

all the mission he has come upon the earth to fulfill. These principles are the principles of the Gospel of eternal truth, the principles of faith, repentance, and baptism for the remission of sins, the principle of obedience to God the Eternal Father; for obedience is one of the first principles or laws of heaven. Without obedience there can be no order, no government, no union, no plan or purpose carried out. And that obedience must be voluntary; it must not be forced; there must be no coercion. Men must not be constrained against their will to obey the will of God; they must obey it because they know it to be right, because they desire to do it, and because it is their pleasure to do it. God delights in the willing heart.

I am looking forward to the time, when I shall have passed away from this stage of existence, that I shall be permitted to enjoy more fully every gift and blessing that has contributed to my happiness in this world; everything. I do not believe that there is one thing that was designed or intended to give me joy or make me happy here that I shall be denied hereafter, provided I continue faithful; otherwise my joy cannot be full. I am not now speaking of that happiness or pleasure that is derived from sin; I refer to the happiness experienced in seeking to do the will of God on earth as it is done in heaven. We expect to have our wives and husbands in eternity. We expect our children will acknowledge us as their fathers and mothers in eternity. I expect this; I look for nothing else. Without it I could not be happy. The thought or belief that I should be denied this privilege hereafter would make me miserable from this moment. I never could be happy again without the hope that I shall enjoy the society of my wives and children in eternity. If I had not this hope, I should be of all men most unhappy; "for in this life only we have hope in Christ, we are of all men most miserable." All who have tasted of the influence of the Spirit of God, and have had awakened within them a hope of eternal life, cannot be happy unless they continue to drink of that fountain until they are satisfied, and it is the only fountain at which they can drink and be satisfied.

Now, we desire to know something about this, and in the name of Israel's God I say we do know something about it. How do you know? I know it because God has revealed it through His ancient and modern Prophets. I know it because it has been testified of by all the ancient worthies of God from the foundation of the world to the present. I know it because it is the theory of God's plan of salvation. I know it because it has been expounded and made plain, not only by the Prophets, but by the Savior Himself. I know it because the Spirit of the living God testifies of it in my heart and tells me it is true. I know it is true by all the senses by which I can determine the most simple fact. I see it with my eyes, I hear it with my ears, I understand it with my heart, I comprehend it in part according to the intelligence with which God has endowed me. I am convinced of it, and hence I am happy; for I know that I am in the discharge of my duty. This is the happiness I am after. Is it not the happiness we all desire? I think it is.

May God bless this congregation and all the household of faith, and help us to live for the future, for eternal pleasures, exaltations, thrones, principalities, dominion and power; may God help us to live for these things; may He give us a knowledge of them, that we may comprehend them as He comprehends, that we may take the course that He has marked out for us to pursue in order that we may secure unto ourselves the riches of eternal life, is my humble prayer, in the name of Jesus. Amen.

CORRESPONDENCE.

MISSIONARY MATTERS.

What the Elders are doing in Sweden and Finland.

The following is an extract from a letter written by Elder C. A. Ek, presiding in Stockholm Conference, to E. F. Branting, of this city. The communication is dated February 4th, 1884:

STATUS OF THE CONFERENCE.

On December 31st, 1883, the total number of members in the Church in Stockholm Conference was 1,159, divided into eight branches, viz: Stockholm 355, Upsala 234, Orebro 149, Eskelstuna 130, Wisby 88, Avesta 86, Sundsvall 84, Finland 33. Baptized during the year 218: emigrated, 97. There are 28 Elders constantly engaged in missionary labor, 13 from Utah and 15 local Elders, all young men. They travel from house to house, bearing testimony and preaching the Gospel wherever opportunity is given. We all observe the Word of Wisdom and are trying to keep the commandments of God. We practise what we preach, and try to show a good example to Saints and sinners wherever we go. We have especially endeavored to visit places where the Gospel have not been preached before.

PUSHING INTO REMOTE PLACES.

Last May a young native Elder was sent to the north part of Sweden to labor in the northerly towns and villages of the country. In a short time he sold and distributed Church works (mostly pamphlets) to the value of five hundred kronor.

