

either by tradition or in history, of such inhumanity as can be found in every town and hamlet throughout our land. When women can wage a high-handed and successful warfare against their own offspring and then boast of it, and yet pass in society as members of the upper-ten, there must be something wrong somewhere. Says he in his last letter: "The best blood of our land is fast disappearing; and in a former one: 'If things run on in this way a few years longer, we will have to depend on Utah to furnish population for the whole country.'"

He says some rather harsh things of women, but we know they are too true, and perhaps some "Mormon" women are not exempt. Wherever the coat may fit, let it be put on and profited by, that our sisters may make themselves more worthy to be called the handmaidens of the Most High, and be careful that none of the blood of the little innocents is found upon the skirts of those who call themselves Latter-day Saints. Is not the scripture fulfilled which says:

"The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come."

"But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore. Against whom do ye sport yourselves? against whom make ye a wide mouth and draw out the tongue? Are ye not children of transgression, a seed of falsehood, inflaming yourselves with idols under every green tree, slaying the children in the valleys, under the clefts of the rocks?"

We are aware that we have become an eyesore, and an object to be feared and dreaded, even as "the young child" whom Herod feared and sought to destroy. The Evil One is at work and is employing every agent he can secure to counteract the purposes of the Almighty, knowing that his time is short. It is the same spirit that possessed Herod when he sent forth and "slew all the children that were in Bethlehem and in all the coasts thereof." Satan will seek every plan that can be invented, if he has not already, to hinder this most important work—the propagation of the human race.

One would suppose the awful crimes that are being continually brought to light, might serve as warnings to the Latter-day Saints. Instead of following the world, who walk after the imagination of their own hearts, the sons and daughters of Zion should listen to counsel and not be deceived by the sleek-faced hypocrites who put on an outward show of purity, and under the cloak of religion with smooth, flattering words lead captive the weak and unwary. We should put a guard upon our tongues and beware of the traitors in our midst who are conspiring to break up the order and peace of this community, rending asunder family ties, dragging husbands and fathers from their tender wives and children, imposing fines and imprisonments, regardless of principle or the amount of suffering they are bringing upon weak and helpless families. They mostly belong to a class who indulge in the most corrupt and degrading practices, and give employment to men and women that "make their living by going about from house to house to practice their diabolical business," as described by your Methodist correspondent, and they have sought to introduce these "refined arts" into "Mormon" families. These are the kind who would reform (?) Utah. Granting, for argument's sake, that we are all they charge us with being, does it not look very much like Satan rebuking sin?

In trying to influence Latter-day Saints, or intimidate them by holding up the Edmunds law as a scarecrow, our persecutors show how little they know, or comprehend the spirit by which we are governed. We are willing to wait the Lord's time, knowing that He will visit their iniquities and afflict them in the day of his fierce anger. The news of the desolating scourges and the quakings of the earth, which salute our ears by day and night, are not surprising to the Latter-day Saints. They are only in fulfillment of the scriptures and the revelations given through Joseph Smith, which the servants of God have been sent out to warn them of, and have been as cruelly treated for doing so as were the apostles of old.

There shall be earthquakes also in divers places, and many desolations; yet men will harden their hearts against me, and they will take up the sword one against another, and they will kill one another.

And it shall come to pass that he that feareth me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of Man:

Then shall the arm of the Lord fall upon the nations:

And calamity shall cover the mockers, and the scorner shall be consumed, and they that have watched for iniquity shall be hewn down and cast into the fire.

And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee to Zion for safety.

And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another.

And it shall be said among the wicked, let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we can not stand.

I remember hearing some of the Saints wishing they had been among those who were persecuted and driven from their homes in Ohio, Missouri and Illinois, and had shared in their trials and afflictions, that they might have an equal claim to the blessings that were promised them. I also remember hearing Heber C. Kimball and others tell them that they need not feel sorry, for they would yet have the opportu-

nity to pass through all, and perhaps more than they would be able to endure. Many whose hearts leaped at the first sound of the gospel, and were ready to obey its mandates, rejoicing greatly that they were counted worthy to be chosen out of the world (though they were looked down upon, hated and cast out as evil, even from the doors of their nearest kin, and neighbors among whom they had previously dwelt and always been respected and beloved) were among the first to grow faint and fall by the way. They were quick to see the mote in a brother's eye, and lose sight of the beam that was in their own. Thinking Joseph had transgressed, they undertook to set him right, and by so doing lost their own foothold, and sank into obscurity, while Zion's ship sailed on without them in ever increasing speed and power. The genius of the gospel is progressive, and every one of its principles is calculated to ennoble and elevate the human family, as every person who has accepted and felt the spirit's influence, has willingly testified. Thousands have borne this testimony in public and private, and their words can be found recorded in history, who, when called to pass through persecution and were being tried in the furnace of affliction, that the gold and the dross of their natures might be separated, lost sight of the promise and began to murmur, neglect their duties and their prayers, till soon their light became as darkness, and apostasy was the result.

It looks as though the time had come when all are to be tried and proven, the rich and the poor, the proud and the humble, and each one is at perfect liberty to choose whom he will serve. Those who call themselves Latter-day Saints, should set their hearts like a flint, and prove themselves valiant on the side of truth, trusting to Him who is all powerful, and has said:

Behold, they shall surely gather together, but not by me; whosoever shall gather to gether against thee shall fall for thy sake.

We read that Jesus, "Though he were a Son, yet He learned obedience by the things which He suffered," and without an experience similar to His, none need expect to enter into a fulness of His glory. But the question is, had we always done as He commanded, and kept ourselves clean and unspotted from the world, and been willing to obey the counsel of His servants, would we be in bondage as we are to-day? We have been warned of these things for years, and so have many of our children, to beware how they cast their lot with unbelievers, which thing the Lord condemned and warned His people of its consequences. He has told us to separate ourselves from Babylon. "Come out of her, my people, and partake not of her sins, that ye receive not of her plagues," has been sounded in the ears of this people from their earliest remembrance. But since prosperity has shone upon us we have seen parents sending their children out into Babylon, and to schools taught by those who are in every way opposed to the religion we have espoused, and who hate the people among whom they are operating. We might as well place our lambs within the grasp of wolves, and those who have taken this course have been asleep to their true condition, and will awake to it in a day to come and find that their loss can not be repaired.

A "MORMON" MOTHER.

CORRESPONDENCE.

A LAD DIES UNDER SINGULAR CIRCUMSTANCES.

Heroic Conduct of His Younger Brother.

PLEASANT DALE, Piute County, Utah, December 30th, 1884.

Editor Deseret News:

About 3 o'clock p. m., this day, the family of E. C. Behunin was thrown into the depths of grief by the sad news of their oldest son's death.

About 2 o'clock p. m. yesterday, the two oldest sons of E. C. and Jane Behunin started to go to attend a sheep herd, the distance from home being about 11 miles. When they had got about seven miles from home it began to snow. The oldest boy was aged 14 years, 7 months and 23 days, his brother and only companion is 12 years and 11 months. When they were a mile and a half from the herd Elijah complained of being very tired. After this complaint he failed very fast, and when they were about one mile from camp he said "I do not want you to feel bad or nothing of the sort for I am going to die, for the Lord has called me and I am forced to go."

They traveled about three-quarters a mile and stopped by a cedar tree and made a fire. The younger boy pulled off his coat and put it around his brother. They reached this place about 10 o'clock p. m. The younger brother spent the remainder of the night getting wood, which was plentiful near by. He would turn his brother over very often to keep him warm. He died at sunrise on the 30th of December, 1884. The younger boy went to the camp and after getting a quilt returned to his dead brother. He spread it out and rolled him over upon it, straightening his limbs and returned home, which point he reached about 3 o'clock p. m., having spent about 26 hours without food or sleep. The day being very cold he had his feet frozen badly. On returning home he did not even stop for food, but taking

a small piece of bread in his hand got on a horse and rode four miles to his uncle's to get him to go to Thurberville to apprise his father of the sad event that had fallen upon his family.

