

were disloyal. Inaction at such a time would have been set down to disloyalty and sympathy with the rebellion, and we could scarcely have escaped, in view of the prejudices against us, being branded and treated as traitors to the Government. But we were here in the mountains, in a position where we could do nothing in the strife. President Lincoln asked for some men to guard the great highway, to preserve the mails and keep open communication, and these men were sent out. But they did not have to fight. Under the command of General James Craig, our men were sent to guard the great trans-continental highway, and we did our part in that direction. But God, in His Providence, did not place us in a position to imbue our hands in the blood of our fellow-men. And when 500 men—after we were driven from Illinois in 1846—were required to make up the Mormon Battalion for the Mexican war, the promise of God to these 500 men was that they should not be compelled to shed blood during their absence, and in a remarkable manner this prediction was fulfilled. They never shrank from doing their duty as good, loyal citizens and soldiers, but there was no blood-shedding by the Mormon Battalion. We have been in all our troubles preserved from shedding blood. We are not a blood-shedding people. Our garments are not stained with the blood of our fellow men—I mean as a people. There are many among us who have been soldiers in the war, but I am speaking now as an organization, and we stand in that position to-day in the United States. We can say to the Southerner, to the Northerner, to the Westerner, to the Easterner, and to every man, "We are your brothers." We are at peace with all mankind. God has given unto us a law concerning this, that we must hoist the standard of peace and continue to proclaim it, and then if we are called upon to defend ourselves we are told to leave our cause in the hands of God. We are a people who love peace, and in the turmoil, in the wars, in the confusion, in all the disorders that will eventually occur, not only in Europe, but in our own land—our own blessed land in many respects which shall become yet very unhappy in consequence of internal broils and disunion—when all this shall take place we are the people who will present such an aspect to the world that they will say, "here are the features we desire, they have the peace our souls long for." Now, my brethren and sisters, we should cultivate this feeling of peace. My sisters, let peace be in your hearts. Repress everything like quarrelling. Suffer wrong rather than do wrong. It is a harder thing for a man to submit to wrong than to fight against it. The natural tendency of the heart is to resent wrong, to strike back when you are struck at, but it is not the way laid down by the Savior.

There is one thing I want to speak about before I get through, and that is in relation to our tithes and offerings. I can speak about this not boastfully, but with freedom, for I do my part in this matter. There is too much delinquency on our part as a people in this respect. Let me entreat you to be more punctual in these matters. The more you do for the Church of God the more you want to do; the more you are interested in its welfare the more you will become attached to it. Look at the Twelve Apostles, have they not set you an example—I will not speak of the First Presidency—in regard to these things? Have any of them sought to build themselves up and become wealthy? Here is Brother Woodruff, President of the Twelve Apostles. Is there any man in Israel who has worked harder to support himself and family than he? He is known for his persistent industry. He has set the people a great example in that respect. He has not been a burden to any one. He has labored from morning till night for this people and for their salvation. He has not fattened upon your earnings, he has sustained himself by the blessing of God. And so have the rest of the Twelve. They have labored continually for this people. They have traveled thousands of miles, gone to the ends of the earth, to build up Zion, and not counted anything too great a labor. That is the example the Twelve have set this people. And they have paid their tithing punctually. They have done as much in this way according to their means as any of you, and in addition to this they have spent almost

their entire time in the interest of the Church. What I say on this point applies fully also to President Taylor when he was one of the Twelve. Now, with such examples as these, how will you appear in the day of the Lord Jesus when you present yourselves before Him, when you appear in those Temples to receive your blessings, if you have thought more about your money and about worldly things than you have about anything else? Let me say you will be very sorry for this if you do not repent and do better. There are many leading men among us who do not do their duty in this respect. They are derelict, and neglect of this duty is extending among the people. We must do more in this direction if we would have the blessing of God than we are doing. We must be more diligent; we must think more about God and His kingdom and His salvation than we do about the things of this world. It is true, as we have been told during this Conference, we shall have houses, farms, etc., etc.; these are all necessary; but above all else we should think about the kingdom of God and its advancement. We have no friends but God and ourselves. At the same time let us extend the hand of relief where we can to others; but it is our duty to build up Zion. From my childhood I have vowed in my heart—and I have endeavored to keep the vow—that not one cent of mine would ever go to build up anything that was opposed to Zion. At the same time I have spent years, as others have done, traveling without purse or scrip and preaching the Gospel to those who were in darkness; but so far as working to sustain that which is opposed to Zion I have determined, and I did so determine in my childhood, not to do that, God being my helper, and he has helped me up to the present time. The advancement of the kingdom of God should be uppermost in our hearts, and we should not be afraid to spend means to assist in this great work. Those who do will have it returned unto them an hundred fold. You look at the men who have done the most in this Church and you will find them the most blessed. They may not have so much wealth as some, but wealth is not everything, not by a good deal. The men who have spent the most time and the most means for the advancement of this work have been the men who have been blessed and preserved of God. God has prospered them all the day long, and he will bless their children after them. It is something to have one's children blessed. I would like to have that as well as to be blessed myself; I would like to live so that I could invoke the power and blessing of God upon my posterity.

