

momentous importance shall be brought forth for the consideration of the Saints; but I do not think we will receive anything additional to what we have already obtained in this form until we have manifested a suitable appreciation of that which has already been given to us. This record and the revelations of Jesus Christ generally have been given for the perusal of the people, that they may reflect upon them, upon the principles that they make manifest, upon the law of God, that the law may be written in their hearts, and that they may be men and women of understanding. It must be pleasing, however, to every person who is interested in this great work, to see that there is a fresh impetus in this direction. The Saints are giving more attention to what God has revealed for our acceptance and that is contained in the records that have been given to this Church. We believe this spirit will increase, because when the minds of the people are bent in that direction, their appetites for the things of God are increased and they desire more, which shall accordingly be given them.

How clearly is the condition of the nations of the earth to-day depicted in this book! It is stated, near to the quotation which I first made, that in these latter days God would create a great division among the people, that the wicked would destroy the wicked. There is a question on a subject that is clearly described in this record that is drawing the attention of the ablest minds of the age. It is an influence that is shaking the governments and nations of the earth from centre to circumference—I refer now to the "secret societies" that are filling the heads of governments with fear, that commit all kinds of diabolical depredations among the nations, and that are even threatening their very existence. These societies, which are inspired by a desire to throw off every kind of legal restraint, exist, in some form or another, in almost every nation under heaven, and especially in those nations claiming to be civilized. Perhaps this is what is meant by the great division among the people. This subject was brought up before the mind of Moroni, the last man in these custody the plates from which this record was translated here, and who was so highly privileged as to hide them up in the hill moriah, where they were found by the Prophet Joseph Smith, in his age, being directed to obtain them by the angel of the Lord. It is a habit with Moroni, while making the closing portion of this record, to discourse upon the subject matter, to speak with the peoples of the earth who would live in this day in which you and I are living as if he spoke to them face to face, as one man speaks with another, and warn them of the evils that would exist among them and the destruction that would fall upon their heads. He called upon them, by the voice of prophecy, to repent of their sins and accept of the plan of redemption, that they might be saved in the kingdom of the Father. Perhaps it would be interesting to you, considering the nature of the times in which we live, to draw your attention to what he (Moroni) says about this very condition to which pointed by the spirit of prophecy, a condition that was to exist in the day in which we live. You will find on page 588. He is now addressing the Gentiles who would be living when this book would be brought forth, and the work of the Father commenced. Hear his words: "And whatsoever nation shall uphold such ret combinations, to get power and gain, until they shall spread out over the nation, behold, they shall be destroyed, for the Lord will not suffer that the blood of his Saints, which shall be shed by them, shall cry unto him from the land for vengeance upon them, and yet he avenge them not. Wherefore, O ye Gentiles, it is wisdom in that these things should be known unto you, that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built to get power and gain, and the like, yea, even the work of destruction come upon you, yea, even the sword of the justice of the Eternal Father shall fall upon you, to your overthrow and destruction, if ye shall suffer these things to be. Therefore the Lord commandeth you, when ye shall see these things among you, that ye shall not take to a sense of your awful situation, because of this secret combination which shall be among you, or be unto it, because of the blood of them who have been slain; for ye cry from the dust for ven-

geance upon it, and also upon those who build it up. For it cometh to pass that whoso buildeth it up, seeketh to overthrow the freedom of all lands, nations and countries; and it bringeth to pass the destruction of all people, for it is built up by the devil who is the father of all lies; even that same liar who beguiled our first parents; yea, even that same liar who hath caused man to commit murder from the beginning; who hath hardened the hearts of men, that they have murdered the prophets, and stoned them, and cast them out from the beginning." Now here is a prophecy. There is no ambiguity in reference to these words. This prophet is speaking as if he were speaking face to face with those who would be living in this day, and he tells them to beware of these things, and we witness the fulfillment of his words, for such things are among the nations of the earth to-day and are spreading everywhere and causing anxiety and fear to take hold of the hearts of the people.

These predictions and many others that are receiving a literal verification establish the inspiration and genuineness of this record, which was brought forth by the instrumentality of Joseph Smith to this generation. It is an inspired record and contains within itself the evidences of its authenticity. Men have but to give this subject an unprejudiced investigation, considering it upon its merits to come to that conclusion. Although people may not be willing to admit that it is of divine origin, that it is an inspired record, they surely cannot, at least, set aside the facts which it enunciates.