Deceased was born at Spring City, Sanpete county, Utah, May 7th, 1870, was baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints when eight years old. He was a prayerful, faithful Latter-day Saint, and much beloved by all who knew him. Mrs. Behunin states that when her sons left home the day was fine and warm, and remained so until sundown, and that to all appearance they were both hearty and well.

AN IMPROVISED INQUEST.

January 1st, 1885, in Thurberville, The Justice of the Peace was not at home and there was no coroner there, yet it was deemed advisable to hold an informal or unofficial inquest, so the parents and friends of the deceased called in three men to act in the premises, namely, D. H. Dalton, George Rust and Elias Johnson, who were bound under the following oath: You do each solemnly swear before each other and those present, that the verdict you shall give in the case now before you shall be the truth, according to the best of your ability, and that you will try your utmost to find out the cause of the death of the deceased now lying dead before you. So help you God.

An appropriate oath was also administered to the witnesses.

Wm. Calvin Behunin and J. Jorgensen were the witnesses examined, the testimony being in substance in accordance with the narrative given above.

After deliberating, the jurors found a verdict according to the facts.

The funeral was held at the residence of the parents, Jan. 2, 1885, at 2 o'clock p. m. The remains were then borne to their last resting place by four Elders. The services were conducted by Mesiah Behunin, J. Jorgensen, Elias Johnson and D. H. Dalton.

E. C. AND JANE BEHUNIN.

BEAVER STAKE QUARTERLY CONEERENCE.

The Conference convened in the Latter-day Saints' Meeting-house in Beaver City, on Saturday, December 27th, 1884.

President J. R. Murdock was absent on business at St. George, and President M. L. Shepherd also absent at Salt Lake City.

Conference called to order by President John Ashworth at 10 o'clock a. m. After the usual opening services, President Ashworth offered some very good remarks, tending to show we have the favor of the Lord on our side. The stormy unpleasant weather, probably in part caused the absence of President Murdock. Mentioned sundry items that might occupy our attention during Conference, and desired the blessing of God upon our efforts in this interesting work of the last days. The remainder of the time was occupied by Elder John Griffiths on matters pertaining to obedience to the counsels of the servants of the Lord holding the Priesthood, the divine character of the Book of Mormon and the restoration of the Holy Priesthood in this dispensation.

He was followed by Bishops J. O. Smith and Charles D. White in remarks pertaining to their Wards and sundry topics of a practical nature.

Recess was taken until 2 p. m.

The afternoon session was commenced with singing, and prayer by Patriarch Daniel Tyler.

Bishops McKnight, of Minersville, J. H. Joseph, of Adamsville, and B. Lillywhite, of Greenville, gave oral reports of their respective wards.

The statistical reports of the various wards of this Stake were then read by W. G. Nowers, clerk of the Stake.

Apostle Teasdale addressed the Saints on the practical duties of life, quoting from both ancient and modern revelation. He represented the course necessary to be pursued in this life in order to secure to ourselves the reward of eternal exaltation in the life to come. He also spoke of the disappointment that will befall those hereafter who neglect these important duties while they have the opportunity.

Benediction was pronounced by President Shepherd, who arrived during the progress of the meeting.

Sunday's meeting opened at 10 a. m., with President Murdock in attendance.

After the usual opening exercises, Wm. Fotheringham, Supt. of Sabbath Schools, read a statistical and financial report of the schools in the Stake, and gave a comprehensive account of his labors and those of the teachers, and of the kind of instructions given in the theological classes, and the Union meetings that are held monthly, and are well attended.

