

## EDITORIALS.

## WHEN WILL IT STOP?

WE have been asked the question many times by different individuals, of late, "When do you think this high-handed and cruel crusade against the Saints will terminate?" If our inquiring friends will agree to answer an interrogatory that we might put to them, we would hold the News in readiness to give an approximate estimate as to the terminal period of the anti-"Mormon" raid. Can they tell when the objects of the assault upon the rights and liberties of the Saints will be attained? Because when that point is reached the inimical attitude toward this community will cease. It is not the purposes or aims of the enemies of the Saints that are now referred to. It is the end sought by the Almighty, whose designs are being forwarded with striking rapidity by existing conditions.

Let the intelligent Latter-day Saint cast his mental eye over the nation and see if he can come to any other conclusion than that the prophecies of Joseph Smith, in relation to the collapse of its governmental structure, are hastening toward fulfillment. He will observe also that the only means by which the tide of approaching anarchy can be stemmed—unqualified repentance—is being placed at a distance more and more remote, and that to all human appearances, it will soon disappear from view, so dim has its prospect become. The thinking mind has but to take cognizance of the fact that the elements of social dissolution are increasing with alarming rapidity all over the country to enable him to draw the only logical deduction—that unless a reaction sets in the collapse is inevitable. The reactionary process is not apparent, the stream of corruption being evidently cumulative and irresistible, and will ultimately rush as an impetuous torrent resulting from a cloud-burst.

When the culminating point is reached, and the voice of lamentation and woe is heard throughout the nation, because of the ruin of anarchical chaos, there will be a saving element in whose hearts will still linger a susceptible spark of patriotism. These will yearn for the reorganization of the Republic upon the enduring principles upon which it was first established, but which had been trampled in the dust by designing corruptionists. When shall the flag of freedom and equal rights be floated to the breeze by hitherto despised Latter-day Saints, and the noble and patriotic of the land will rally at the call. The Constitution of the country will be once more proclaimed and practically recognized as the supreme law of the land, order will be brought out of confusion, and peace and prosperity once more shed their beaming smiles over the domain of the Republic. Men may scoff at this picture as a product of fanatical imagination. But just wait and see.

Thus is one of the future performances of the Saints portrayed. Let the wise among them understand that the strait places through which the people are now passing, and the still narrower ones ahead are, in the hands of Divine Providence, an educational process which will prepare them for that great work, and other operations in the history of the earth of a still more stupendous character, for the Saints are emphatically a people of destiny.

The workings of this educational method must necessarily be of such a character as to eliminate from the community all of the grosser material, for no man who is immoral, cowardly, or hypocritical will have the privilege of participating in a work of such grandeur. Therefore the cleansing ordeal must be of a nature to bring such characters to the surface; that the community may not always be corrupted by their presence. None who are ready to compromise principle for expediency can, in the very nature of things, have lot or part in the re-establishment and maintenance of human freedom. People of that class either do not understand the value of right and truth, or have not the courage to stand by them under all circumstances. Truth and liberty are priceless, and the Saints must learn by experience to place a proper estimate upon them. Those who fail to reach that standard will be sloughed from the community in course of time as unfit material with which to form the foundations of the grandest, freest and most sublime commonwealth that ever existed on earth. If, in order to attain the result aimed at, it should be necessary to bring the honest in heart to a point that they would be compelled to manifest a willingness to lay down their lives, if need be, that condition will, in all probability, be reached.

As to how long the educational process will last is beyond our power to answer. There is a probability of its continuing, however, until the Saints are prepared to undertake the work that lies before them prospectively. If the time when the community will have the principles of truth, justice, liberty and absolute purity written on the tablets of their hearts could be determined, it would then be possible to give an approximate idea in relation to the probable cessation of the anti-"Mormon" crusade. There may be temporary lulls, but the work of opposition as a whole, is not likely to cease until the educational object is

obtained. Its phases may change, however, for as failure of the attainment of the objects sought by those who lead the van of the assault is met with, as it surely will, new means will be devised and brought forward with unremitting determination, the result being the same in every instance.