In October last a young Elder was sent to labor in the remote parts of the provinces of Gestricksland, Westmanland and Dalarna. He is doing a good work.

In January two Elders were sent to Wernland. The spirit of opposition has always been manifested in that part of the country. But we are trusting in the Lord, and will try to do our duty in warning the people. Elder L. F. Svalberg, of Gunnison, is laboring in Finland, where priest-craft and tradition is prevailing to a great extent. Still he has been able to obtain houses to hold meetings in, and few have been baptized of late.

FORMS OF OPPOSITION.

Occasionally in some places the priests and ecclesiastical councils have hindered us from having public meetings. In Eskelstuna proprietors of houses are prohibited by a fifty kronor fine to rent a hall to the Mormons. But it has had no effect to hinder the spread of the Gospel. When we are forbidden in one place we go to another, and when we cannot speak in public we do so in private, the Saints gathering together in private houses and inviting their friends.

LIBERTY TO PREACH.

In the city of Stockholm we enjoy perfect liberty to preach the gospel. Our meeting hall is filled with attentive peaceable people every Sunday, who listen to what we have to say, and occasionally some few join the Church. The people who embrace the Gospel are, as a general rule, of the working class, and their income is very small, but they are good and liberal, and do all in their power to promote the advancement of the kingdom of God, and spread the gospel among their fellow men. We have paid 3,519 kronor for rents of meeting halls for the last year. And the Saints have willingly donated to defray the expenses. Six hundred and ninety-one meetings were held in private houses, books, pamphlets and periodical publications were sold and distributed to the amount of 3,039 kronor.

We are preparing the ground and sowing the seed. We have had a mild winter, and nothing has hindered the Elders from traveling in the country. I have all I can do to perform the duties which I am called upon to do. They keep me busy all the time. My health is good and I am thankful to God for His goodness and blessing towards me. My desire is to work for the cause of truth, and preach the Gospel until I am released by the servants of God.

SPRING LAKE, March 5th, 1884.

Editor Deseret News:

This place has been in rather a cold and confused state for some time past, but it seems at last that light has begun to shine upon us and the Lord has set his hand to bless us. We have had no church organization for some time past, but we have recently been organized by the very kind and efficient labor of Bishop Joseph Tanner of Payson Ward under whose auspices we are now in a working condition. We are greatly blessed with the facilities of nature. We have more and better water than most sections, it being so plentiful that we can water once a week our gardens and tender plants. There is any amount of stone near-by and a fine sand bed at hand also a fine gravel bed. The land is rich and especially noted for its production in garden vegetables, etc.

With all of the above advantages there are some people here who want to go south. Natural, of course. So I would say to good Saints in quest of homes to call this way.

We have just now a kind of epidemic, which I would term mining fever, as quite a number of our townfolk have been prospecting up in the hills near here, and from the reports they have found "the stuff" rich and plentiful. Messrs. Sam Peery, Tap Dotson and others have located a rich claim that is said to abound in gold and silver, and the said parties expect to begin shipping ore in a short time.

Yours, etc., A. B. T.

[For DESERET NEWS.]

REVIEW OF PROGRESS MADE IN A SOUTHERN STAKE.

A review of this Stake of Zion during the past twelve months would not, I hope, come amiss.

Within the past twelve months many changes for the greater good of the Saints have and are occurring in this Stake of Zion. In the first place, the population has almost doubled itself, through a class of emigrants, so to speak, who are full handed, and hence able to push ahead vigorously in the various departments of agriculture. At Tempe, a portion of the valley eight miles west of Mesa, a colony of Saints have established themselves, and it is remarkable to see what combination and energy will accomplish in building up a country. A year ago, where this colony settled, few signs of active life were to be seen. To-day the cottages and snug outbuildings are on every available piece of land, denoting a thriving village of Saints and a Ward of this Stake of Zion with a brilliant near future.

On the Mesa we are still having a large and well-to-do increase in our numbers, so much so that it is entirely altering the geography of our city. On every hand can be seen the signs and felt the influences of a healthy and God-fearing population, who keep on

the even tenor of their way, obeying the laws of God, honoring their priesthood and working up for themselves and their posterity, homes, such as will be in a few short years the pride of Arizona.

