

tend to that ordinance when your tabernacle is laid away in the grave? No you cannot; that ordinance was revealed especially for this time. Can you have hands laid upon you for the reception of the Holy Ghost in this life? Yes. Can you enjoy this privilege when your body is laid away in the grave? No; and to prove that this ordinance, as well as others pertain to this life, this time, I need only say that when we undertake to extend the principles of salvation to those that are dead, somebody in the flesh must represent the person for whom the ordinances are intended who may have neglected or have had no opportunity to attend to these ordinances themselves while in the flesh. When we get to the other side of the veil we shall find another state of things existing there; we shall find other conditions, other surroundings, other laws, pertaining to that peculiar existence of spirit; we shall find already existing there other organizations. Our bodies will have been left in the grave with all their weaknesses, with all their imperfections. Our spirits will not go down into the grave. They live in the presence of God; they will be held responsible for that tabernacle, for its acts, for its development; they will be held responsible before God, before the heavens, for the faith they have exercised, or for the wrongs that they have allowed themselves to be guilty of in the flesh; for I say right here; I repeat it again, that it is the business of the spirit to preside over, to be master of and to control this fleshy tabernacle to all intents and purposes and to hold it subject to all the laws of God. But, says one, there are weaknesses that pertain to the flesh, are they all sins? No. What about those weaknesses? The man who has been pure in his spirit, pure in his heart, pure in his intentions and desires before God, when he lays that body down in the grave there will be found in the very elements with which his body will mingle, a power to cleanse and purify all weaknesses as pertaining to the flesh which cannot be regarded as sins before God. Yes, give mother earth time and she will so effectually purify the tabernacle that she will get it ready for the resurrection from the grave to be re-united with the spirit. Then after a while we shall become acquainted with the higher laws, with principles altogether different to those taught to us in the flesh and which also pertain to eternal lives. And then again, when we come to be resurrected from the grave we shall find other conditions in advance of those; we shall find God's Priesthood there, His law there, His power there, His influence there, as there will be teachings and instructions to be given even then; and thus shall we keep going on from condition to condition of perfection and glory until we become possessed of the glory that belongs to God. Is it worth living for? Is it worth enduring a few threats for? Is it worth being quiet when you are menaced, and as passive as the Lord wants you to be? Yes. Is it worth making any sacrifice for? It is worth leaving home, father, mother, sister, brother? It is. And why? The day will come, perchance, even in the spirit world, when that father and mother, sister and brother, who despised you, will be seeking after salvation and will want to have conferred upon them the powers of eternal life. And you will have placed yourself in the position to act for them though your body may be in the grave, for your spirit still lives and you can preach and even become a minister of salvation to those of your own house. Amen.

ST. GEORGE STAKE CONFERENCE.

The Quarterly Conference of the St. George Stake was held on Saturday and Sunday, Sept. 16th and 17th, 1882.

President John D. T. McAllister, presiding.

Two days have been actively and profitably spent in St. George Tabernacle in quarterly conference.

We were blessed and comforted by the presence, counsels and administrations of our old time president and fellow-laborer, Apostle Erastus Snow.

There was a good attendance of officers and people from the Wards of the Stake outside of St. George; only two Wards—Harmony and Panacea—being without representation.

As visitors and as sojourners from

other Stakes we had Elders David John, Lewis Harvey and—Stan-dring, from Utah Stake; Samuel Roskelly, Thomas Moore and N. C. Edleson, from Cache Stake; Wm. D. Johnson, Jr., and Nephi Johnson, from Kanab Stake, and Llewellyn Harris, Indian missionary.

The usual Conference business was attended to in the reading of statistical and other reports.

The General Authorities of the Church and the Church Authorities of the Stake were presented and were voted for by Priesthood and people without a dissenting vote.

The spirit of instruction, of counsel and of comfort and blessing, was copiously poured out upon the servants of God who ministered, and the hearers were correspondingly blessed. JAMES G. BLEAK, Clerk.