In the meantime it is the privilege of the Saints to understand the signs of the times, which indicate future developments of mighty interest. It is their prerogative also to have sufficient of the Holy Spirit to enable them to see the light beyond in the darkest hour. Those who have that oil in their vessels and their lamps trimmed, will not be found, either secretly or openly, advocating a compromise with Satan, by sacrificing principle for expediency.

## THE RESERVOIR QUESTION.

THE question of building reservoirs in the mountains to supply water for irrigation and other purposes has occupied the attention of a good many people in this region of late, and the idea of danger from such a source has been scouted as too ridiculous to be entertained by some of the over-zealous advocates of the reservoir system. While we have no disposition to discourage this or any other project that has for its object the development of the latent resources of the country, we do think that a question of so much importance as the building of a reservoir in or near City Creek cañon ought not to be decided upon with undue haste or any plan adopted in the matter of its construction about the safety of which there can be any reasonable doubt. The following item among the dispatches from Denver, bearing yesterday's date, will tend to illustrate the danger to which a city would be exposed situated, as this is, at the mouth of a cañon with an improperly constructed reservoir in that cañon:

"The Tribune Republican's Longmont special says: At noon to-day Beaver Park reservoir in South Sturain cañon burst, causing great damage to the surrounding country. A torrent estimated to be 120 feet high rushed down the cañon carried away bridges, houses, barns, everything which obstructed its way, and flooding the adjacent country. So far as learned no lives were lost, but the damage to crops and meadows along the lowlands is very great. The reservoir was an immense affair, covering many acres, and supplied water for the Highland Ditch, which traverses a large section of country adjacent to the mountains."

In conclusion we will say that we are confident that reservoirs can be constructed which will be perfectly safe, and we trust if anything be done in that line in this country due care will be observed to avoid any possible damage from such a contingency as that here mentioned.

## NO RELINQUISHMENT.

INFLUENCES are at work whose object is to create an impression in favor of the renunciation or temporary suspension of the law of celestial marriage. Arguments are being used to that end, in a semi-private way, with a view to gaining converts to that idea.

Perhaps such pleadings may influence a few people who are not in the habit of probing subjects to the bottom and are not particularly gifted with the power to analyze the motives by which men are actuated. Good Latter-day Saints, however, who have within themselves that needful reason for the hope that inspires them are not affected by the shallow pretexts of semi-apostates.

To give a Gospel coloring to the position assumed by those who express themselves as ready to sell out whatever hold they may have on the work of God, they complacently quote from the revelations contained in the Book of Doctrine and Covenants. Attempts are made to twist these divine communications from their plain intent, in order that they may subserve ulterior purposes. In this connection reference is made to the following, to be found on page 218:

"For verily I say unto you, my law shall be kept on this land."

Let no man think he is ruler, but let God rule him that judgeth, according to the counsel of his own will; or, in other words, him that counseleth or sitteth upon the judgment seat.

Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land:

Wherefore, be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under His feet."

It is argued—"If it is not necessary to break the law of the land in order to keep the law of God, why not renounce or abrogate celestial marriage?"

There is certainly a conflict between a law of God and an alleged law of the land. Those who understand and accept the revelation on celestial marriage to be what it purports to be, cannot consistently hold, on account of the foregoing quotation, that it

should be set aside, in the face of the declaration—"My law shall be kept on this land." But if there really is a genuine law of the land in conflict with it, there is an apparent incongruity in the declaration as a whole.

What constitutes a genuine law of the land? This can be commensurately answered by stating the general proposition that the Constitution is the "Supreme law of the land," and all statutes made in conformity with its provisions, in letter and spirit, are genuine laws. Those which conflict with it, according to that proposition are not. The Edmunds act is grossly unconstitutional, and therefore is not essentially a law of the land in the true sense of the term, because it is an infringement on constitutional privileges, being *ex post facto*, a bill of attainder, and a curtailment of religious liberty.

If it were a constitutional law there would be no conflict between it and the revelation on celestial marriage. There being a clash, there is no alternative but to sustain what God has given.

It may be urged that the Supreme Court has decided upon the right of Congress to pass the Edmunds act, and that settles the question of Constitutionality. It settles it in a legal sense, but not as a matter of fact. No statement from any source in existence could render the statute referred to Constitutional as a fact. And facts are stubborn things. The truth is what the Saints are seeking and what they propose to accept and stand by.

