

were asked, Do you know that Joseph Smith was a prophet of God? Do you believe in the doctrines he taught? they would testify that they do, using the strongest language at their command. Will they run horses or in any way break the Sabbath? Yes, but they swear they know "Mormonism" is true. Such men must be brought into line, or we will sever them from our fellowship. It is the duty of these presidents to see that every ward in this Stake is thoroughly organized. And the Seventies, let them be diligent, help to build this temple and do all they can to strengthen and support their brethren who reside, acting as any other members of this Stake of Zion should, in being obedient to the bishops. If they were scattered over the whole world, they could be notified to come together when it is necessary to do business in the capacity of their calling.

When temples are built you will not see seats provided for the Twelve, not in this temple at any rate. The upper seat on the stand in the east end of the building will be for the First Presidency; the next seat below will be for the presidency of the Stake of Zion; the next seat below will be for the presidency of the High Priests' Quorum. The upper stand at the west end of the temple will be for those holding the Bishopric; the next will be for the presidents of the Quorum of Priests after the order of Aaron; the next below for the presidents of the Quorum of Teachers; and the next for the presidents of the Quorum of Deacons. What, says one, no seats provided for the Twelve, is not this their home? No, their homes are all over the earth, preaching the Gospel, building up the kingdom, regulating the affairs of the kingdom of God upon the earth; and we take them in as visitors. Are there places to be provided for the Seventies? No, the temples have seats provided for the First Presidency and the local authorities and not for the traveling ministry. The Twelve and the Seventies are traveling quorums to all the inhabitants of the earth. In the Stakes of Zion the Seventies should be willing to labor as directed by the bishops and the presidency of the Stake. They may meet with the high priests or with the elders as they may choose and they will always be welcome if the high priests and elders feel as they should do.

We desire Elder Thatcher and his counselors—Elders William B. Preston and Milton D. Hammond—to give expression to their feelings before the congregation respecting the appointments they have received.

[Brother Thatcher said, in substance, he would do the best he could under the direction of his brethren, the Lord helping him, to magnify the office and calling which had been given him; and Brothers Preston and Hammond expressed themselves similarly.]

[President Young resumed.] We will now ordain and set these brethren apart to preside over this Stake of Zion.

[Elder Thatcher was then ordained a high priest and set apart to preside, and Elders Preston and Hammond being already ordained high priests, were set apart as his counselors.]

You have heard the ceremony that I have used in ordaining and setting these brethren apart to preside over this Stake of Zion; but the most of our Elders in laying their hands upon the heads of persons to confirm them members of the church, after they have been baptized, will seal all the blessings upon them that a patriarch would in giving them their patriarchal blessing, and wander off to subjects that have no relevancy to the ordinance they are attending to. When we commenced work in the Temple at St. George, I had this stopped. I took the ceremony that belongs to baptizing and the ceremony that belongs to confirming, and had them written out for the brethren to commit and use when officiating in those ordinances. If you notice I did not use any superfluous language in ordaining and setting apart these brethren. This is the proper way to do.

Some elders, who appear to think they do not preach enough at other times, when asked to open a meeting with prayer, will not forget to preach a pretty good sermon before they stop praying. They will pray for everything on and above the earth as though they offered their secret prayers in public.

Brother Joseph once asked Brother George A. Smith to close a meeting, Brother George A. said, "My prayers are too short." Said Joseph, "That is the reason I ask you." Let your prayers and sermons always be short, right to the point.

It is now time to close our meeting. We leave Brother Thatcher and his counselors to complete the organization of this Stake of Zion. In doing this they may confer with the brethren of the Twelve if they choose.

I would be pleased if time would permit to hear the sentiments of my brethren, the Twelve, on these topics on which I have touched; but I think they will all agree with me. As I remarked yesterday, we differ in our words more than we differ in our sentiments. There are no two men who can preach the same sermon, with the same words. We are all alike respecting our faith in the Gospel and the building up of the kingdom.

With regard to this Temple ground, I will pass my judgment upon the soil on which we intend to build the Temple, and say to all, that unless it is disturbed by some unseen hand, it is just as good a foundation as I could wish for, unless we had solid rock. I do not think we could have it better. We want the brethren to take hold. The presidency of the Stake will call for a certain number of men from the various wards. I trust they will be on hand, ready to be organized for this work. When men get accustomed to the work, I would suggest that they be kept on in preference to changing them for raw

hands. Let the people sustain these hands and their families, so that they can be kept steadily at work at the Temple. We have called Bro. Charles O. Card to superintend the work on the Temple for the present, and told him what to do and how it should be done. The first thing to be done is to get the lime ready, pile up the sand, get away the dirt before you haul any rock, then have your roads prepared for the drawing of the rock. Let from twenty to fifty masons be kept constantly at work until the building shall be completed. I pray our Father in Heaven, in the name of Jesus Christ, to bless you all. Amen.

## Local and Other Matters.

FROM TUESDAY'S DAILY, MAY 29.

**Home Again.**—LeGrand Young, Esq., returned last evening from a trip to New York.

**Wet.**—The storm that has been brewing for several days broke about midday, and this afternoon a soaking rain has been falling.

**Injured His Leg.**—On Sunday evening, about 8 o'clock, John Chadd, employed by Mr. W. L. Price, the greengrocer, was at Fuller's Hill Gardens, and, while swinging on the boat swing, severely injured his leg. Surgical attendance was called, and the patient is progressing favorably.

**Personal.**—To-day we had pleasant calls from the following gentlemen of the Nebraska Press Association excursion party—

Mr. H. E. Persinger, *Courier*, Central City; Mr. Geo. W. Greene, *Omaha Republican*; Mr. John A. MacMurphy, *Herald*, Plattsmouth; Mr. J. H. Culver, *Record*, Milford; Mr. J. F. McCartney, editor and publisher, High School, Omaha; Mr. Charles T. Bunce, *Jolly Joker*, Omaha; Mr. Frank E. Wellman, *Times*, Sutton; Mr. Thomas Wolfe, *Nebraska Reporter*, Seward; Mr. W. C. Allen, Secretary of the Omaha Board of Trade and commercial editor of the *Omaha Republican*.

**A Thief Caught.**—A man employed at one of the smelters adjacent to the city was, a few days ago, the possessor of a draft for \$200. That it might be safe he gave it into the keeping of a companion named Swen Anderson. Swen became enamored of that draft, and, being unable to resist the temptation, he came to town, cashed the paper, shipped his luggage, by rail, to Ogden, and made the best of his way to that point on foot. Parties who were interested about that draft went to Ogden, found Swen's luggage and posted Sheriff W. Brown to quietly await Swen's arrival to claim it. The result was that he was brought to the City yesterday evening, by Deputy Sheriff W. Burton, and he will have to explain, before Justice Pyper, his reasons, if any he have to offer, why he appropriated that draft to his personal use.

## Weather Report May 29.—

**Ogden.**—Raining and blowing very hard. U. P. train 17 hours late.

**St. George.**—Cloudy, slight shower this a.m.

**Toquerville.**—Cloudy and cool, appearance of rain.

**Fillmore.**—Been raining heavily for the last 15 or 20 minutes, still raining.

**Pine Valley.**—Raining, has been since 5 a.m.

**Parowan.**—Cloudy and very windy, roads good.

**Cedar City.**—Cloudy, had slight shower, wind blowing hard.

**American Fork.**—Rainy.

**Springville.**—Cloudy and stormy.

**Spring City.**—Looks quite stormy, rained a little this a.m.

**Fairview.**—Has been raining since 9 a.m. and looks like more.

**Logan.**—Clearing up, very windy.

**Beaver.**—Very cloudy, windy, and is raining slightly.

**Hebron.**—Been raining steadily since 5 a.m.

**Ephraim.**—Been raining to-day, almost clear now.

**Ridiculous.**—The theories in the minds of many people abroad in relation to the "Mormon" people, are, in numerous instances, the very quintessence of absurdity. These unmeasurably nonsensical ideas regarding this community are doubtless caused greatly by the sensational slanders that are perpetrated upon them. The estimates frequently formed concerning the "Mormons" by people living at a distance are so at variance with sense, and so unqualifiedly absurd as to affect the risibilities of the people hereabout when they hear of them.

