DESERET EVENING NEWS.

TRUTH AND LIBERTY.

VOL. IX. SALT LAKE CITY, UTAH TERRITORY, SATURDAY EVENING, OCTOBER 28, 1876. NO. 287.

POSITIVELY SO!

TAYLOR & CUTLER

WILL SELL THEIR STOCK OF

Blankets, Clothing, Wall Paper, Hats and Caps, Shoes,

AND LOTS OF OTHER GOODS,

CHEAPER

THAN ANY OTHER HOUSE IN SALT LAKE CITY!

And you only need give them a call to see for yourselves.

DRIED FRUIT TAKEN IN EXCHANGE.

GO TO

DAY & CO.,

For BARGAINS in

FALL AND WINTER DRY GOODS,

Boots & Shoes, Hats & Caps,

FAMILY GROCERIES,

FLOUR, FEED and GRAIN.

And Get the Highest Price for all kinds of

DRIED FRUIT.

Will shortly arrive, another shipment of HOLLIS'

CELEBRATED DOUBLE-BARREL SHOTGUNS

Direct from the Factory.

OUR DELIVERY WAGONS WILL CALL FOR FRUIT, in any part of the city. d161

WOOL. WOOL.

WASATCH WOOLLEN MILLS.

WANTED 100,000lbs. of WOOL!

For which I will pay the Highest Price in Cash, Store-pay and Home-made Cloth, consisting of Doeskins, Tweeds, Jeans, Flannels, Linseys Blankets, etc. Also, Yarns, plain and fancy.

Having made special arrangements with some of the best Tailors in the City, I am prepared to furnish Suits to order, in any style, cutting from $20 to $30.

Office of the Mills—First South Street, opposite Townsend House, and at the Factory, three-fourths of a mile East of Penitentiary.

d161 JAMES McC[illegible] & J. LOSSEE.

All kinds of PRINTING executed in the Highest Style of the Art, at Bed Rock Prices, at the Deseret News Office.

UTAH CENTRAL RAILROAD

PIONEER LINE OF UTAH.

On and after June 20th 1875.

Name of Station.	No. 1. Pass'r.	No. 3. Pass'r.	Fares.
Trains leave Salt Lake.	7 00 AM	3 40 PM	
*Wood's Cross.	7 25 "	4 08 "	.50
Centreville	7 33 "	4 16 "	.75
Farmington.	7 50 "	4 33 "	1.00
Kaysville.	8 12 "	4 52 "	1.35
Arrive at Ogden.	9 00 "	5 40 "	2.00
Name of Station.	**No. 2. Pass'r.**	**No. 4. Pass'r.**	**Fares.**
Trains leave Ogden	9 40 AM	6 20 PM	
Kaysville.	10 31 "	7 10 "	1.00
Farmington	10 52 "	7 31 "	1.45
Centreville	11 04 "	7 44 "	1.60
*Woods's Cross	11 13 "	7 53 "	1.75
Arrive at Salt Lake.	11 40 "	8 20 "	2.00

*Passing Places.

MIXED TRAINS WILL RUN DAILY,

(Sundays Excepted.)

Leaving Salt Lake City at 8:40 a.m. and Ogden at 5 a.m and 3:30 p.m.

For all information concerning freight or Passage, apply to

JOHN SHARP, JR., Gen. Freight and Ticket Agent.

JOHN SHARP, Superintendent.

DAVIS, HOWE & CO.,

FOUNDRY & MACHINE SHOP,

SUCCESSORS TO

NATHAN DAVIS & SONS.

All kinds of Milling and Mining Machinery, Wrought and Cast Ironwork, manufactured to order.

Water Jacket, Tuyers, Sing Pots And Carts, Bullion Moulds, Furnace Plates, Hoisting Machinery, Car Wheels and Axles, etc., etc.

Also Brass Work of all descriptions.

First West Street,

NEAR NORTH TEMPLE ST., S. L. CITY d 167

TOWNSEND HOUSE

SALT LAKE CITY.

James Townsend, - Proprietor d181

UTAH SOUTHERN RAILROAD

On and after May 29th, 1876.

Going South.

Name of Station.	No. 1. Passenger.	No. 3. Freight.	No. 5 Freight.	Fare.
Trains leave	A.M.	A.M.	P.M.	
Salt Lake	7 00	6 10	2 30	.....
Little Cottonwood	7 28	6 45	3 05	50
Junction	7 48	7 15	3 35	75
Arrive at Sandy	7 53	7 25	3 45	1 00
Leave Sandy	8 03			.....
Draper	8 18			1 25
Lehi	9 08			1 75
American Fork	9 20			1 90
Pleasant Grove	9 32			2 00
Provo	10 15			2 50
Springville	10 35			2 75
Spanish Fork	10 51			3 00
Payson	11 23			3 50
Santaquin	11 43			4 00
Arrive at Terminus	12 00			4 00

Going North.

Name of Station.	No. 2. Passenger.	No. 4. Passenger.	No. 6 Freight.	Fare.
Trains leave	P. M.	A. M.	P. M.	
Terminus	12 20			.....
Santaquin	12 57			25
Payson	1 17			50
Spanish Fork	1 49			1 00
Springville	2 06			1 25
Provo	2 25			1 50
Pleasant Grove	3 08			2 00
American Fork	3 20			2 10
Lehi	3 32			2 25
Draper	4 22			2 75
Arrive at Sandy	4 37			.....
Leave Sandy	4 47	9 15	5 00	3 00
Junction	4 51	9 25	5 10	3 25
Little Cottonw'd	5 11	9 55	5 40	3 50
Arrive at Salt Lake	5 40	10 20	6 15	4 00

Nos. 1 and 2 will be run daily.
Nos. 3, 4, 5 and 6 will be run daily, Sundays excepted.