MINNESOTA CONFERENCE.

Minutes of a Conference held at Monticello, Wright Co., Minn.

Meeting convened in George W. Riggs Grove, Saturday, 10 a. m. Elders present from Utah: Prest. Wm. M. Palmer, of the northwestern States Mission, Prest. Denmark Jensen, of Minnesota Conference; Elders James L. Jensen, Gilbert R. Belnap, Christian Burger, Jacob Fisher, Harry M. Payne, Archibald W. Buchanan, Samuel Bryson and Mons. Anderson and Prest. B. P. Wulffenstein, of the Wisconsin Conference.

After the usual opening exercises Prest. Wm. M. Palmer said nearly all who are holding the Priesthood in the State of Minnesota are here this morning. If people understood this the banks of this river would be lined with people to hear the word of the Lord. Spoke of the judgments of God upon the nations; the fulfillment of the prophecies of Joseph Smith; compared the Latter-day Saints to the Children of Israel in the days of Moses.

Elder Harry M. Payne spoke of the predictions of the ancient Prophets and their fulfillment, and how God in His wrath would visit the fearful and unbelieving.

Elder Jacob Fisher expressed a feeling of gratitude for being allowed to come and preach the Gospel to an unbelieving world. Bore his testimony.

Elder Gilbert R. Belnap spoke of the organization of the kingdom of God in all ages of the world.

Singing, and benediction by Denmark Jensen.

Adjourned till 2 p. m.

2 p. m.

After the usual opening exercises, Elder B. P. Wulffenstein read from St. Mathew, referring to the fall of man and the cursings for transgressions. Bore his testimony to the truth.

Elder Wm. M. Palmer explained further on the same text, and testified to the truth of the Gospel.

Elder A. W. Buchanan read the 3d of Micah, said in this we find that there is spoken of an apostasy of the primitive church, brought forth reason to prove the falling away.

Elder Christian Burger expressed a desire to press on in the good work, said people are as rebellious now as they were in the days of Jesus and the Apostles.

Elder Reuben Farnsworth bore his testimony to what had been said, and expressed a desire to press on in the good work.

Singing and benediction.

Sunday 10 a. m.

After the opening exercises Elder Denmark Jensen read the 9th and 10th verses of the 2nd Epistle of John and showed that we cannot discard any of the principles of the Gospel. It is necessary for us to comply with all the ordinances that are made known to us.

Elder Wm. M. Palmer read 3 vs. 1st John and proved from this that it was by the Holy Ghost that we were to be raised from the dead. Referred to a great many other passages to sustain this. This Holy Ghost is the comforter in all things when we are working for the truth. Encouraged the Saints to faithfulness and to cultivate the Spirit of God.

2 p. m.

After the usual opening exercises the sacrament was administered.

The Church authorities were presented by the clerk of conference and were all sustained.

The following Elders were sustained: Wm. M. Palmer, as President of the northwestern States Mission; Denmark Jensen, as Presi-

dent of the Minnesota Conference; James L. Jensen, Gilbert R. Belnap, Christian Burger, Jacob Fisher, Harry M. Payne, A. W. Buchanan, Samuel Bryson, Mons. Anderson, as traveling Elders in the Minnesota Conference; George W. Riggs as President of the Monticello branch; Joseph Nokes, President of the Princeton branch; P. G. Pernelius, President of the King Lake branch; Jens Hanson, President of the Lindon branch; James L. Jensen, as Clerk of Conference.

Elder Christian Wallentine spoke of the authority the Apostles were empowered with anciently; said any one who goes forth to preach the Gospel of Jesus Christ must be empowered with the same authority.

Elder James L. Jensen spoke of the mission of Joseph Smith and compared his teaching with that of the scripture; referred to a great many Bible proofs; spoke on the divinity of the Book of Mormon.