He was followed by Apostle Teasdale, giving encouragement to this all-important branch of instruction for the youth of Zion. He occupied the remainder of the time, speaking upon the duties of the Priesthood, the ordinances and celestial order of the kingdom of God; the great importance of paying tithes and free-will offerings; the building of Temples and the work to be performed therein, and made many remarks that seemed to reach the sensibilities and awaken the inward feelings of many of the congregation, and which should leave a lasting impression upon their memories and prove a stimulus to progress in their lives.

The general and local authorities were presented and unanimously sustained by the congregation.

On re-assembling at 2 p. m., Apostle F. M. Lyman came to the stand. Singing, and prayer being offered, the sacrament was administered, and, Apostle Lyman gave a sketch of the reunion of the family of Father John Tanner, relating incidents of the early life and liberality of the former Patriarch of the family, and spoke of the late organization entered into with Father Sidney Tanner ordained as a Patriarch at the head. The speaker gave instructions concerning the proper administration and blessing of the emblems of the sacrament, showing propriety of the Saints responding unanimously at the close of each blessing with an "Amen," thereby making known their endorsement of the prayer, and this he said should also apply to the closing words of each prayer or address offered. Continuing his remarks, he spoke of many important points of doctrine as well as practical duties of the Saints.

A list of names of home missionaries was presented and sustained, and Wm. Robinson and Benjamin Bennett were sustained as assistant superintendents of Sabbath Schools.

Conference adjourned until March 28th and 29th, 1885.

Benediction by Bishop Smith.

A Priesthood meeting was held at 7 o'clock, at which Apostle Geo. Teasdale was the principal speaker. This was attended by the largest assembly of the Holy Priesthood ever witnessed in this Stake, comprising all grades, from the aged Patriarch to the Deacon. The instructions given were of a very practical nature, and were the expressions of the Spirit that enshrouded the speaker as with a mantle, and of a high order, both as to morality and spirituality, which, if put in practice in our daily lives, would soon advance the Saints to a much closer relationship with the powers of the higher sphere.

The conference, as a whole, was one to be long remembered, and calculated to benefit both saint and sinner, if proper heed be given thereto.

W. G. NOWERS, Stake Clerk.

Beaver City, Jan. 5th, 1885.

CORRESPONDENCE.

A DIFFICULT AND DANGEROUS TRIP.

PORTERVILLE, Morgan County, January 18, 1885.

Editor Deseret News:

Brother Robt. L. Anderson and myself left Salt Lake City December 27th, for a trip through the eastern counties, and went by way of Parley's Cañon. We found it rather slow traveling over the summit, the snow being very deep. We stayed over Sunday at Snyderville and went on through Park City and over to Midway, where we stayed a few days. On Dec. 31st we visited the Warm Springs, where I had a good swim, the water being very warm, but the air was quite frosty. In the evening we went over to Heber City and spent New Year's day with Bro. John M. Murdock.

Brother Murdock had a family gathering of his children and grand-children, in all numbering forty-four. We all sat down to an excellent dinner, after which singing and dancing were kept up until all were tired out. It was a very happy New Year to all.

We left Heber City in a blinding snow storm, and found it difficult traveling over the hills to Park City, the snow being about three feet deep. From Park City we went around to Adkin's Station, and it being late and no track broken, we got lost in the hills. We unhitched the horse, left our buggy out in the hills, and went on leading the horse, and groping along in the deep snow until we were within hearing of Brother Pace's, when we called out and the boys came on horses to meet us; we got to Brother Pace's at last tired out and about half frozen. We went back the next morning and found our rig, but it was very difficult to pull it through the frozen snow. We had to break a road down to Wanship, after which we got along all right. We will return by way of Weber Cañon it being a better road, and expect to leave Moran on Tuesday for Ogden, and thence home. About six inches of snow fell here last night making 18 inches on the level. It is cloudy and looks like more snow.

ERNEST S. PENROSE.

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