Let us, then, who belong to this great Church—the Church of Jesus Christ of Latter-day Saints—prize that which God has given to us for our instruction and edification, and let us not treat them as things that are of no moment. We live in a great day, the greatest of all ages, the greatest of all dispensations. It is a great privilege to be associated with so noble a work as that with which we are connected, and I believe that the time will soon come when this Church will go forth clear, purified by the agencies which God will bring to bear upon it for that purpose. I expect to see the time come when the hypocrite in Zion shall tremble, being afraid because of the power of God that shall be in the midst of the people who will be living as they should live. I expect to see the day when there shall be less worshipping of the god of this world, which wins the hearts of many people from the worship of the true and living God. There is a sin which God has denounced in every age; it is the sin of idolatry. In ancient times, when people were less cultured than they are now they bowed themselves down before blocks of wood and stone and golden calves and worshipped at such shrines, prostrating the powers that God had given them before that which was dumb and unintelligent. But there are different forms of idolatry. Whatever a person uses his powers most to accomplish is that which he worships. If a man exercise the gifts that God has given him exclusively in pursuing the object of self-aggrandizement—the building up of self, to all intents and purposes that individual is an idolater before the shrine of mammon. God is a jealous God and He wills not that any of His people should have any other God than Him. Let the poor and the meek be lifted up in their hearts and rejoice before God, for He hath them in remembrance, and let these who truckle to position and to wealth beware, for the Lord will not suffer it long. Let the hand of fellowship be extended to him who is cast down, that he may be comforted. Surround him with a halo of love and friendship, and let him know that he is not forgotten, and the Lord will remember those who act this brotherly part. I am reminded sometimes of the weakness of humanity, when called to the scenes of death which sometimes visit us. We are called to the funeral of some man, some Elder in Israel, or some sister or friend who has departed this life, and, O, how we love to dwell upon their good qualities, to speak of their goodness and to cast the veil of undiscerning charity over their faults. We should not wait until our brethren and sisters are seized with the chill hand of death, and their bodies are about to be laid in the cold tomb, to recognize the good points in their characters. We should manifest a little of that appreciation while we are surrounded by them. This course would be much more consistent. Let us

cultivate the spirit of the living God, which leads to righteousness. Every sentiment of our hearts that leads to good is planted there by the living God, and that which leads to evil is placed there by the adversary of our souls. There are but two sources, one of light and one of darkness. The Holy Ghost, the Spirit of God, is given to us to cultivate in our hearts as a well of water springing up to everlasting life. It can be so cultivated in a human being that it can be listened to as a voice of a familiar friend, in every time of difficulty and trial. Its voice is known and distinguished as a voice of friendship, for that spirit is the friend of every Saint who cultivates its acquaintance. It is a searcher, a deep searcher, of the motives by which men and women are inspired. If we merely have an outward semblance of righteousness and our motives within are not of the godlike character they should be, that spirit will depart from us, leaving us in greater darkness than before we possessed the Holy Spirit. This Church is a brotherhood or it is nothing. It is a unity; it is the highest phase of communism and individualism combined. It cultivates man to perfection as a social and individual being. It meets the legitimate wants and aspirations of every class of humanity.

I pray that the power of God may increase in the midst of the people from the head to the feet, throughout the whole of the body religious, and that we may be successful in uprooting evils that are manifested in our midst as a community or as individuals. God has revealed the laws and principles for the purification of His Church. They are contained in His statute books—in the Book of Mormon, in the Doctrine and Covenants, containing the revelations of Jesus Christ, and in this Bible. The Lord tells us we are to deal with all things according to the laws of His Church. We know what these things are; they are contained in these books to which I refer. Then I say that the law of God and the power of God will ultimately correct every evil existing in the Church of Christ, for it must ultimately become pure, and those who will not purify themselves will, sooner or later, be cast off from the body-religious, as not of that kind of material to be used in the building up of the glorious kingdom of our Heavenly Father.