Elder Wm. M. Palmer spoke of the persecution of the Latter-day Saints from their first coming forth and bore his testimony to the work of God.

Singing. Benediction by Mons. Anderson. Adjourned sine die.

A good spirit prevailed; a great many of the Saints were there from a distance; others came and listened attentively. Two baptisms were attended to. Other meetings were held, in which we all expressed ourselves as being well paid for attending conference. It was a time which will not be forgotten very soon by either Saints or sinners.

JAMES L. JENSEN, Clerk.

Correspondence.

LONDON, August 29th, 1882.

Editor Deseret News:

Because of the very bitter persecutions which have attended the Josephites in London for some time past; between whom and us the world seem to make no distinction or know no difference, it was deemed advisable to discontinue all outdoor preaching, in order to prevent the public indignation, so strongly aroused against them, from also being directed against us. As a consequence of this policy, which seemed absolutely necessary for the protection and safety of our people, but few strangers, either from prejudice or because our places of meeting were not generally known, attended our meetings for many months, and the labors of the Elders were therefore directed more toward strengthening the branches than in promulgating the Gospel to the outside world.

Soon after our last district meeting, feeling that we had been held in check long enough and that our field of usefulness had been narrowed down beyond all reasonable proportions, we determined upon a change of policy in this respect. We also felt that if it was absolutely necessary for us to endure persecution in order to do good, we would rather receive and do good, than avoid it and remain idle. I say idle. This may need a little qualification. There is always plenty to occupy our Elders in our present large districts among the widely scattered Saints, for about three-fourths of his time is employed in traveling from place to place, but as we cannot obtain public halls for love nor money in which to hold public meetings, we have no opportunity to preach to the people except upon the Sabbath day, and then only in localities where we are widely known, and where the prejudice against us is so strong that none but members of the Church will attend. I have myself endeavored to hire halls in London and other parts of the Conference, desiring to get beyond the old well-worn districts and endeavor to reach the public from new stands, but in every instance have signally failed. My last effort in this direction was at Faversham where a fine large hall had recently been erected by one of the most liberal of all liberal institutions in this country, but upon making myself known as a "Mormon" I was at once met with the reply: "Mr. West, if you were anything else in the wide world but a Mormon you could have our hall and welcome."

But to return to my subject. Several weeks ago we began to hold out-door meetings, appointing one in each of the three branches of the London district upon the Sabbath afternoon, between the afternoon and evening services. We also had

10,000 tracts published, (a copy of which I send you) containing a brief outline of our faith, giving scriptural references substantiating our doctrines, and announcing our places of meeting in London, to all of which a free and cordial invitation was extended to all lovers of the truth. Our plans worked admirably, for soon we began to be rewarded by a large attendance of strangers at our in-door meetings, and to receive many earnest inquiries after the principles of the Gospel. In fact, so much did we feel encouraged by the Sabbath out-door meetings, that we concluded to extend our labors in this respect, and upon visiting the Park and learning when and where public meetings could be held, soon succeeded in appointing one for every evening in the week, except Saturday, and of continuing our open air services upon the Sabbath day as well. We have thus far met with much success and courteous treatment at the hands of the general public, several hundreds of whom have often gathered around us and listened attentively for an hour or more to our discourses, but the ministers who have ever been known as the bitterest opposers of progress, light and truth, have attempted on some occasions to oppose and disturb us. In a few instances they have undertaken to harangue the crowd after we had finished, seeking to arouse them against us; and once they organized themselves into a mob and followed us out of the Park, showering all kinds of indecent epithets and bitter denunciations upon us. But as the crowd which had listened attentively to us for about an hour had been strongly influenced in our favor, they took no part with these self-constituted emissaries of Satan, but following us quietly, receiving our tracts and making further inquiries about our doctrines.

