

three or four years, or as many years as may be necessary, and refrain from every form of gratification of the kind to which I now refer. I have known of instances of departures from this rule, and there is a singular thing connected with this work that I wish here to note. Those who have been guilty of thus violating the principles of chastity, and consequently the holy covenants they have entered into, there has been a departure from them of the light and power of the Holy Spirit, and they become wilted like the flower without moisture that has been blighted by the heat of the sun. It was visible to every eye that something had happened that was derogatory to such individuals. It is opposed to the spirit of this work that men should violate the principles of purity and chastity, and I know this to be the case. Where such instances have occurred, what has been the sentiment of this Church? Has it sustained it? If it has ever been sustained by any person in authority in this Church, I know not of any instance of that kind.

What is there so very horrible, what has awakened the sentiment of the world at large that they should become so shocked in their moral susceptibilities regarding this people? What is there about this people that appears so enormously wrong? There is peace, there is regard for each other, there is respectability, there is a large amount of honesty and uprightness. What is there to shock the sensibilities of the most enlightened professor of religion or of anybody else in the world at large, which is reeking with corruption from centre to circumference. Some people say—"What is going to be done in regard to this question?" "The United States Government are going to come down upon you and crush your institutions and crush you." Well, you see, we have got so often crushed in theory, that we are becoming used to it. We have been crushed, obliterated, annihilated, until there was not a spot left of a Latter-day Saint in theory, but the practical part has not yet come. We have no fears. Some of our friends regard us with solicitude, they are deeply concerned for our welfare, and they think surely the end will come this time, whichever time it might be, but we do not think so. We have great faith in the Almighty. That is a good quality in any people, is it not? To have faith in God. I do not know of a people who have more faith in God and the Scriptures, so that, seeing we are told that without faith it is impossible to please God, in that respect at least we must to some extent, please our Father in heaven. We have often seen the clouds that have gathered around us thick, dark and threatening, at the darkest hour dispelled. Then we have seen the sun of prosperity shine again in its glory and in its strength, so that we think every cloud that comes will be dissipated in a similar way, and that the God of heaven will not forsake a people who put their trust in Him. We put our trust in Him and also believe in doing the best we can ourselves, believing that God helps them the most who help themselves. But some say—"You will have to give up what is demanded of you; you will have to abolish your institutions and become like unto us." This is what the world say. Then I say God forbid that we shall become in some respects like the world or their institutions. We do not want to become like that, and no people have a right to coerce us into that condition, notwithstanding that there is a journal published in this city—and we have preserved the record of it, published to the world—advocating what? Purity, instruction and intelligence to be disseminated among the Latter-day Saints that their delusion might be dispelled, and that they might be brought out of the thralldom in which they are supposed to be involved? No. What are the measures advocated? The establishment, encouragement and sustenance in the midst of the Latter-day Saints of gambling dens; houses of ill-fame, drinking saloons, and all those institutions that are damning in their character and that drag poor humanity down to the very depths of degradation! Surely the words of the prophet are coming to pass when he said that in the last days the corrupt in heart would say "let us go up to Zion that her sons and daughters may be defiled." And I now say, that leave it to the sentiment of the Latter-day Saints, leave

it to the prevailing feeling in the midst of this people, and there would not exist in the Territory of Utah today an institution of the kind which I have named. I have seen the day when houses of ill fame were not suffered to exist within the confines of this Territory. But those officials who are sent forth to us by this mighty government have in many instances encouraged these evils instead of sustaining the noble sentiment of the people. They have ignored and set aside local laws enacted for the suppression of these iniquities. I say, out on such characters, as these, whether they be judges, whether they be governors, whatever position they hold, as far as I am individually concerned. I have no hesitation in saying that I have not the slightest atom of respect for such individuals. These are the men who would bring into this community the worst species of despotism that could exist among any people, that is, to force into and encourage in the midst of a community those elements that are degrading and corrupt. They have not the welfare of the people at heart, and I utterly and totally, as an individual, —I am not speaking for others, but for myself—I despise them from the bottom of my heart and all such characters. But all those men who sustain righteousness and uphold purity and equal rights, I say that I feel in my heart to bless them and to sustain them, and to respect them as every man who takes a course of that kind should be respected.