For all information concerning Freight or Passage, apply to

JOHN SHARP, General Superintendent.

JOHN SHARP, JR., General Freight and Ticket Agent.

UTAH NORTHERN RAILROAD.

ON AND AFTER

JANUARY 1st, 1876,

Trains will run Daily as follows:

NORTHWARD.

	No. 1.
Leave Ogden	9:20 a. m
" Brigham	12:30 "
" Logan	2:00 p. m.
Arrive at Franklin	3:30 "

SOUTHWARD.

	No. 2.
Leave Franklin	9:00 a. m.
" Logan	10:55 "
" Brigham	2:25 p. m.
Arrive at Ogden	4:00 "

Gilmer & Salisbury's Stage Line to and from Montana connects with trains at Franklin.

M. W. MERRILL, Supt.

CHAS. NIBLEY, Gen. Freight & Ticket Agt. d269

TARRANT'S SELTZER APERIENT. TRADE MARK. NEW YORK.

Any one can take

TARRANT'S SELTZER APERIENT.

It is most agreeable to the taste. Son medicines are really offensive, and th stomach rejects them. This can be taken by children. It will purge gently; cure constitutional costiveness; eradicate affections of the liver; remove healthily the cause of rheumatism; brace up the nervous system, without creating nausea or vomiting. In a word, this aperient is Nature's remedy, prepared in the laboratory of the earth for the cure of man.

SOLD BY ALL DRUGGISTS. d175 eod

BUSINESS DIRECTORY.

Keep Them Before the Public.

F. Auerbach & Bro.

Sell dry goods, fancy goods, millinery, clothing, boots and shoes, hats and caps, notions, etc.

Joe. Barker

Sharpens saws, repairs stoves, and does all cutlery, lock and gunsmith work.

Calder & Carcless

Sell Mason & Hamlin and other organs, pianos, fancy goods, holiday presents, and all kinds of musical instruments and merchandise, and take second-hand pianos and organs in exchange.

Dr. A. W. Calder,

Practises in dentistry.

G. F. Culmer & Co

Sell family groceries, window glass and home-made sashes.

Davis, Howe & Co.

Do all kinds of milling and mining machinery work, wrought and cast iron work, and iron and brass work of all descriptions.

Day & Co.,

Sell dry goods, boots and shoes, hats and caps, family groceries, flour, feed and grain, double-barreled shotguns and general merchandise, and buy dried fruit.

Deseret National Bank

Does various banking business and receives savings on interest.

Deseret Carriage and Wagon Co

(Walker, Knight, Ross and Oblad) Make and repair all kinds of vehicles to order, wagons and carriages, mining cars, etc., and do all kinds of blacksmithing and carriage painting and trimming.

Dinwoodey

Sells the very best live geese feathers, walnut lumber furniture and baby wagons.

George Dunford,

Sells, boots, shoes and slippers, hats and caps, wholesale and retail.

O. L. Ellason

Is a practical clock and watchmaker.

Geo. C. Ferguson

Does all kinds of watch and clock making, repairing and cleaning.

Daniel Grenig.

Sells staple and fancy groceries, provisions, etc.

John R. Easlem,

At President [illegible] chang[illegible] wool.

John Hoppe,

[illegible] dealer in guns, pistols, ammunition and fishing tackle, and do practical gunsmithing.

David James

Does anything in the tin, sheet iron and copper-smith line, also in the gasfitting line.

Jennens & Grant,

Are agents for various American and foreign fire insurance companies.

Wm. Jennings, Sons & Sadler,

Deal in notions, staple and fancy dry goods and groceries, boots and shoes, hats and caps, hardware, crockery and general merchandise.

Fred J. Kiesel & Co.,

Corinne, buy wheat, oats and barley.

Latimer, Taylor & Co.,

Sell lumber, shingles, sash and doors, moulding and frames, and everything in the building line.

The Provo Manufacturing Company.

James Dunn, Supt., makes and sells all sorts of woolen goods.

R. Matthews & Co.

Make and sell bath sand tablets, perfumed toilet soap, scouring soap, essence of ginger, writing fluid, etc.

P. Margetts,

City malt and spirituous liquor store, sells malt and spirituous liquors, wines, etc., by the pint, quart or keg. Also makes a specialty of genuine English Ale and Old Tom Gin.

James McBlie

Sells all kinds of Wasatch woolen mills home-made cloth, and buys wool.

W. H. Miles

Makes Brushes to order.

A. Miner

Does business as attorney and counselor-at-law.

Morris & Evans

Deal in mantles and grates and tin[illegible] work.

Morton & Tufts

Sell wines and liquors, wholesale and retail.

Howard Sebree

Sells the Bain Wagon, Wood Mower and Reaper, Paddock Sulky Rake, Oliver Chilled Plow, Concord buggies and carriages, plows, harrows, cultivators, wagon timber, etc.

Sierrra Nevada Lumber Association,

Sells sash, mouldings, shingles, doors, blinds, lath, wood pumps and water pipes cheap, at wholesale and retail.

Robert Smith,

Is agent for the Red Canyon and Rock Springs Coal.

P. Schwartz

Sells dress goods, shawls, flannels and other kinds of dry goods, also steam washing machines.

C. W. Stayner,

Attorney and notary public, secures patents and caveats for inventors, and gives information concerning the same.

Taylor & Cutler

Sell all kinds of general merchandise.

Taylor's Hotel

With or without board. Mrs. S. J. