VOL. XVII.

SALT LAKE CITY, UTAH TERRITORY, SATURDAY EVENING, JUNE 21, 1884.

NO. 179.

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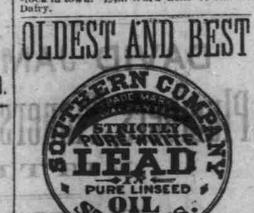
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HERLEN GLIEBALD

One principles in the place in our associate which the place in our associate which the place in our associated which the place in our associated the place in the place in the place in our associated the place in the place have completed it, it has been accepted of the Lord, and we are now administrations there are many things that tend to lead men to thought and reflection. We meet in our congregations as we are doing here to-day, and in thus is not every one that sayeth, meeting we pass along through the common routine of the religious duties which devolve upon us; but when we go into those sacred places there are certain to not he will of the dot of the religious duties which devolve upon us; but when we go into those sacred places there are certain to not he will of the dot of the will of the father who is in heaven. We think sometimes we go into those sacred places there are certain requirements made of us, that, whether we may have thought about these things before or not, are then brought to our remembrance. In the first place people desirous to go and attend to ordinances in these houses, must have a recommendation from their Bishop. That is one of those-I was going to ay—ugly facts. That is ugly to those who are not prepared to pass through that ordeal, whose lives have been careless, whose actions have been improper, and whose standing perhaps is precarious—that is one of mose facts that must be faced. Then when they have obtained this recommendation from the Bishop, it must be

when they have obtained this recommendation from the Bishop, it must be endorsed by the President of the Stake, and after that have the sanction of the President of the Church. This is quite au ordeal for many men to go through. For men and women who are upright, virtuous and honorable, it is a very simple matter; there is no difficulty in their way at any time; but to those who have been careless of their duties, who have departed from the laws of pects us to do those things that they had wives and childern, but they will wake up to find they have not got them, and that they have not got them, but they will wake up to find the they have not got them, and that they have not got them, but they have not got them, but they have not got them. who have departed from the laws of God, and who have tampered with, or violated the ordinances of the Gospel—to such people it is a critical time. However, there is something far more difficult than that yet to come. That is only a starting point in these matters. The things that are ahead are a great deal more difficult to accomplish. What are they? The trine and Covenants] that we shall have to bass by the angels and the Gods. We may have squeezed through the other; we may have got along tolerably well and been passed and acted upon, and sometimes a "tight squeak" at that; but how will it

be when we get on the other side, and we have the angels and the Gods to pass by before we can enter into our exaltation? If we cannot pass, what then? Well, we cannot, that is all. And if we cannot, shall we be able to enter into our exaltation? I think not enter into our exaltation? I think not. What do you think about it? A great many things of this kind are continually presenting themselves be-fore me. All kinds of cases are brought to my attention, and some of them are of a very serious nature. I had a case only this morning. I am not going to mention names, nor to expose persons; but it was a case of a sister who had been married to a man, actually sealed to him, in the Endowment House. The man, from what I was given to under-stand-of course I do not know all the details of the case, it will have to be inquired into by myself and others in authority—the man had frequently one leg in the Church and the other out; sometimes doing well, and sometimes not do no well; sometimes in road not doing well; sometimes in good fellow-hip, making acknowledgements, etc., and sometimes not in good fellowship. The woman had quite a large family by this man, and finally, a little before his death, the man became very careless, very indifferent, and very negligent pertaining to his daties, and he died in that condition. Now this he died in that condition. Now this woman comes along and says:
"What am I to do? I have borne quite a large family to this man. He was a tolerably good man in some things, but he did not magnify his calling nor honor his find. Now, what shall I do?" Here are some very almoster meestions and they will come what shall I day" Here are some very singular questions, and they will come to all of us in some shape or another, and we might as well begin to look at them now as at any other time, for it is written: "Some men's sins are open beforehand, going before to judgment; and some men they follow after." hence the reason I mention this matter. It is a sample of a great many others. It is a sample of a great many others, sometimes with the inea and sometimes with the inea and sometimes with the woman, and the question is:—How far are we prepared to say to such a woman "You are not safe for eternity with the husband that you have been associated with in time."

have been associated with in time."
These are serious questions. That man was dreaming, perhaps, for a long while that he was on his way to heaven and that all was right; that he had been baptized and been received into the Church, and stjended to some of the ordinances thereof, but he was negligent, careless and ludifferent about the fuldiment of his duties, neglected his children, did not act with towards his wife, and did many right towards his wife, and did many things that were wrong and improper. Now, what shall be done? The woman Now, what shall be done? The woman felt unsafe with such a man. But is it not said, says one, that all manner of sins and biasphemy shall be forgiven, (except the sin against the Holy Ghost, which is the shedding of innocent blood) and that they shall come forth, if they have had certain blessing sealed upon them "in the first resurrection, and if is be after the first resurrection, in the aext resurrection."

But the question is: If a woman is expecting a man to exalt her, and to lead her forth sins and biaspheny shall be foreiven, (except the sin against the Holy Chost, which is the shedding of innocent blood) and that they shall come forth, if they have had certain blessings sealed upon them "in the first resurrection, and if it be affer the first resurrection, and if it be affer the first resurrection, in the next resurrection, in the next resurrection." But the question is: If a woman is expecting a man to exalt her, and to lead her forth to thrones and principalities, powers and dominions, is she safe in that expectation? She may have been sealed to him, and he have had these things pronounced upon him, but he may have been destroyed in the first her caive of his iniquities, which very many have been, although we could not always tell the reason why. There are

pects us to do those things that are ac ceptable before Him, and if we don't

We are here to accomplish the purposes of God, to build up His Zion, and to establish His kingdom upon the earth, and He expects us to do it. He expects that we will begin to do His will upon the earth as it is done in the will upon the earth as it is done in the heavens—here in this land of Zion among the Latter-day Saints. If we do not do it we shall, as has been remarked by Brother Cannon, dishono, ourselves. It is proper, therefore, for us to consider well and ponder the path of our feet. It is well for us to find out the standing we occupy in the Church of Jesus Christ of Latter-da Saints. It is well for us to realize how we stand, first, with our God, secondly with the Holy Priosthood, thirdly, with our families, with our wives and children, or with our husbands and children, as the case may be, and furtherdren, as the case may be, and further-more that we deal justly and right-eously with all men. We cannot run our own way and have the blessing of God. Every one who attempts it will find he is mistaken. God wil-

of God. Every one who attempts it will find he is mistaken. God will withdraw His Spirit from such, and they will be left to themselves to wander in the dark and so down to perdition. It is expected of us that we shall move on a higher plain, that we shall feel that we are the children of God, that God is our Father, and that He will not be dishonored by disobedient children, or by those who ficht bedient children, or by those who right against His laws and His Priesthood He expects us to live our religion, to obey His laws and keep His command-This Temple, as I have already sald, is a place where, among other things, eternal covenants and obligations are

eterual covenants and obligations are entered into, and the question is, flow and in what manner shall they be performed, and who are worthy and who and in what manner shall they be performed, and who are worthy and who anworthy. There are some things that we find it exceedingly difficult to decide upon. Why? Because the parties that are dead are not here to speak for themselves, and we cannot have them misrepresented or robbed of their rights in any shape. But if they have violated the laws of God, what then? Now, here comes a question to which i desire to draw the attention of the authorities of this Stake. There are many of those men (if what we hear about them is correct) who ought to have been nealigent, the Teachers have been negligent, and perhaps the President of the Stake has been negligent. I am not speaking particularly of this Stake; I am speaking in general terms. I speak of it to draw the attention of Presidents of Stakes, Bishops, Elders, Priests, Teachers and Deacons, and those who officiate in ders, Priests, Teachers and Deacons, and shows who officiate in the Church of God and all men who are set to watch over the fold of Christ.
If some of these men, that I have referred to, had been brought up on certain occasions they might have repented of their sins and placed themselves right; but because these officers did not do their duty themselves and did not see that other men did theirs, things

DISCOURSE
BY
PRESDENT JOHN TAYLOR
BY
PRESDENT JOHN TAYLOR
DELIVERED

DELIVERE

one principles in ast be kept, ead one principle is, that no mactean kning can enter into the Kingdom of isal What, then, while the result? What the people I have referred to people who do not keep a Calestial law will have to go into a lesser kingdom, into a Terrestrial, or perhaps a Telestial, at the case may be. Is that according to the law of God? Yes. For if they are not prepared for the Celestial kingdom they must go to such a one as they are prepared to endure. Certain principle have been developed, and a great many nave not. But we are here in a scince to learn, and it is for the Elders of is-rael, and for all Israel who are desir-ous to do the will of God and keep Ills commandments, to put themselves in the way of doing so, to seek to the Lordfor His guidance and direction, to repent of their follles, their non-sunse and wickedness of every kind-and to come out for God and His Kingdom, and to seek to build up the Zion of God and the Klugdom of God upon the carti, and if we do this, God will bless us and exalt us in time and throughout the eteralties that are to

ST. GEORGE STAKE QUARTER-LY CONFERENCE.

PRIDAY, SATURDAY AND SUNDAY, 13th, 14th and loth June, 1884.

The Relief Societies of St. George Stake held their Quarterly Conference under the presidency of Counselor Auas L. Ivins, on Friday, 13th Inst. The reports, verbal and written were very satisfactory. Good words instruction and encouragement were given the sisters by Apostle Erastus Snow and Counselor Eyring of the Stake Presi-

dency.

The Stake Conference of the Young Laties' Mutual Improvement Association was then held under the Presidency of Sister Elizabeth A. S. Ivins. After the transaction of business they were addressed by Brother Erastus

Snow.
The Quarterly Conference of High Priests met at 4 p.m. in St. George aber iacle. Presidedt Wm, Fawcett Addresses delivered by High Priests Jonathan Crosby and Joseph Mecham, and Presidents Eyring McArthur and

Fawcett.

The evening was occupied by the Quarterly Conference of the Young ten's Mutual Improvement Association, under the Presidency of Stake cresident Moroni Snow. After the transaction of the business, the meetig was addressed by Apostie John W Ci ylor. On Saturday morning at 10 o'clock tie Stake General Conference began.

It was continued in the afternoon, with Stake Priesthood meeting in the evenin ; and two sessions on Sunday. In the absence o. P.e quent McAilistr, who is engaged at the Logan Temple, his Counselors, Henry Eyring and Daviel P. McArthur, product.

We were biessed with the presence of Apostles Erastus Snow and John W. Taylor, and representatives of each of the eighteen wards of the Stake.

The usual Conference business was the eighteen wards of the Stake.

The usual Conference business was transacted. The Spirit of God rested upon Priesthood and people, causing us to bave a profitable time together.

The Primary Stake Conference under the presidency of Stake President Julia II, Ivins, was held after the afternoon session of the General Stake Conference on Saturday and very satisfactory reports of the litt colks were presented.

The evening of Sunday the Poli Inst., was occupied by the Conference of the St. George Stake division of the Deseret Sunday School Fulon, under the

St. George Stake division of the Des ret Sunday School Enion, under the presidency of Stake Superintendent A. R. Whitchead, who addressed the assembly followed by Apostle John W. Faylor, President Eyring and Elder James G. Bleak.

This was the Eleventh meeting of this quariety assemb age of our Stake representatives and people. We have had a devoutly peaceful and in structive time of rejoicing together; and feel that by the blessing of God necessed good results will follow.

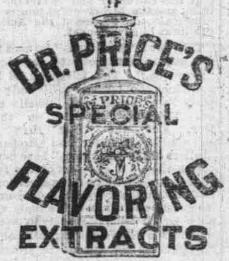
James G. Bleak.

James G. BLEAK, Clerk St. George Stake, KANAB STAKE QUARTERLY CONFERENCE.

The Kana's Stake Quarterly Conference convened at Orderville at 10 a clock a. m., June 7th, Elder John Rider presiding.

The forencen was accupted by members of the High Council and Bishop Seth Johnson; of Hillsdale, who spake chiefly upon keeping the commandments of God, building temples, etc.

Shortly after the opening exercises we had the pleasure of beholding the faces of Apostles Erastas Snow and John W. Taylor, who had arrived from



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ell'proven its efficacy in a forty years' figh ith throat and lung diseases, and should be

aken in all cases without delay. A Terrible Cough Cured. A Retrible Cough Cured.

The 1887 i wook a servere cold, which affected at hings. I had a terrible cough, and proses that after high without side. The doctor was used up. I tried Aven's Chemicy Princip, which relieved my langs, inducation, which relieved my langs, inducation, which relieved my langs, inducation, and all seconds of the Principal. By the continued use of the Principal a permanent ours was effected. I am now of year hid, halp and hearty, and am satisfied you wantly Facturally saved me.

Herally Facturally saved me.

Herally Recallinguam, VI., duly 15, 1882.

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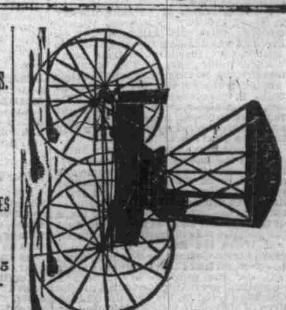
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