The Lord anticipated the passage of unconstitutional measures whose objects would be to oppose His law and afflict His people, as will be seen by a later revelation from which we will now quote, as found on page 342, Book of Doctrine and Covenants:

"And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them;

And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me;

Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land;

And as pertaining to law of man, whatsoever is more or less than these, cometh of evil.

I, the Lord God, make you free, therefore ye are freed indeed; and the law also maketh you free;

Nevertheless, when the wicked rule the people mourn."

It will be here observed that laws which are "constitutional, supporting that principle of freedom in maintaining rights and privileges," are to be sustained. The Edmunds Act is infamously opposed to the liberties and privileges of those against whom it is aimed. Therefore it "cometh of evil," being destructive of human freedom. If there be those among the Saints, professing adherence to the Church, who are desirous of sustaining and upholding that which "cometh of evil" they can do so and take the consequences. But they should not be so inconsistent as to put forth the flimsy claim that their course is sustained by the revelations of the Almighty. They had better acknowledge that their faith in revelation has dwindled to a fine point, if it ever existed in their breasts at all, until it is scarcely discernable. They should at once proclaim themselves as unbelievers in the claim that the revelation on celestial marriage is of divine origin, or else admit that they do not possess the courage of their convictions.

But we are not yet through with treating upon the quotations sometimes referred to by the weak-backed who need a ramrod fastened parallel with their spinal column, and occasionally manifest a desire to see the stiffening taken out of others. A favorite passage used by such will be found on page 435 of the same work from which we have already extracted. Here it is:

"Verily, verily I say unto you, That when I give a commandment to any of the sons of men, to do a work unto my name, and those sons of men go with all their might, and with all they have to perform that work, and cease not their diligence, and their enemies come upon them, and hinder them from performing that work; behold, it becometh me to require that work no more at the hands of those sons of men, but to accept of their offerings."

And the iniquity and transgression of my holy laws and commandments, I will visit upon the heads of those who hindered my work, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord God.

Therefore for this cause have I accepted the offerings of those whom I commanded to build up a city and a house unto my name, in Jackson county, Missouri, and were hindered by their enemies, saith the Lord your God."

It is a little singular that some people will persistently refuse to see the difference between a certain special work and a principle or law. The consistency of the Lord relieving a people from any such obligation as the building of a house when prevented by enemies from accomplishing it is self-evident. When it comes to the abrogation of a law, a principle, a truth, the matter is entirely different. The revelation does not apply even remotely to the present situation.

We will now take the Saints living in Idaho, to illustrate the extent to which

the policy of abrogation under pressure would go, if applied after the fashion desired by some people we wot of. Our brethren of the north are oppressed unbearably, not only on account of the practice of plural marriage, but for their belief in its rightfulness. According to the doctrine of the compromisers belief in the correctness of a principle would have to be given up. By what process this species of relinquishment could be attained does not, however, appear, the operation being to all intents, a mental impossibility.

## IMPROVEMENTS IN SEVIER VALLEY.

FROM Bishop Johnson, just up from his home in Redmond, Sevier County, we gather a few particulars concerning that fruitful region.

The crops, as a rule, throughout the valley look very well and give promise of an abundant harvest. More land is being cultivated this year than heretofore and preparations are being made to greatly increase the area of tillable land.

Wisdom in the matter of cultivating land in this Territory comes with experience. The pioneers of this mountain region found themselves face to face with new conditions, entirely different from those which surrounded them in their former homes in the States or in Europe, and under the necessity of adopting a new system of farming. Inspiration afforded them the key, and they immediately began to utilize the mountain streams to irrigate the thirsty soil, but the details of the new system had to be acquired by degrees. The best of judgment was not always exercised in the selection of the land to cultivate. That which was most accessible did not always prove to be the best, and in occasional instances some of the very best of land was allowed to remain unimproved while the energies of the people were expended in the cultivation of that which was comparatively poor.

