

ing to receive His teachings and do His will. On one occasion He placed a little child among His disciples and told them that except they became as little children they should not enter the Kingdom of Heaven.

We must devote ourselves to the production of good in the world and not of evil. The Savior compared the world to an orchard and its inhabitants to trees. When a tree brings forth good fruit, it is only fit to be hewn down and cast into the fire. Some are led to say of a person whose conduct could not be endorsed, that he is only an enemy to himself. I hold that one whose course of life is evil is not only an enemy to himself but to all connected with him and the commonwealth of which he is part. No individual is destitute of influence among those with whom he associates. There is not a person living whose words and acts do not have some effect upon others. It is therefore the duty of each to do right, not only because of the effect of evil actions upon himself but also because of the consequences to others. He whose life is not upright debauches public sentiment and multiplies evil in the land. When a pebble is thrown into smooth water, the disturbance causes circular ripples to arise, and these multiply outwardly from the central point, the extent of the radius being proportionate to the size of the stone and the force with which it is hurled. So is the effect of our thoughts, words and actions, each individual being a centre from which effects proceed outwardly for good or evil. If the tree does not bring forth good fruit it will be condemned, and if the fruit be positively evil, the condemnation will indeed be great. If this is true of the human family at large, how much more so of Latter-day Saints. We should, therefore, seek first the Kingdom of God and His righteousness in preference to wealth and worldly power and honor.

There are many people who are constantly struggling with adverse conditions, in the form of poverty and other apparently forbidding conditions. Some of them are inclined to give up to repining and discontent. I hope to be excused now for alluding to myself, in order to express an individual view upon this point. In common with others, I have much upon which to base everlasting gratitude to God. In my own case I look upon it as a special cause for thankfulness that I was born in the midst of comparative poverty, and reared in a condition not greatly in advance of it. Some may imagine this to be an unusual cause for gratitude, but I hold that we have been sent to pass through this probationary life to gain experience by facing and overcoming obstacles and resisting temptation. There is no teacher equal in potency to experience, and there is one thing to be broad and comprehensive in their sympathies. If the lessons of adversity and trouble are utilized philosophically, that will be the effect produced. There are some men who have a great deal of sympathy, but it is in a concentrated form—centered upon themselves; or possibly it may include their immediate family connections, and a few friends. Those who are born—to use a homely phrase—"with a silver spoon in their mouths" and pass along the voyage of life with a fair wind on a smooth sea, are objects of commiseration, because experience has not taught them the condition of their struggling fellow beings, with whom they can have no sympathy in common. They cannot, even in imagination, change places with them.

There is no person, even the lowest and most depraved, who is not entitled to our sympathy, for if he is wicked his wickedness is a great misfortune to him. The unfortunate from any cause are entitled to our commiseration. There appears to be a principle of exaltation connected with grappling with adverse conditions, when combined with resistance of temptation. The Savior was a man of sorrows and acquainted with grief. He exclaimed, in the fulness of His feelings that the foxes had holes and the birds of the air had nests, but He had nowhere to lay His head. This experience appeared to be necessary even for Him. It was said of Him that He descended below all things that He might rise above them? By comprehending them. His experience was such that there was no trying condition into which a mortal could be placed, but what could be experimentally understood by Him, and the sympathies of His great soul could be aroused for the victim of adversity. It is also said concerning Him that He was made perfect by the things He suffered, and that He received not a fulness at first, but afterwards did. It was not till He had overcome and received His immortal body of flesh and bones, through the power of the resurrection, that He said that the Father had committed all power to Him. Had He come into the world surrounded by wealth, and had His public ministrations been accompanied by regal pageantry, men of the world would have flocked around Him on that account, and not because of the sublimity and beauty of His teachings. He would not have gained that actual experience that fits him to be the captain of our salvation. There appears therefore to be a principle of exaltation connected with the lessons of adversity, as there is necessarily an opposite in all things, contact developing the good in mankind. It is well for us to acknowledge the hand of God in all things, whether they have the appearance of prosperity or otherwise.