Last Fall an English gentleman, on a tour in various parts of the world, determined to pay a visit to Utah, and, from the stories he had heard about the "Mormons" he expected to find each man of them with a broad brimmed hat slouched over his heavily bearded face, his waist encircled with a belt heavy with bowie knife and revolver. He anticipated he would have to exercise a watchful care over his luggage and money. On arriving in the Territory he looked in vain for those evidences of ferocity, semi-barbarism and lawlessness, being surprised to find a most peaceful, industrious, law-abiding people, who everywhere treated him with the greatest kindness and courtesy. Being an acquaintance of the relatives of the wife of Brother William Reeves, of Centerville, he visited that place, and, arriving there, he asked of some one how he should get his trunk to the house of Mr. Reeves, about a mile distant. He was quietly told that it would be perfectly safe if he left it on the road, by the railroad track, until a team could be sent for it. This was a still further surprise to him, Utah being the only place he had ever visited where luggage could be considered safe thus left openly and unguarded. He expressed his wonderment that a people could have a reputation such as many give to the Latter-day Saints when they are really more free from the evils with which they are frequently charged than probably any other community extant.

The same gentleman has since published a small volume of his travels, in verse, in which he makes honorable and fair mention of Utah and her people.

The foregoing is but one instance among hundreds and thousands, when fair minded people come here and allow themselves to be governed by their better sense and judgment they never fail to discover that Latter-day Saints are the most lied about, slandered and abused people in existence, being, in that particular, in a similar situation to the former-day Saints.

We were somewhat amused on reading a letter written by a gentleman in Alabama, to a friend in this City. He says—

"You seem to think there is no danger of a hostile army invading Utah. Do you think there is such an intention on the part of the 'Gentiles,' or do you rely upon the miraculous power of God, to thwart the purposes of those who meditate your destruction? I think it would be an easy matter to find 50,000 men to go to Utah to take the life of every 'Mormon' in the Territory, regardless of rank, age or sex. I may be wrong on the subject, but I think a fearful storm is gathering."

The letter goes on further to describe the kind of people the "Mormons" are supposed to be, the opinion being anything but flattering to this community, but as opinions are, in this case, at complete variance with the facts, it does not matter a great deal.

While a "great storm appears to be gathering" about the people of Utah, said people are pursuing the even tenor of their several ways, enjoying the blessings of peace, happiness and prosperity, regretting merely that many people abroad should suffer themselves to feel uncomfortable on their account. Let them take it easy, as the "Mormons" do, and not worry too much, as it may injure their health, which it is their duty to preserve.

Somebody said to Robert Hall: "How many discourses do you think, Mr. Hall, may a minister get up each week?" Answered Mr. Hall: "If he is a deep thinker and great condenser, he may get up one; if he is an ordinary man, two; but if he is an ass, he will produce half a dozen."

The other evening at a cheap beer shop in Berlin, where the socialist leaders often meet, a young man in uniform entered and took a seat. At once the process of conversation began: "Soldier," said one burly demagogue, "would you fire upon the people?" "If no, indeed." They offered him beer, and another said, "What is your regiment?" The 1st infantry, they were informed. They gave him food, and then proceeded to ask, "Soldier, why wouldn't you shoot us when the revolution comes?" "Because I carry no gun; I belong to the regimental band."

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## ADMINISTRATORS' NOTICE.

Estate of Eliza Dilworth, deceased.

NOTICE is hereby given by the undersigned, administrator of the above named estate to the creditors of and all persons having claims against said estate to exhibit the same with necessary vouchers to me at my place of residence, Ninth Ward, Salt Lake City, for immediate settlement.

W. W. RITER, Administrator.

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