wish to close our eyes to the increased vigilance, determination and bitterness exhibited in the anti-"Mormon" crusade of eighteen hundred and eighty-two, nor to say anything to lessen the diligence of good and wise men in meeting and counteracting the wiles of the enemy. But we repeat our words of confidence of a year ago, and out of all the changes that this year will bring, we look for added strength and vigor to the work of G. D. for the hastening forward of His purposes, and the establishment of His dominion in the earth.

MINERAL PRODUCT OF UTAH FOR 1881.

We have received from J. E. Dooly, Esq., agent, the annual statement of Wells, Fargo & Co., of the mineral product of Utah for 1881. It makes a very good showing. The amounts of bullion passing through the hands of this company, which is one of the institutions of the Pacific Coast, are as follows, leaving out details of the sources: Refined lead, 2,645,373 lbs; unrefined lead, 42,191,625 lbs; silver, 5,400,191 ounces; gold, 7,958 ounces. The total value at export prices—gold, \$20 per ounce; silver, \$1.11 per ounce; unrefined lead at \$50 per ton, and refined lead at 5¢ per pound—reaches \$7,353,658.19. But taking the mint valuation of gold and silver, and the price of lead at the seaboard, the total will reach \$9,401,475.56. Included in these amounts are the receipts from Idaho, Montana and Nevada, usually embodied in the report; this year they amount to 3,969,440 pounds of lead; 441,846 ounces of silver; and 976 ounces of gold. Comparing these figures with those of 1880, we find a considerable increase. The product of 1880 was a little less than that of 1879, but 1881 shows up big on the list in comparison with either. The figures for 1880 were \$5,127,999.82 at export values, and \$6,450,953.70 at mint and seaboard values; thus the increase for last year over the year preceding was \$3,050,521.86, taking mint valuation for both. This is quite encouraging, and if nothing serious occurs through the nonsense of the anti-"Mormon" fanatics, to disturb the business relations of the Territory, the mineral product of 1882 is likely to exceed that of any preceding year, and place Utah away up on the list of the ore producing regions of the greatest country on the globe.

The Chinese do not believe that this world is like a ball. When a man comes into this world, he is not dressed for a ball.

What riles a country postmistress is to have a postal card come to the office written in French. — Chicago Tribune.

Jones on hearing a band of "picked musicians" torturing a tune at a recent concert, said: "Ah, I understand; they were picked before they were ripe!" — Boston Score.