I pray that we may be continually awake to the signs of the times in which we live; that we may see the importance of every one attending to his and her duties, according to the sphere in which each moves; and that we may be on the alert, avoiding everything that is evil, in my desire, in the name of Jesus Christ. Amen.

#### ST. GEORGE QUARTERLY CONFERENCE.

Saturday and Sunday, 19th and 20th March.

President J. D. T. McAllister presiding.

There were present: President Wilford Woodruff, Brigham Young, Francis M. Lyman and John Henry Smith of the Twelve Apostles; H. Herriman and Jacob Gates of the First Seven Presidents of Seventies; also Elder Geo. Teasdale, President of Juab Stake.

Each Ward of the Stake was represented by its Bishop, except Virgin City, which was represented by Bishop's Counselor, as the Bishop was too ill to attend.

The speakers on Saturday in their order were President Woodruff; President McAllister; President Thomas J. Jones, Bishop Wm. A. Bringham, of Toquerville; Bishop Chas. N. Smith, of Rockville; Bishop R. Knell, of Pinto; Bishop Luke Syphus, of Panacea; Bishop Thomas S. Perry, of Hebron; Bishop Edward Bunker, of Bunkersville; Bishop Marius Ensign, of Santa Clara; Bishop William H. Branch, Mesquit; President Woodruff again; Bishop Joseph S. Huntsman, of Gunlock; Bishop W. D. Pace of Harmony; Bishop W. W. Roundy, of Kanarra; Counselor L. W. Beebe, of Virgin City, and Apostle Brigham Young.

The reports of the representatives of Wards were designedly brief, but quite expressive of a good state of faith and works.

As it was desirable to afford the Apostles what time we could during Conference, to administer the word of God, we interspersed our written reports of the organizations of the Stake between the verbal reports of officers.

On this day also we presented the general and local authorities of the Church.

At 9 o'clock on Sunday morning we convened in Priesthood meeting, where the Twelve, present, together with Bro. McAllister, ordained three High Priests and set them apart, together with ten others to various callings and appointments in the Stake. After this Apostles Smith and Woodruff gave us soul-refreshing instruction.

On Sunday morning at half-past 10 the Conference assembled. The speakers during the morning and afternoon meetings were in the following order: Apostles F. M. Lyman and J. H. Smith; the President of the Stake, Elder Geo. Teasdale; Apostle Brigham Young and President Woodruff; Prest. D. D. McArthur bearing his testimony.

Benediction by Patriarch Wm. G. Perkins.

The subjects most dwelt upon by the speakers were the law of tithing; the duties, responsibilities, powers, privileges and blessings of all who faithfully bear the Priesthood of the Almighty; the sacrament of the Lord's Supper; the necessity of the youth of both sexes preparing themselves by faith, prayer, study and good works to bear off the work of God, at present resting upon the shoulders of their parents; the Word of Wisdom; the duty of the Saints to so prepare themselves in temporal things that they shall not fall when Babylon the Great falls; the duties and obligations resting upon us as holding the keys of salvation for ourselves, for the living and the dead, as saviors upon Mount Zion; these and other subjects were dwelt upon under a free flow of God's Holy Spirit, admonishing, but comforting, blessing and edifying the large concourse of people assembled from the twenty settlements composing this Stake of Zion.

We have had no such gathering of the people since the annual conference of the Church held in St. George in April, 1877.

The testimony of the Spirit accompanied the administrations of the word of the Lord through His servants. We are instructed, we are refreshed, we are blessed, and pray that such blessings may abound to all Israel.

JAMES G. BLEAK,  
Clerk St. George Stake.

[For the DESERT NEWS.]

#### A VISION AND ITS VERIFICATION.

BY J. A. B.