"But will you not forego your institutions because of the amount of pressure that may be brought against you?" I say so far as I am concerned that I have no concessions to make. I do not want to be understood as talking for others; but I say we claim that God has revealed this system, and the only concessions that can be made so far as our principles are concerned must be made by their Author, otherwise they are null and void. So far as religious liberty is concerned, we claim the same as other people, and, in the language of the celebrated orator who figured in the early history of this country—Patrick Henry—I hope to be able to say as he said: "Give me liberty or give me death." I believe that is the ruling sentiment among the faithful of this Church, and those who suppose that we are always going to lay our necks down to be trampled upon and crushed, and that we shall always be crowded to the wall, I say that I am of the opinion that they shall sometime find out their mistake.

But we Latter-day Saints have a great deal to learn. Sometimes we complain of the waywardness of many who have become connected with us; that they have gone back into the practices of the world; that they have become backsliders and do not conform to the principles of this gospel. Then I say there is a provision in the law for cases of this kind. To the law and the testimony, for God has revealed the laws, and they are contained in this book (Doctrine and Covenants), in the Bible, and in the Book of Mormon, for the regulation of His Church and for its preservation and purity. There is one universal law in regard to the evil-doer in this Church, and it is this, in the language of the revelation in which it is given, "He who sinneth and repenteth not shall be cast out." If that law were applied the pardoned and unrepentant would be shaken off and the Church purged of its worthless elements.

This, my brethren and sisters, is a great work. God has revealed it. Then let us cultivate within us that principle of eternal life, that Jesus spoke about when he said to the woman at the well, that if she had asked him he would have given her to drink that which would have caused her never to thirst, and would have been as a well of water springing up to everlasting life, which is the Spirit of the living God, given to the faithful for their guidance.

May the Lord bless all the House of Israel, the dispersed of every tribe, and the righteous, the pure, the holy and the good in every nation under the whole heavens, is my prayer in the name of Jesus Christ, Amen.

MORGAN STAKE CONFERENCE.

Held August 13th and 14th, 1881. President's W. G. Smith, Richard Fry, and Samuel Francis, of this Stake, High Councillors, Bishops and others, occupied the stand.

Saturday, 10 a. m.

The audience was addressed by

High Councillors Richard Rawle and Frederick Kingston; Elder Evan A. Richards, and Bishop Brough, who spoke on humility, obedience, consistency of conduct, keeping open the channel of communication between us and our Heavenly Father, etc.

Saturday, 2 p. m.

The afternoon was occupied by President R. Fry, Elder Jesse Haven, and President W. G. Smith. Subjects of discourse: The power of the Holy Ghost to comfort, bless and beautify; necessity of maintaining our right to exercise the powers of the priesthood; the happy influence the gospel had introduced, and the light it had thrown upon the malicious creeds of men; a punctilious observance of Conference Saturdays, first Thursdays, etc., would result in an access of both mental and physical strength, that would more than counterbalance the time thus spent.

Sunday, 10 a. m.

High Councillor Thos. Rich and Elder Joseph Meham spoke on the sympathy and support we should render each other; our forgetfulness of God's mercies, and His purposes in regard to Zion; should never express doubts before our children but breathe faith into them from their infancy; we had no need to fear skeptical offspring in the midst of the gospel blaze. Though blessed more than we deserve by our Heavenly Father, we did not seem to realize it, but frequently turned God's blessings into curses by our abuse of them.

2 p. m.

After the usual opening ceremonies the Sacrament was administered and Stake report read.

Prest. Samuel Francis gave excellent advice to all acting in authority, in regard to rendering unbiased judgments, and making amends where wrong has been done, that confidence may be promoted, and mutual esteem established; money was not necessarily an evil, but was often devoted to unhallowed purposes. He believed in spite of our occasional indifference, that the Saints were increasing in gratitude, etc.

Prest. W. G. Smith enumerated many things we had to be thankful for to God, and the gospel of Jesus Christ, and showed the grand fruition that awaited our hopes through our increased and continued faithfulness.