Jonesville, a Ward of this Stake, and three miles north of Mesa, is also making marked improvements. To this Ward belong the honor and glory of educating the Lamanites, and as deeds speak more powerfully than words, in connection with the Lamanite labor, I will simply point, in proof of the great work being accomplished by the Jonesville brethren, to the fact, that a number of these dusky and humble converts are being indoctrinated into the truths of the gospel, thus finally preparing them to teach and preach the everlasting gospel to their kindred. Well may a novice exclaim, what a wondrous and marvellous work this is. Here was a race of Indians, numerous, peaceful and industrious, ready for the gospel; living side by side as it were, and mingling with Gentiles of every creed for long years, yet learning nothing from them morally or mentally save their vices, until through the dispensations of Providence, a handful of earnest, pure hearted Saints are accomplishing what neither the laws of the country nor the teachings of the Gentile priests could accomplish, the moral regeneration of a semi-barbarous race, and the turning of their hearts towards their God and Creator through the waters of baptism.

And here I might observe in reference to the persecution of the Saints, that it is not by placing restrictions upon creeds or doctrines, that a religious body can either be checked or extinguished. Like the camomile plant, the more it is trampled on the more it will spread and grow, as the rude winds and fierce tempests only harden and make more vigorous the constitutions of those who are exposed to them. And I might add, that in the present state of the Union, those who have the administration of our laws in their hands, if they ever read history, or can avail themselves of the experience of ages gone by, should be able to work out to a mathematical certainty, that it is not by senseless penal and persecuting laws that the affections of any portion of the citizens of the Union, holding peculiar religious tenets of their own, can be conciliated.

The prosperity of the Mesa received a drawback during the past summer, owing, as you have already noticed, to the smallpox, which kept our people for long weeks quarantined from the outside; but if it was a slight loss in temporal affairs it was a great gain spiritually, teaching us anew this useful lesson, viz: that in the midst of our temporal blessings and gifts we should never forget the benignant hand from whence all good comes.

Of such importance is our village looming up it was deemed expedient to have it incorporated, which was accordingly done, Prest. A. F. McDonald being selected as its first mayor.

A visit from Apostle Young was the marked event of the past month, and one from which a world of good was derived. The lessons which he preached and inculcated during his stay were such as will long live in the memory of our people. Particularly did he dwell upon the word of wisdom, interlarding his discourses with many a quaint, simple and well-pointed tale. In this manner he impressed upon the minds of his hearers such points as he wished to sink deeply into their hearts, more forcibly than if gilded with the most polished rhetoric.

In matters territorial there is little to add save the prospect of a most bountiful harvest and a bona fide mining boom. This in connection with the building of the Arizona canal, from which, as far as they have completed it, they are now prepared to furnish intending settlers with water, show positive evidence of a plentiful and profitable year.

Yours, R.

MESA VILLAGE, Arizona Ter'y, Feb. 22, 1884.

A MARK OF PROGRESS.

NEW THEATRE HALL AT AMERICAN FORK.

A MONUMENT OF THE ENTERPRISE OF THE YOUNG MEN.

THE DEDICATORY PROCEEDINGS AND INITIAL ENTERTAINMENT.

AMERICAN FORK,

March 5th, 1884.

Editor Deseret News.

Our new hall or theatre house was thrown open to the public last evening for the first time. The occasion being the first night of our annual Sabbath school concert. The house, although not entirely finished, was tastefully and comfortably arranged for the occasion, and was crowded to overflowing.

James Steele, the president of a board of directors, under whose auspices the building has been planned and executed, was the first to address the assembly, which he did in a few well chosen remarks. He thanked the inhabitants of American Fork generally for their kind and liberal patronage in assisting the Young Men's Mutual Improvement Association to build such a house—a credit to all concerned—and hoped that nothing would ever be permitted to enter within its walls that would have an immoral tendency, or bring the least regret or reproach on the institution, or the patrons thereof.