Cases of this kind could be cited in the Sevier Valley. A great deal of excellent land is found there, but much of that which has been cultivated the longest is a rather heavy clayey soil, lying low, and therefore easy to get the water upon, but inferior in quality for most purposes, to a great deal of the bench land in that region, which has never yet been utilized. The expense of getting the water upon it has probably deterred the people from improving this high land sooner, but obstacles of this kind seem to grow less as time advances. Undertakings of this kind, which years ago would have seemed almost impossible of accomplishment, are at the present time entered upon with perfect confidence and soon accomplished. The Sevier County people have had an experience in the matter of canal building peculiar to themselves. A canal or ditch constructed in that valley might work well for a season, but the running of the water into a gopher hole extending down some depth into the soil might cause the land surrounding for several rods in extent to settle from two to three feet, leaving a large fissure at its surrounding edges. Scraping soil into depressions so made to fill them was soon found to be of little use, as the surrounding land was liable to settle afterwards, in which case that upon which the fill had been made would become a hill. This settling process caused frequent breaks in canals and in some instances resulted in the destruction of houses, but in course of time the people learned how to cause the land to settle all it would before their houses were built, and by perseverance not only made their canals stand but have pretty well overcome the settling tendency in their field. And now they are building extensive canals to reclaim the excellent bench land which has heretofore been unimproved. One is being constructed along the base of the mountains on the western side of the valley from some distance above Joseph City to a long distance south of Richfield, which will bring under cultivation many thousands of acres of excellent soil, which will be divided up among the citizens of Richfield, Inverury, Elsinore and Joseph City.

Then again the people of Redmond, Salina and Aurora are constructing another canal, fifteen miles in length, thirty-two feet higher than that which at present supplies them with water, which will not only bring under cultivation a great deal more land but soil of a much better quality than much of that which they now cultivate. The citizens of Redmond alone—who number some fifty families, will gain about 3,000 acres of land by it.

The progress which has been made in this small settlement—one of the newest and smallest in the county—will illustrate that which has been generally made throughout the valley. It was settled in 1872 by some half dozen families, who for a while depended upon the water flowing from some large springs near which they located with which to irrigate their fields of about 500 acres in extent. A few years later they, in company with the people of Salina and Aurora, built a canal with which they drained the river, and by which means the Redmond people so increased the area of their tillable land that they last year raised some 15,000 bushels of grain, and are this year cul-

tivating 3,000 acres of land with a prospect of a much greater yield.

From the facts here hurriedly and perfectly stated our readers may be able to form some estimate of the material development of the Sevier valley.

## THEY REFUSE TO SEE.

NOTWITHSTANDING the rapid movement of prophecy, developing signs of the times, showing the time the end, the wise and great, together with the mass of the people, decline to see it. Occasionally men foresee something that is striking which claim will shortly come to pass, they reason from causes, for that God the Eternal Father has claimed through His servants things that should transpire in the days, preparatory for the coming of Son of Man.

When Christ came in the meridian time, His birth was anticipated, looked for by some, and His coming has been looked for in the world, and many extremists have divers times prematurely set the time when He would make His second advent. They have even gone so far as to prepare themselves, according to their own ideas, to meet him, and in instances they, as a matter of fact, have been disappointed.

His coming must be looked for in the manner he has prescribed. If they are observed and discerned there is no disappointment. Before the day of the Lord comes, many wonderful things will take place. It will be thrown down, kingdoms rent, and the slain of the Lord many.

In regard to our own nation the seeds of dissolution in itself a little time is needed for its overthrow unless the people to those having power to discern designs of God, the causes downfall of nations are easily perceived. When grain is fully must be harvested, or it will be into the earth. So it is when it is ripened in sin, it is thrown. Can any historian tell of a nation the earth to-day that is more in sin than our own? Where is government claiming to be free institutions that is more deceived. When grain is fully must be harvested, or it will be into the earth. So it is when it is ripened in sin, it is thrown. Can any historian tell of a nation the earth to-day that is more in sin than our own? Where is government claiming to be free institutions that is more deceived. When grain is fully must be harvested, or it will be into the earth. So it is when it is ripened in sin, it is thrown. Can any historian tell of a nation the earth to-day that is more in sin than our own? 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