During the conference the wards were represented by their Bishops as being in an improved condition generally. Home and Sunday school missionaries were called, and other business transacted.

Though not favored with any visitors, a spirit of peace and harmony pervaded the assembly throughout. The conference was thinly attended owing to the prevalence of severe thunderstorms and freshets.

JAS. H. MASON,

Clerk.

UTAH STAKE CONFERENCE.

The Quarterly Conference of Utah Stake was held in Provo City, Utah, August 27th and 28th, 1881.

Saturday, 27th, 10 a. m.

Present on the stand: Presidents Cannon and Woodruff, and Elder George Gibbs, of Salt Lake City; the Presidency of the Stake. The Wards of the County were also represented by their Bishops.

After the reading of the statistical report for the quarter,

Prest. A. O. Smoot addressed the meeting, expressing his pleasure in hearing reports from the Wards of the attention of the people to their duties, also his gratification in learning of the scarcity of Bishops and High Council trials in the Stake, being an index that the people were learning wisdom. Referred to the increase of the payment of tithing the past season, and the corresponding increase in the products of the earth; in this the Lord had fulfilled his promise.

Prest. Wilford Woodruff spoke of the prosperous condition of the people and the great abundance of the harvest—fruits being matured the present season in localities where they had never grown before. The blessing of the Almighty was with the people, and would continue so to be if they were faithful to their duties; spoke favorably of the exertions of the people in Temple building.

Bishop George D. Snell reported favorably of Spanish Fork Ward.

Prest. George Q. Cannon, in his remarks, dwelt upon the blessings

promised the observers of the Word of Wisdom, which were verified, as could be proven by the experience of many; quoted the recent experience of a Bishop who had closely observed in his Ward, that members of those families observing the Word of Wisdom, when attacked with the diphtheria did not die, but recovered. The speakers' own experience proved that when it was observed, there was less sickness and greater faith, and the ordinance for the sick more efficacious.

Saturday, 2 p. m.

After the presentation of the general and local Church authorities, who were unanimously sustained by the vote of the congregation,

Bishop Halliday, of Santaquin, reported favorably of his Ward, followed by Elder K. G. Maesser, president of the temporary organization of Seventies for the Stake, who reported that body of priesthood as having now gained a better understanding of the new arrangement or organization and its aims. In referring to his visit through the southern portion of the Territory in the educational interest, said he had discovered a great scarcity of good Latter-day Saint school teachers, but hoped this defect would soon be supplied through the endeavors of the normal departments of the various educational institutions of the Territory.

President John Taylor said in regard to the Seventies, they occupied a rather singular position in our present organization; it became necessary that something should be done that they might be represented in their scattered condition from the headquarters of their presidencies; this temporary organization will give them proper representation; it is not intended to break their quorum organizations, for the reason that we believe theirs is one of the orders of the Priesthood that will endure forever. The speaker made some valuable remarks on the educational interests of the people.

President Cannon was impressed with the importance of the educational interests of the Latter-day Saints, not only with a view to the progress of knowledge among the Saints themselves, but to the carrying of the gospel through our missionary service to the highest educated circles of society in the nations of the earth.

Sunday.

The morning's meeting was occupied by Prests. Jos. F. Smith and Geo. Q. Cannon. The former dwelt upon the ordinance of Baptism and the necessity of its observance by all; the latter referred to the gathering dispensation and the great and unnumbered blessings enjoyed by the Saints through obeying the impressions of its spirit.

The afternoon was occupied by Prest. John Taylor in a discourse full of interest to the Saints. The speaker was listened to with marked attention by the congregation, who, towards the close of his remarks, unanimously raised their hands in sanction of the condemnation of those of our faith who will sue their brethren at law contrary to the gospel rule.

Prest. A. O. Smoot, at the close of the meeting, announced the opening of the B. Y. Academy on the morrow.

Prest. Cannon also announced that it was the intention of the President and party to visit several of the southern settlements of the Stake before returning to Salt Lake City.

Benediction by Elder L. John Nuttall.

The meetings were held in the grove on the meeting house grounds, which were attended by a larger number of the Saints than the neighboring Wards than usual.