On Tuesday evening last, at the time appointed for our service to begin in the Regents Park, we repaired to our usual place of meeting, and to our astonishment, found it already occupied and a sectarian meeting in progress. It proved equally as well for us however, for almost immediately it began to rain, and office near by, the rain poured down upon the assembled crowd of oppositionists, received a thorough drenching. By our rapid retreat from the storm we also eluded their observation, and no doubt they had the satisfaction of supposing that they had not interfered very much with our programme after all, for we could not have held a meeting there had they not been there. It is to be hoped, therefore, that their sad experience in this brave exploit for the protection of poor, suffering humanity against the attacks of the "Mormon" Elders will have a tendency to cool their ardor in future, and impress upon them the grave necessity of "finding out which way the wind blows" before they again enter upon such a noble, philanthropic expedition!

Those who labored in the British Mission many years ago and have not been here since, can have but an imperfect conception of the difference between the labors of the Elders then and now. According to a statistical report dated July 10th, 1852, and published in the *Millennial Star* of that year there were 32,840 Saints in the British Mission, and forty branches in the City of London alone. From the statistical report of December 31, 1881, we learn that there were then but 5,180 Saints in the British Mission, and but four branches in the City of London. The district now included in the London Conference, embracing Buckinghamshire, Bedford, Hereford, Essex, Middlesex, Kent, Surrey, Sussex, Hampshire, Berkshire and Wiltshire, about one-fourth of England, was then divided into many conferences, and wherever the Elders went they found many Saints, who were ever ready to administer to all their wants, and to shower upon them the rich hospitalities that flow from the love of the Gospel, and a plenitude of this world's goods. Even in 1852 the Lambeth Branch of the London District, which was one of the many large branches of the great metropolis, numbered over 1,000 souls, twice as many as the whole of London contains to-day, and as many, or more than can now be found in the entire London Conference, covering, as it does, an area many times larger than ever occupied by it before.

As a consequence of this great change the Elders have long journeys to make on foot to reach the Saints, from whom alone they can

count upon receiving the necessities of subsistence, and the hospitality of shelter from the storms that are so frequent in this ever-changing and changeable climate.

As a general thing our Elders have no money to hire halls, could they be obtained, none with which to purchase tracts (and all have to buy their own tracts, except in very few instances, or distribute money, and some of them would oftentimes go hungry and lie out in the street, were it not for the little means that is sent them by kind friends in the land of Zion. I now call to mind one Elder presiding over a large district embracing two counties in this conference, who has but two sleeping places among the Saints, and as they are so far apart he cannot reach them oftener than once a week. During the remaining time he is compelled to pay for a bed in a public-house or elsewhere, or sleep out of doors. Another good, faithful Elder who is now a president of a Conference, told me only the other day that he had received but sixpence in his former field of labor, in a period of eight months. Were the Elders in these lands required to strictly observe the injunction of the Savior to His Apostles, contained in the fourteenth verse of the tenth chapter of St. Matthew, their labors would soon be confined to very narrow limits, and the work of "binding up the law and sealing up the testimony" would soon be effectually consummated with respect to the greater part of this nation. But in the mercy of God and our brethren, whose sole right it is to direct in these matters, it is deemed best that this should not be done for the present, and our Elders in consequence, labor cheerfully and zealously, not feeling discouraged that it is as I have described for they know that this is but the gleanings after the harvest is over, and that though but few receive their testimony, it is quite as necessary that the wicked should be warned and have an opportunity to reject the gospel as it is that the righteous should be sought out and gathered to the land of Zion. Therefore we thank God for the reward of souls, though few in number, which He gives us from time to time and a well-deserved rest after our glorious purposes and decrees.

Elder Evans, of Salt Lake City, writes me that he has recently baptized seven persons in the Wilts and Berts District. Elder Nye of Ogden baptized two at West Dayton on Sunday last, and night before last I had the pleasure of baptizing three persons making eleven in all that I have baptized since my arrival in London.

JOSEPH A. WEST.

London, Aug. 24, 1882.

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