

A CONFERENCE IN THE SOUTH.

The Elders in Mississippi and Alabama Assemblies.

Dove, Sumter County, Ala.,
Sept. 14th, 1887.

Editor Deseret News:

The traveling Elders of the Mississippi Conference met at this place and held two days' meeting, Saturday and Sunday, September 10th and 11th, at the residence of Brother Pleasant Odum.

There were present, President John Morgan of the Southern States mission, Elder David S. Emery, President of the Mississippi Conference, and Elders John S. Bramwell, William A. Cowan, Levi N. Harmon, Charles G. Bolton and Henry E. Parry.

On Saturday, Conference convened at 2 p. m. After the usual opening exercises,

PRESIDENT EMERY

stated the object of the meeting. Said he was pleased to meet with the Elders and Saints under so favorable circumstances; and spoke at some length upon the Gospel. Quoted the Apostle Paul's saying that we all should be judged by the Gospel of Jesus Christ, the principles of which were the same to-day as they were when advanced by the Savior eighteen hundred years ago; The Elders had been called of the Lord to the Priesthood, and rejecting God's servants would be rejecting Him. It took considerable stamina to obey the Gospel, because the world was opposed to it; but those who embraced it received the Holy Ghost, which gave them a testimony of its truth and enabled them to understand the things of God. The Elders were calling upon all men to repent, and if any one lacked wisdom he should ask of God.

PRESIDENT MORGAN

expressed himself as glad to meet with the Elders, Saints and friends. He read from Mark xvi, 15, 16, and from Luke vii, 29, 30. He showed that by obedience to the laws of God, we would receive salvation, and by disobedience we would receive damnation, proving that all would be rewarded according to their works. One who circulated false reports would not be punished as severely as one who murdered. Quoted Paul's saying that "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory, so also is the resurrection of the dead." Said it was within the reach of every individual to damn or save himself. A man damned himself by not believing, and in some instances was under as great condemnation for not doing the things which he should as for doing the things which he should not. God is no respecter of persons, and a man who damned himself would stop his progress as an individual in the knowledge of God, and the result would be he would take a retrograde movement. The Saints saw when they were convinced of the truth of the Gospel, that they felt that they would be under condemnation if they failed to yield obedience to the first principles. Having obeyed them, they were to go on to perfection. As soon as they stopped obeying the principles of God, so soon they would damn themselves. They were to gather out of Babylon, live their religion and enter into the temples that are being erected to the Lord. The speaker thought that the world had wrong ideas of the marriage covenant when they covenanted for time alone. God performed the first marriage ceremony in the Garden of Eden when He married Adam and Eve for time and all eternity. It is in the ages of eternity where the Saints expect to receive their reward, and to be deprived of the association of their families there would be a great condemnation.

Elder Morgan compared the preaching of the servants of God and the way they were received in the days when the Savior was upon the earth with the preaching of His servants in this day, showing that the circumstances were similar. The speaker closed by exhorting the Saints to let their light shine by attending to their duties and prayers.

On Sunday, the 11th of September, at 2 p. m., meeting was again called to order.

ELDER WILLIAM A. COWAN

was the first speaker. He dwelt upon the first principles of the Gospel, proving that they were divine and eternal; that God was a personal being and a hearer and answerer of prayers. The Christian would believe that the doctrines of Christ were done away and were only a form. Not so with the Latter-day Saints. They believed in those principles and that they would be judged by them.

ELDER BRAMWELL

was the next speaker. He said the works of the Saints proved who they were serving, and many who were not of us would have to acknowledge that those who had embraced the Gospel were showing its fruits. There were many faiths in the days of Noah, but only eight found who had the right faith. The speaker read from Matthew xxiv, proving that it was to be the same in the day of the second coming of our Savior. This is a day of choosing. We are like a city set upon a hill which cannot be hid, and we will have to face the music whatever that may be.