The idea now being considered was illustrated in the career of a man whom the Latter-day Saints look upon as one of the greatest that ever lived—the Prophet Joseph Smith. His liberty and his life were constantly sought. On one occasion while in prison, he poured forth in prayer to God a statement of his wrongs. The Lord responded by the still small Voice which penetrates to the very marrow of the person to whom it speaks. Peace came to the troubled soul of the Prophet and he was told that, even if the greatest perils and sufferings should come upon him, the Son of Man had passed through them all; and that they were necessary to give him experience. If a man must pass through an experience of trial and suffering in order that he may be exalted, must not a community pass through a similar ordeal for the attainment of a similar result? This is the way we should view our troubles and perplexities as a people. Occasionally (that which appears) to be the greatest immediate misfortune results in the greatest possible good.

When the time of the advent of the Savior shall come a line of demarcation will be drawn, which shall distinctly separate the professed disciples into two classes. The Lord has shown this by the parable of the ten virgins. Five of them were prepared for the coming of the Lord, but the other five were not. Being without oil in their lamps, they were excluded from the marriage supper. We must each have the light of truth in our hearts. If any of us are living upon borrowed lustre, we should cease to do so and obtain a supply from the fountain head, for a time is approaching when we will need to have a light of our own to guide us—when we will be unable to borrow. The oil represents the Spirit of God, for the voice of revelation informs us that the wise virgins are those who have taken the Holy Spirit for their guide. The foolish are those who have been guided by the spirit of the world.

APOSTLE H. J. GRANT spoke briefly. He heartily endorsed all that had been said by the previous speaker. He believed that adversity was the means of giving to individuals and communities valuable experience. When the Latter-day Saints have been enduring the severest persecutions of their history, and were being driven time and time again from their homes and possessions they were humble and united. But I have seen individuals who, when they became wealthy, lost the spirit of union and humility. But I do not remember an instance in which a poor man became more humble and obedient before the Lord, after becoming rich.

I would not be understood as saying anything to discourage anyone in respect to energy and industry, for if there is a creature on earth who is worthy of the contempt of all men it is the idler.

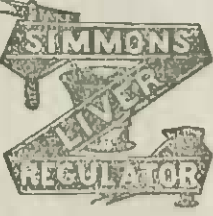
The only way in which we can retain in our hearts the testimony of the Spirit of the Lord is for us to lead lives that are worthy of imitation by all men. No Latter-day Saint can be dishonest; none can be unchaste and retain the Spirit of the Lord.

I prize the praise of my own conscience more than I do that of the whole world, and it must be more gratifying to a right thinking man to know that he is honest, than to possess the admiration of mankind.

The choir sang the anthem,  
How beautiful are their feet  
Who stand on Zion's hill!

Benediction by Elder A. H. Cannon.

LONDON, Sept. 29.—Polydore De Kruser, Esq., a Roman Catholic, was elected to-day Lord Mayor of London.



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WATERBURY, Vt., Jan. 29th, 1887.

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**NOTICE.**  
Ferron Townsite.

To all whom it may concern:  
NOTICE IS HEREBY GIVEN, THAT whereas Orange Seely, as the Probate Judge of Emery County, U. T., and in accordance with the laws of the United States and of this Territory, did on the 27th day of September, A. D. 1886, duly enter at the U. S. Land Office, in Salt Lake City, U. T., in trust for the several owners and occupants of the lands involved, and as a townsite, to wit: The town of "Ferron," the following described tracts of land, viz: The south east quarter (SE 1/4) of section nine (9), and the west half of the south west quarter (W 1/2 SW 1/4) of section ten (10), in township twenty (20) south, of range seven (7) east, Salt Lake meridian, United States survey for the Territory of Utah, containing 240 acres of land.

I, Jasper Robertson, the successor to said Judge, duly commissioned and qualified, do now notify all persons claiming any rights whatever in or to any lot or parcel of said land, to sign a statement in writing, describing in an accurate manner the lot or parcel of land so claimed, and deliver the same to the Clerk of the Probate Court of Emery County, U. T., within six (6) months from the 31st day of August, 1887, the same being the date of the first publication of this notice, or be forever barred the right of claiming or recovering said land in any court of law or equity.

In witness whereof, I have hereunto set my hand, at Castle Dale, Emery Co., U. T., this 20th day of August, 1887.

JASPER ROBERTSON.  
w3m Probate Judge, Emery Co., U. T.

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