I pray God to fill you with the Holy Ghost; the Holy Ghost that will bring things past to your remembrance and show unto you things to come; that you may retain the things you have heard during this Conference and be built up and strengthened in your faith, which I pray may be the case, in the name of Jesus, Amen.

KANAB STAKE QUARTERLY CONFERENCE.

The Kanab Stake Quarterly Conference was held at Orderville on Saturday and Sunday, Dec. 10th and 11th, 1881.

Saturday, 10 a. m.
Present on the stand: Howard O. Spencer and James L. Bunting of the Stake Presidency; several of the Bishops and other officers of the Stake.

After the opening exercises Bishop Thomas W. Smith, of Pahreah; Royal J. Cutler, of Glendale; Elder R. M. Englestead, of Mt. Carmel; Bishop W. D. Johnson, Jr., of Kanab; Elder Isaac V. Carling, of Orderville; and Richard Robinson, Presiding Elder of Upper Kanab, represented their respective wards, and spoke interestingly and instructively.

2 p. m.
John Seaman, Presiding Elder at Steam Sawmill, and Christopher B. Heaton, Presiding Elder at Moccasin, represented their districts.

Elder James Lewis, from Arizona, bore a faithful testimony and gave some valuable instructions.

Elder Francis Kirby, of Walsburg, Wasatch County, spoke encouragingly of the young and their associations, etc.

Sunday, 11th, 10 a. m.
After singing and prayer, Elder

John Rider, President of the High Priests' Quorum of this Stake, spoke of the rearing and education of our children, signs of the times, the Lamanites, and favorably represented the High Priests' Quorum.

Bishop H. B. M. Jolley bore a strong testimony to the truth of this gospel, and touched upon many subjects that were instructive.

Elder C. S. Cram, President of Seventies in this Stake, spoke of their duties and callings, etc.

Elders Isaiah Bowers represented the 2nd Elders' Quorum, and John Glazier represented the 1st Elders' Quorum of this Stake.

In the afternoon, the sacrament was administered, and Bishop W. D. Johnson, Jr., read the statistical report of the Stake, and presented the Church and local authorities, all of whom were unanimously sustained by the Conference.

After which, Elders James L. Bunting, Howard O. Spencer and Patriarch Elijah R. Billingsley addressed the Saints. Spoke of the building of Temples, work for the dead, adhering of Israel, the latter-day work, rearing and educating our children, beautify our homes, duties, etc. The Orderville choir, with W. R. Butler at its head, was praised for its excellent singing. It was said our Sunday School Conference, on Saturday eve, was the best ever held in the Stake.

Conference adjourned on three months.

Benediction by Elder Samuel Claridge.

Yours respectfully,
JOS. W. MCALLISTER, Clerk.

Correspondence.

ST. GEORGE, Utah,
January 2nd, 1882.

Editor Deseret News:

How many traditions have to be given up in this world! The old idea that Christmas must be ushered in with a driving snow storm, always fails of fulfillment here in Dixie. Spring could hardly string together such pearls of days, warm, sunny and bright. However, when evening comes, the cold sets in with a vim that reminds us that winter is here.

Just before Christmas, in fact on the 23d of December, the Prophet's birthday was celebrated. The Seventies chose that day on which to hold their regular monthly meeting, and invited young and old, those at home and those afar off, to come and join in the celebration. The result was, at 1 o'clock the tabernacle was filled, and after opening services, President Jacob Gates made a few introductory remarks. Speeches from many old veterans who had known and loved Joseph and Hyrum followed; varied with music from the Santa Clara brass band and singing by the Fourth Ward Sunday school choir.

A roll was called by Apostle E. Snow, of those who had been personally acquainted with the Prophet, 40 responded to their names, while some ten or twelve were called who were absent. The speeches which were about 16 in all, were short and spirited. There was a good feeling experienced by all present and the general desire was manifested to keep up these remembrance services for our martyred Prophet.

The health of the people generally is very good, although there are a few cases of whooping cough in town.

The upper hall in the Court House has been finished off for a dancing hall, and with its beautifully ornamented ceiling, smooth, new floor and fine chandeliers makes one of the handsomest halls in the Territory. The rent is very high, however and doubtless but few parties will be given there as the old place is good enough for common place parties.

The holidays are passing off quietly enough, the occasional game of base ball and horse racing (of course) being the only outward attractions.

Asever, HOMESPUN.
SYLVESTER,
Mecosta County, Mich.,
Dec. 30, 1881.

Editor Deseret News:

For nearly three months after our conference in August, at this place, I traveled alone in Isabella and Allegan Counties holding meetings, visiting relatives and talking much in private, in which I trust some

good was done. Some times, however, the fever of persecution, excited by religious bigots, ran pretty high.