PRESIDENT JOHN MORGAN

was the last speaker. He read from 1 Corinthians, xii, 28, proving that in connection with the principles of the Gospel, God has a system of government which is regular and in order. The world think if a man is honest in his belief he is all right, but the speaker proved that this idea was erroneous. He had not heard what the Elders had been teaching the people in this neighborhood; but still he was not afraid of contradicting them, because they had all been baptized into one Spirit, and had received a testimony for themselves, and this fact was a testimony to the world. The Savior commanded that all things whatsoever He had commanded should be observed. If some of the wheels of a watch were left out it would not go, but would rattle, as do all man-made gospels. To do away with the officers would be to do away with the Church.

One could not live by reading of what others enjoyed ages ago, for he would need some of the bread of life for his own sustenance. The Gospel was like a two edged sword to the Latter-day Saints, and they had better not trifle with it, or their last condition would be worse than their first.

ON SUNDAY EVENING

at 7 p. m., conference was again called to order.

Elder Parry was the first speaker. He dwelt upon the necessity of the Saints showing by their fruits that they really are what their profession requires. He compared the condition of the world and the opposition to the Gospel manifested in the day of our Savior to its present condition.

Elder Charles G. Bolton was the next speaker. He had taken a great deal of satisfaction in meeting with the Saints, and exhorted them to contend earnestly for greater faith.

Elder Harmon was the last speaker. He read from Revelations xii, showing that there had been war in heaven, that Lucifer had been cast down, and the scene of warfare changed to earth. The doctrines of Christ should be the same to-day as anciently. Showed that the world had changed the ordinances of the Gospel, and an apostasy had taken place. He dwelt upon the personality of the Godhead, showing the difference in our belief and that of the world. He also spoke of the judgments immediately to follow the gathering, and the necessity of the Saints to more strictly live their religion and keep the commandments of God.

The conference was a most enjoyable one and long to be remembered by Elders and Saints. One good feature was the Sunday School, which was held

SUNDAY MORNING

at 10 o'clock. The school has 36 names enrolled, and the students are making good progress and take considerable interest in their studies. Upon this occasion 126 verses from the Bible were recited by the different students, and the whole school repeated the Articles of Faith in concert.

Much praise is due to the Saints for their hospitality toward the Elders and visiting friends and for contributing so materially to make the conference a success.

There are nine Elders laboring in this conference, six of whom were present during our conference meetings. The Elders in the mission are enjoying good spirits and fair health; for the last year very encouraging results have crowned their efforts, and a goodly number have been baptized, for which they give God the glory. While persecution has been rife, nothing serious to the Elders has occurred. Several of the Elders are now getting ready to move out in new fields. There were a number of council meetings held during the two days of Conference, at which President Morgan gave the Elders some very good instructions in relation to their duties.

H. E. PARRY, Clerk.

"THE CONFLICT TO BE CONTINUED"

Until Truth and Justice Triumph.

Sometimes an act is done or thought expressed by a person, unconsciously it would seem, and yet so full of meaning, that the memory of the act, or the words of that expression go ringing and echoing down the years like a glorious chant in the aisles of a cathedral. For example, a collision of trains takes place on an eastern railroad. Though many are wounded, yet no life is lost except the engineer's. He—while the paler of death is on his brow and the mist is gathering over his eyes—exclaims: "Hang out the signals for the other train." The name of William Bradley may be soon forgotten, but the recital of that heroic act will thrill the hearts of generations yet unborn.

Take another example: It was in the spring of 1864. For more than three years the scourge of civil war had devastated the country. The terrible conflicts of Manassas, Antietam, Fair Oaks, Gettysburg, Shiloh and Stone River had been fought. On these and on a hundred other fields, on mountain and moorland, by fountain and flood, vast numbers of the flower of American youth, both on the Union and Confederate sides, had lain down in their last long sleep. And all over this broad land, equally brave women—mothers and wives, sisters and sweethearts—were bowed down in woe and suspense. Their very breaths were smothered sighs. Grey-haired sires wept over the

graves of their stalwart sons. Almost every household was clad in mourning. At this juncture, the words of the chieftain—possibly to some extent unconscious to himself,—rang out, "We'll fight it out on this line if it takes all summer." How it cheered the lovers of freedom everywhere; and neived them on to trials, and, eventually, to the triumph of a united native land. Sometimes men have uttered thoughts that had a deeper import than they dreamed. Pilate sitting on the judgment seat asks Christ "What is truth," perhaps little thinking that question would be repeated in all chimes and ages.