Bishop Bromley then appeared on the stage and offered the dedicatory prayer.

We think the building in question is a marvel of pluck and enterprise. It is only about a year ago since the first practical effort was made to build a new hall in this place—a thing that has long been needed. Our young men undertook the task, and appointed Brother Henry Steele, a young man of indomitable perseverance, to superintend the structure, which he has done manfully and at much personal sacrifice. It was deemed advisable to build the house on a joint stock principle, limiting shares to \$10 each, so that all who wished might have a chance to invest. A good many who at first promised their support, waned and wavered before the magnitude of the enterprise, thinking it too big a project for such a small town, but, notwithstanding this, and many other obstacles, the stars and stripes waved yesterday majestically over the edifice, and declared that, a striking reality, which, but a twelvemonth ago, seemed only a myth in the midst of wonder and doubt.

And if the building itself is a marvel of perseverance and enterprise, and proves what persistence and application can accomplish, last night's entertainment within its spacious walls throws its weight and its name on the world's catalogue to prove the same thing. We were happily surprised to see and hear the performances of our young literary and musical students, and predict for them a very conspicuous place, some day, in the temple of fame. We feel it our duty to say that we have many bright young stars amongst us who will yet shine with dazzling lustre, and draw wondering eyes.

Of the adults who took parts in last evening's concert some deserve special notice. The Kirkham brothers from Lehi we place at the head of the list, because they came from a distance to assist us, and because they are able and accomplished instrumentalists and vocalists. We think their talents, as musicians are of a high order, and calculated to please the most fastidious. The American Fork choir, with Warren B. Smith, the talented leader, did excellent service during the evening, and fully sustained their well-known reputation.

The Grant family brought down the applause of the house with their musical selections, which reflected high credit on them. Miss Emily Hoggard, with spectacle-adorned optics, and with other airs befitting her for the occasion, gave a very interesting, laughable and lengthy recitation on Woman's Rights, which was well received. And we cannot close without making mention of Miss Sadie Robertson and her brother Edward, whose recitations proved them fully competent, and full of literary promise. Miss Martha Nelson acquitted herself to the entire satisfaction of the house, as did also the Misses Bromley, and Mrs. Mary Maria Evans fully sustained herself as a thoroughly competent vocalist.

J. CRYSTAL.

EMERY STAKE CONFERENCE.

The Emery Stake Quarterly Conference was held at Huntington, March 1st, 1884.

Present on the stand President C. G. Larsen and Counselors Orange Seely and Rasmus Justensen, members of the High Council of Emery Stake, Bishops of the different wards and counselors.

Notwithstanding the inclemency of weather, there was a good attendance from all parts of the Stake, the Orangeville and Huntington choirs dispensing sweet music for the occasion.

After singing and prayer by President Justensen, President Larsen said he was pleased to see so many assembled at the beginning of Conference; he reviewed the past to some extent, and showed how the Saints had been blessed when they lived near unto God, and how the Lord was chastising Babylon at the present time.

The Bishops gave in reports from the different Wards, which were all in a thriving condition; the Saints generally were living up to the principles of the Word of Wisdom, with a very few exceptions, no saloons being in our midst, only at Price Ward, which was on the line of the D. & R. G.

Meeting adjourned until 2 p.m.

At the afternoon services more reports were given in from the wards.

President Justensen showed the beauty of living up to the principles of our most holy faith, spoke at some length on home manufacture, showed that it was necessary in building up a new country to be self-sustaining to a great extent, advised the Saints to unite together and make their own leather and raise sheep so that they might have wool to clothe their families with instead of importing everything and selling their grain at low figures to get these things that could be made at home.

President O. Seely said that in visiting the Saints in Emery Stake he could see a great charge in the people, they were trying to live nearer unto our heavenly Father, showed that when the Saints were living their religion that those who were striving to oppress these people were powerless in their designs. While the outside world were all excitement over "Mormonism" the Saints were quietly obeying the "Mormon" creed and minding their own business.

Sunday, 10 a.m.

After singing and prayer, Bishop

Fransen, of Price, having just arrived, spoke a few words.