It may be well to mention one instance in which about twenty-five roughs, urged on by "good Christians?" attempted to break up my meeting by throwing handfuls of corn at me, building such a hot fire we could scarcely stay in the room, and in other ways trying to disturb those who had come to listen, and wholly confuse me; but with the help of some of the more respectable citizens we were enabled to hold a short meeting.

Services being over, the roughs broke out with increased violence, blaspheming and threatening what they would do. Quite a number charged on me as I was leaving the house, with balls of mud, a substitute for rotten eggs, yet no harm was done more than besmearing my clothes a little. This act of barbarism, however, was deprecated by most of the leading citizens and really made me friends, some of whom are investigating our doctrine.

On the 17th of November, I joined my old traveling companion, Bro. Joseph R. Murdock, his companion, Bro. James L. Jensen, having been called to Minnesota. These brethren had been diligently laboring in Mason and Oceana Counties, meeting some opposition and having to stay in school-houses a number of nights.

Since joining Bro. Murdock, we have been laboring mostly in a new field with rather better prospects than before, as we have held quite a large number of well attended meetings, with hospitable treatment as a general thing, yet we have had a great deal of opposition to meet wherever we have been, because persecution once is now hate.

It seems to us that crime of every name and nature is rapidly on the increase. The great social, ecclesiastical and political evils, with all their branches, are fast drawing our great nation into the whirlpool of destruction, but would they steer for the light-tower of the everlasting gospel, this awful wreck might be avoided.

There are only four Elders now in this State, and, though young, we feel determined to press on in the great work.
D. E. HARRIS.

SAN DAVID, Cochise Co.,
Arizona, Jan. 3, 1882.

Editor Deseret News:

I left this place on the 19th of December for Tucson, circulated some of our tracts on the way from here as well as in Tucson. I went from that place up the Santa Cruz Valley and visited the old church of San Xavier which is said to be over 200 years old. The Papago Indians live near this church; they are a very good people, honest, hard working, polite and kind to strangers. They are all Catholics and live mostly in little villages on and near the Santa Cruz River. The most of them are farmers and number about 4,000.

From San Xavier I went up the Santa Cruz Valley, circulated some tracts and bore my testimony to many men of different nationalities. On crossing the line of Sonora two miles above Buenos Vista I found some Americans on ranches. They informed me that they had lived under the Mexican government for three years; and up to the present time had not had to pay any taxes of any kind to that government. It is said that the Mexican government does not intend to tax foreigners for the first seven years after they are settled there. On arriving in the village of the Santa Cruz I circulated all the tracts I had and could have circulated many more if I had had them. The people of Sonora are a more intelligent class of people as a general rule than the Mexicans of New Mexico or those of Arizona and many of them are willing to investigate and learn all they can concerning the faith of the Latter-day Saints and I hope to live to see the day when a mighty work will be done in that land.

I returned to San David on the 30th of December, having made a trip of 260 miles since I left this place. San David is situated on the San Pedro River, about 45 miles from the Sonora line; there are about 30 families of the Latter-day Saints here. There is a good school here, 62 children attend or are enrolled; for this school they have a good school teacher to teach the children. The Saints of this place are satisfied with their location here and have made considerable improvements in the way of

building houses and making water ditches, etc. They have a good Sunday School and good meetings here on Sundays. The Saints of this place are doing as well as could be expected under the circumstances, and trying to do all the good they can, and live their religion. The land in this valley is good and there is a good range for horses and cattle. The Southern Pacific Railroad is but nine miles north of this place. There is also another railroad that is within one mile and a half of this place; it is a road that is intended to connect the Southern Pacific Railroad and the railroad that is now being made from Guaymas, a seaport in Sonora, to Tucson. The two roads will connect in the Santa Cruz Valley, near the Mexican line. There is more room here and more land for the Latter-day Saints to make them good homes if they choose to come. There are some good silver mines within 15 or 16 miles of this place, so that corn, barley and potatoes and all kinds of produce could be sold to good advantage, and I feel that there is a chance here for many of the Latter-day Saints to make them good homes and to do much good.

With these few lines I will close for the present. I remain, your brother in the Gospel,
LLEWELLYN HARRIS.

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NOTICE TO CREDITORS.

ESTATE OF NEILS OLSEN, DECEASED.

NOTICE IS HEREBY GIVEN, BY THE undersigned, Administrator of the Estate of Neils Olsen, deceased, to the Creditors of, and all persons having claims against the said deceased, to exhibit them with the necessary vouchers, within four months from the date of the first publication of this notice, to the Administrator at his residence at the corner of 4th East and 7th South Streets, Salt Lake City, in the County of Salt Lake.

Dated at Salt Lake City, Nov. 9th, 1881.
SAMUEL PETERSON,
Administrator of the Estate of Neils Olsen, deceased.

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