So also a journal elated over what seemed a party triumph exclaims, "The conflict to be continued." We accept these words as true, nay more, they are prophetic—prophetic of our ultimate triumph and illustrative of the words of Madame De Staël, "The world hates truth." When Socrates, having stirred up the envy of his fellow citizens by his superior teachings, was condemned to death, and after conversing on the immortality of the soul, drank the hemlock, he no doubt felt the conflict would be continued. Galileo, lying in the dungeons of the inquisition, or when after his recantation he muttered, "The world moves for all that," no doubt believed that human minds also "moved."

Luther, assailing his thirty-nine theses to the church of Wurtemberg told the same truth to the haughty prelate of Rome. Erasmus, by his lonely lamp, writing out the great thoughts that filled his heart, doubtless longed for the time when the conflict of ideas would lead to the emancipation of the human mind. Columbus pleading his cause before the haughty court of Salamanca and answering the puerile objections of ignorant bigots, was another step in the progress of the conflict. Copernicus pointing his tiny telescope at the crescent of Venus, while his opponents dared not look through that telescope for fear of being convinced; Newton, amid the scoffs of contemporaries unfolded the laws which govern the material universe; Wilberforce struggling to suppress the slave trade; Howard spending his life to promote prison reform. In fact, all reformers in every land and age have been but mile-posts as it were in the path of conflict and progress. How often was Scotland overrun, but the conflict was continued till at length the object sought for was achieved, and she sat down a peer among the nations. How many wrongs has Ireland endured, but the conflict still goes on. In our own land how many schemes did the kings of England try, in order to enslave the colonists but the conflict still continued, until the men and women who had been the playthings of petty tyrants, the sport and jest of kings and priests, had been gathered from many lands, and fused into the grandest republic the world has ever seen. When at length in the providence of God was "brought forth on this continent, a new nation conceived in liberty, and dedicated to the proposition that all men are equal," that act was in direct antagonism to the principal government of the world. The principles contained in the Declaration of Independence have continued and are still continuing with unabated force to influence the nations of the earth. The breezes from America have fanned the European tree of liberty into verdure. The genius of American institutions has infused new life into the decaying civilization of the Orient.

"The conflict to be continued?" why the words of the Savior are pregnant with the same idea. "Think not that I come to send peace on earth: I come not to send peace but a sword." Look abroad upon the face of the world. How it still groans under an ever-accumulating load of sin and misery. Yet "the earth is the Lord's" and He will make good His claim to it. It is a blood-bought world and He who ransomed it at so dear a price will one day wear it as the most radiant gem in his many-jeweled diadem. The earth that was bedewed with the Savior's tears and sweat—the earth that was trodden by his hallowed feet—the earth that drank his life's blood; and the life blood of many of his noble prophets, apostles and martyrs from the days of righteous Abel until now, shall yet throw off the curse that has so long blighted it, and shine forth radiant in glory. There is a prophetic import wrapped up in that expression, "The conflict to be continued." It is instinct with a bright and glorious future; it is pregnant with hope and joy for our world; it is anticipatory of the deliverance of nature from the bondage of corruption under which it has groaned and travailed in pain till now. We are truly glad to see those who oppose truth admit the correctness of our premises.

J. H. W.

THE SUGAR INDUSTRY.

More Details About the Fort Scott Developments.

SALT LAKE CITY,

Sept. 22, 1887.

Editor Deseret News:

I read with pleasure in your paper the Washington telegram of the 12th, concerning the success of the government experiments at Fort Scott, Kansas, undertaken to demonstrate the practicability of the use of the diffusion principle in extracting the saccharine from sorghum.