President Larsen gave a report of the Stake. He felt that the Saints of Emery Stake were a good people, and were striving to live as near the lives of Latter-day Saints as their circumstances would permit, with the many trials the people had to undergo in opening up a new country. He advised the Saints to gather together on the townsite as fast as possible, so that they might have schools for their children, and might build up and beautify the waste places of Zion.

Prest. N. L. Guyman gave a report of the Seventies Quorums of the Stake.

J. K. Reid read the statistical report of the Stake, which showed an increase of over 100 since last Conference.

2 p.m.

After singing and prayer, the sacrament of the Lord's supper was administered.

The Presidents of the different quorums gave in reports. Also reports from the Sabbath Schools.

J. K. Reid then presented the general authorities, also the local authorities of the Stake, all of which were unanimously sustained.

Remarks were made by the following brethren: Elders J. K. Reid, Wm. Howard, Joseph Birch and Matthew Caldwell, all exhorting the Saints to faithfulness and diligence in the works of God, and in regard to the word of wisdom.

Prest. Larsen spoke a few words in relation to the organization of new wards in this Stake of Zion; exhorted the Saints to live up to the instruction received at this conference and we would be blessed. Spoke in regard to the judgments of the Lord in the earth at the present time, and invoked the blessing of God on the Saints.

Conference adjourned for three months, to be held at Orangeville.

Benediction by Brother O. Seely.

J. K. REID,
Clerk of Emery Stake.

REPORT FROM LOA.

A PROSPERED COMMUNITY.

LOA, Piute County, Utah,
March 4th, 1884.

Editor Deseret News:

The News comes a little irregular, some mails bringing none, others a batch of three; but it is always welcome.

We had a late backward spring last year, and some of our sensitive farmers began to think it was going to last all summer. Notwithstanding all that, the people in Fremont (sometimes called Rabbit) valley threshed about 45,000 bushels of grain and had a very good crop of potatoes. The tithing house, when finished a year and a half ago, was thought to be bigger than there was any need for, but it is now filled, heaped and running over. And so also with our ward meeting and school house, when it was in course of building two and a half years ago, it was thought by many that it would be a long, long time before it was filled with people, but it is now uncommon thing now to see it crowded to its utmost capacity.

AN OLD-TIME INCIDENT ON THE PLAINS.

Only last Sunday it was so, when an interesting affair was witnessed. Elder E. K. Hanks, once a resident of your city, now grown gray in service, and residing at Pleasant Creek, on the borders of our eastern "Dixie," was present and called upon by Bishop Blackburn to speak to us, he cheerfully responded, bearing a faithful testimony, and referring in an interesting manner to his travels in the "Mormon Battalion." When he closed the Bishop called Elder Allen Taylor from the congregation, to speak. He too has grown gray in the service, and as his eye-sight is somewhat failing him he did not recognize Bro. Hanks, neither did the latter recognize him. He said the remarks he had just been listening to had brought many old time scenes to his mind, and in relating some pioneer labors on the plains, was interrupted by Elder Hanks, who sat directly in front of him, when the following dialogue took place.

Elder Hanks. "Do you remember me catching a buffalo for you?"

Elder Taylor, (looking him fair in the face.) "What is your name?"

H. Hanks.

Elder Taylor. "Why Brother Hanks, how are ye?"

The two advanced and indulged in a hearty hand-shaking.

Elder Taylor then related that one evening, as he and his company were encamped on the plains, Brother Hanks came into the camp and said there were some buffalo just around or over a little hill, and thought he could get one. He took down his lasso, and started leisurely out to try. In a little while he returned bringing, with lasso hitched to the horn of the saddle a fine yearling buffalo, which was brought right into camp to be butchered. The meeting of the two old friends thus, after a separation of nearly a quarter of a century, although a little comical, was very affecting.

A town has been laid out here, on a beautiful dry bench. Vacant town lots are open to settlement, and a few good workmen—a good blacksmith, carpenter, masons, a brick maker or two, a good shoemaker, a music teacher and school teacher, with farmers and big boys would all find encouragement.

WHEELER.