Now that Russia, on account of late events in that noted empire, is the prominent subject of thought in the minds of the public, an incident in the life of one of its former rulers, Paul I, may be of general interest. Emperor Paul I ascended the throne of Russia on the 16th of November, 1796, but while yet merely a Grand Duke and under the title of Count Von Norden, he made a tour of Europe, and came in his rambles also to the city of Bruxelles, in Belgium. It was here that on the 10th of July, 1782, before a small company, he related the following remarkable vision:

"One evening, or night rather," says the Duke, "I took a stroll with Kurakin and a couple of attendants, through the streets of St. Petersburg. The object was to see the city in the beautiful moonlight. The weather was mild and pleasant, and the days had just commenced growing longer. We were gay and happy, and thought little of any grave or supernatural things. On the contrary, Kurakin made some very merry remarks about the passers by. An attendant went on ahead, while Kurakin was close behind me, followed by the other attendant at some distance. The moonlight was so bright that a person could have read a letter by it; and the shadows were long and strongly marked. Turning a corner I suddenly discovered in the recess of a door, a tall, slender person enwrapped like a Spaniard in a large wide cloak, with his military cap drawn down over his eyes. He seemed to be waiting for somebody, and as soon as we had passed him he stepped forward, and without saying a word or saluting anyone, placed himself by my left side. I was unable to see his features, but his steps had a strange clang which can only be likened to the sound produced by the striking of two stones together. His conduct astonished me, and it seemed as if the side that turned towards him became cold. A shudder ran through me, and turning to Kurakin, I remarked:

"It is a strange companion we have got here."

"What companion?" asked Kurakin.

"He who is walking on my left; his steps are certainly loud enough." Kurakin was astonished at what I said, and assured me that he could see no person to the left of me.

"What, Kurakin, don't you see the man with the cloak, who is walking between me and the wall?"

"You are touching the wall yourself, your Highness; there is no room for anyone between you and it."

I reached forth, and really felt the stone wall, but still the man was there, and with his hammer steps was keeping time with myself. I observed him closely, and discovered under the pulled down cap a burning eye, to which I never before or after have seen the like, and which was fixed on me with such a strong, magnetic power, that I could not avoid its influence.

"Kurakin" said I, "it is impossible for me to explain how I feel, but this is very strange."

I trembled, not from fear, but from cold which spread more and more through my whole system, and at last reached the heart. I cannot describe my mood; the blood ceased rolling through my veins. Suddenly I heard through the cloak that covered the mouth of the figure, a hollow, melancholy voice say, "Paul!" "What do you want?" said I, involuntarily, but repressed by a secret power.

"Paul" was the call once more, and this time it sounded more sorrowful than ever.

I did not say a word, but stopped. Calling me by name a third time, he suddenly made a stop and said:

"Paul, poor Paul, poor Prince."

"Do you hear?" said I to Kurakin who had also stopped.

"How, gracious Lord? I hear nothing at all; and you?"

I heard it, for the plaintive voice still sounded in my ear. Finally I made up my mind to ask the mystic being who he was, and what he wanted.

"Poor Paul! Who am I? I am one who is interested in your fate. What I want? I want you not to fix your mind too much on this world, for you shall not remain long in it. Live a righteous life, and you will die in peace; be not heedless to the voice of your conscience, for scruples are the soul's everest pain!"

He then resumed his walking, while the eye that continued to rest on me seemed as if it would fall from its very socket. A few minutes before I felt obliged to follow his movement and stop; now I had to do the same and proceed.

He spoke no more to me, and I for my part did not feel inclined to break the silence, but followed him instinctively. Thus we went along, side by side, for more than an hour without my knowing where it led to. Kurakin and the two attendants were highly astonished. At last we approached the large open place between Neva Bridge and the Senate building. My companion proceeded towards a certain spot on the square, and I followed him; once more he stopped.

"Good by! Paul," he said, "here and other places you will see me again."

His cap was then raised a little, entirely by itself, but in a manner as if he had touched it, and I could plainly see his features. I instinctively retreated one step, for it was the sharp eagle eye, brown forehead and austere smile of my progenitor, Peter the Great. Before I recovered from my surprise, he was gone. But on the same spot Empress Catharine afterward raised the beautiful statue which soon became an object of admiration to the whole of Europe."

Nineteen years after this, on the 23d of March, 1801, Paul I died a violent death at the hands of assassins; and it may perhaps be needless to add that during the latter part of his life, he seemed entirely to have forgotten the timely warning given him by his illustrious ancestor, Peter the Great.

The British government has taken measures to interrupt the steamer *Australia* before she reaches New York, and arrest Coleman, implicated in the Mansion House explosion.

The Berlin police authorities issued on Saturday orders for the expulsion, under the Socialist law, of eighteen persons, including six imprisoned for four months, charged with high treason, but who were liberated on Saturday.