Since that telegram was published I have received more full details of the

experiments referred to and mark the enthusiasm that has accompanied the magnificent developments which have been brought about.

In a letter written by Prof. Swenson who has charge of the experiments, he says, "We are succeeding beyond anything I ever dreamed of. Not a strike has yielded less than 100 pounds of sugar to the ton of cane." We are of course very happy over the result, and have now no longer any doubt of complete success. "I am very sure that we will reach a yield of 125 pounds of sugar to the ton of cane very soon."

"The problem of cutting and cleaning the chips is solved beyond a peradventure." The Chicago Journal of Commerce, says: "The people of Fort Scott, after the first week's successful working of the factory were carried away with enthusiasm. The board of trade called a public meeting and filled one of the largest halls in the city, where congratulatory speeches were made, followed by a banquet, and there was general rejoicing throughout the city." "Mr. Colman spoke three-quarters of an hour—He had come with fear and trembling at the discharge of his duty. His fear was not from lack of faith in the ultimate success of the sorghum sugar industry, but because of frequent disappointments in the past, and hence his heart beat with a quicker impulse lest the news he received was untrue."

"I came, I saw and was conquered. I was more than satisfied—I was delighted. There have been many obstacles to overcome in making sugar from sorghum, and I was fearful that all of them would not be overcome this season, but it seems my fears were groundless, for sugar is being made certainly, surely and without failure."

I notice that in the tele ram of the 12th mention is made of the seed as being produced at five bushels per acre. It should have read 25 bushels and in reference to it Mr. Coleman said, "Indeed, the seed, it is estimated, will pay for raising the cane, which is a merit possessed by no other plant."

I understand by a telegram just received from Professor Swenson that the factory will run till the 10th of October, and I leave here in a day or two to visit the works. After having seen for myself, I will write you again.

ARTHUR STAYNER.

Lines from LEHI.

A Variety of Local Matters Touched Upon.

"O. K." writes as follows from Lehi under date of the 20th inst.:

A short time ago our Y. M. M. I. Association met and held their election of officers for the ensuing year. President, A. J. Evans; Counselors, A. Field and A. B. Anderson; Secretary, Jas. Anderson; Treasurer, Ole Ellingson; Free Reading Room Committee, M. B. Bushman and A. Alfred; Auditing Committee, L. Olmstead, E. Evans, L. Garff and F. W. Butt. During next month the Y. M. and Y. L. Associations of this place expect to hold a fair in our music hall.

Among the many booms that have struck this place is the

BUILDING BOOM.

Mr. L. Garff (merchant), is putting up a fine, large rock store with a large hall above for dancing purposes, and we understand he expects to have it completed by the Christmas holidays. Our enterprising townsman, E. Southwick, is also putting up a very fine mansion which will be a credit to our town and an example for many of our wealthy farmers and others to follow. There is quite a number of smaller buildings going up and mechanics of all kinds are scarce.

Our co-op. store is very busy doing a big trade in the potato line, shipping both east and west, which is a fine thing for our farmers, as this enables them to dispose of their produce.

The crops have been very good this year considering the lack of water which I believe has been as great this year as it has been for many years. We have many fine

FLOWING WELLS

which have been quite a help. Among some of the best are those owned by Messrs. J. Empey and L. Garff.

The health of our citizens has been good and very little sickness is in our midst at present. Our day schools have started and our trustees are making themselves interested in school matters.

Our Sunday school held its anniversary on the 18th and we believe it was among the best we have had the pleasure of attending. On the 19th the children had an outing at Mr. J. Beck's Saratoga Farm on the shore of Utah Lake, and a grand ball in the evening. Our choir expect to pay a visit to Provo to sing at the Y. M. M. I. Association Conference, which will be in about two weeks.

Of late our City Fathers have put up a curfew bell which notifies our youth under 18 years of age to return to their homes by 9:30 p. m. This we think is a good thing, and an improvement. We hope that they will yet give us a few more good things, among them a public park.