A. JONES, Clerk.

Correspondence.

BEAVER, Aug. 25, 1881.

Editor Deseret News:

Since the leaders of the Ogden mob have had the impudence to send me one of their threatening circulars, it is due perhaps to them as well as myself to let them and the public know whether I am prepared to recant my religion or take chances on the terrible destruction threatened. Well, sir, I prefer the latter. I have faced many priest-ridden mobs during the past half century and have become inured to them. As an excuse for their murderous threats in their circular, among other things they say: "Nearly all Territorial offices are filled by polygamists." I cannot

say positively about that; I will give the names of several of the leading officers, and ask the courts to examine into the matter. They are as follows: E. H. Murray, Governor; A. L. Thomas, Secretary; J. A. Hunter, Chief Justice; P. H. Emerson and S. P. Twiss, Associate Justices; P. T. Van Zile, Prosecuting Attorney; H. McMaster, Register Land Office; M. M. Bane, Receiver Public Money; F. Salomon, Surveyor-General; M. Shaughnessy, U.S. Marshal, Mr. Lynch, Postmaster. There are a few minor offices held by "Mormons" or Latter-day Saints but as "nearly all Territorial offices" are held by polygamists, we think these more prominent officials should have the first consideration. In fact when we consider that the Governor alone can neutralize at one stroke of the pen, or kill, by putting into his pocket all that the "Mormon" legislature can do in a whole session, the reader will see that our suggestion is quite proper and timely. These officials must understand that it is not the writer of this article who accuses them of living in violation of the law of Congress made expressly for "Mormons." It is hard to believe, gentlemen, and to you may be hard to bear, but those Christian ministers unhesitatingly say it is so, and we must leave the quarrel if there is any, between you and them. Of course, we hold you legally innocent until those pious ministers prove their broad assertions against you.

These patriotic missionaries say of the religion of the Saints, including Celestial Marriage, "It should not be reasoned with, but ought to be stamped out." Now what does this stamping out mean? Let the history of the past answer. In Missouri and Illinois it meant if the "Mormons" fail to leave their hard earned homes for us pious Christians led by such Methodist preachers as Samuel Bogart and others who led the mob that murdered the Apostle David Patten and others; if they fail to quit their homes peacefully we will exterminate them, men, women and children. Again are these friends of the lower regions so ignorant of Church history as not to know that religion received in sincerity can only be "stamped out" by taking the lives of those who embrace it? No, Mr. Editor, they know the fact but too well and in my view they mean the same as their murderous brethren meant in Missouri. Such a move, however, they seem aware would be hazardous for them, hence the fawning sycophants ask Congress to inaugurate oppressive measures that no honorable class of American citizens would or could in honor submit to. Rev. E. Smith, of Beaver, secretary of the mob council, I understand, denies endorsing the murderous sentiments of the circular, but that is a public document and his name has gone to the world as one of the band and he must either make his disapproval as widespread as the circular itself or be held equally responsible with the balance. This thing was not done in a corner. These pretended Christians, but real Atheists are the class of hypocrites who want the control of our children, and because we do not propose to put those heaven-born treasures under their infidel control they are angry and want to destroy us, but are too imbecile to undertake the job themselves, and, therefore, invoke Congress to aid them.

We said they were Atheists, we are able to maintain the assertion; the Methodist discipline says, "there is but one living and true God, everlasting, without body or parts." Now, kind reader, what is it? Can you imagine the smallest mote or any existence which possesses neither body nor parts? It is nothing but Atheism of the deepest die. No wonder they do not want to reason, for there is no reason in them or their man made creeds. The Scriptures say, "Come and let us reason together," so say we, bring your strong arguments if you have any, and we will refute them.

DANIEL TYLER.

Beaver and Ogden papers please copy.—D. T.

It has been discovered that sharks eat cats. No family should be without a shark pond on the back fence.

Ruth, although of a retiring disposition, succeeded as a gleaner in getting as good a Boaz any of the other girls.

"Tis hard to part from those we love"—and sometimes it is even more difficult to get away from those we don't love.—Philadelphia Sun.