Mr. L. Olmstead who had the misfortune to

LOSE HIS HAND

at a saw mill in American Fork Canon is very much improving under the fostering care of Dr. Adelman. Our brass band, under the leadership of

Prof. A. M. Fox, is very much improving both in selections and the execution of their music. Our Y. M. M. I. silver band, composed of 18 pieces, are making rapid strides in music considering the time they have been organized; (six months) and under the able leadership of Prof. Jos. Kirkham we expect to see them rank among Utah's best in the future, and the wish and sentiment of our citizens is "Give us a little more music boys."

SUNDAY SERVICES.

Religious services were held in the Tabernacle, Sunday, Sept. 25th, 1887, commencing at 2 p. m., President Angus M. Cannon presiding.

The choir sang the hymn:
O Jesus, the Giver of all we enjoy,
Ourselves to Thy honor and praise we'll employ.

Prayer was offered by Elder Parley P. Pratt.

The choir and congregation sang:
O my Father, Thou that dwellest
In the high and glorious place.

The Priesthood of the Tenth Ward officiated in the administration of the Sacrament.

ELDER JOHN NICHOLSON

addressed the congregation. He desired the sympathy and faith of his hearers, as well as their attention. He had no special topic on his mind, but thought if he could be blessed with the Holy Spirit his mind might be made fruitful.

There is one special consideration applicable to those who have embraced the fulness of the everlasting Gospel, which is, What course should we pursue that our lives may be consistent with our professions and the obligations we have assumed? There is a passage of scripture which says: "Seek ye first the kingdom of God and his righteousness, and all other things shall be added unto you."

It is well that we should take note lest we have been seeking the things of the world first, thinking that the kingdom may follow. I hold that that upon which our affections are most centered is what we worship. There seems to be a disposition upon the part of many Latter-day Saints to seek first the god of this world—money, and the power and prestige which it brings. This is reversing the order pointed out by the commandment. It is possible to seek both the wealth of this world and the kingdom of God at the same time, but when we devote all our energies to the seeking of wealth, we cannot retain the Spirit of Him who, while on the earth, was so poor that He had not where to lay His head. The things of this world should be sought after and handled for the purpose of doing good with them.

There are some things which men regard as lawful, but which from the standpoint of the higher law are unlawful. For example, a man may be in such distressed circumstances financially that he cannot extricate himself without the aid of his richer brother, to whom he appeals. If the person appealed to takes advantage of the position of him who is unfortunate and makes him a source of monetary profit, his act is an infringement of the higher law by which we should be governed. It is the duty of the one having the power to help his brother out of the ditch of adversity into which he has fallen and not take advantage of his position, because he happens to be powerless. Have such instances as this occurred in this community? Yes. But is such a course consistent with the spirit of the Gospel? Suppose a person were drowning, and another stood upon the bank of the river into which he had fallen, would it be right for the latter to propose a contract specifying the terms upon which he would save the drowning person, in order to make his rescue a source of gain? A man who would do such a thing would be denounced as cold blooded and heartless.

There are many ways in which we can show that we worship Mammon without having a golden calf specially manufactured as in the case of the children of Israel in the wilderness. If a very ordinary mortal who has never before been an object of solicitude suddenly acquires wealth, the effect is remarkable. He as suddenly becomes a notable and highly esteemed citizen. His smallest misfortunes are held up to the popular gaze to elicit public sympathy, while the poor who are afflicted weep in silence and comparative solitude. This cannot be in accord with the righteousness of God. Frequently we are impressed with the insignificance of the riches of this world in comparison with those of eternity. When men who have grown affluent by devoting all their energies to that end, to the neglect of spiritual wealth, are called hence, by the touch of death, to another sphere, they cannot take their wealth with them. Death is the great leveler of humankind. There is no royal road to salvation. It cannot be purchased with money. It has been purchased through the merits and atonement of Jesus Christ, whose blood wipes out original sin. Thus we are all redeemed; little children who have not reached the years of accountability without condition. All others on condition of obedience to His commandments. There is no way by which salvation can be attained except that which the Savior has pointed out, and an essential characteristic of a disciple of the Redeemer is humility; being like a little child, will-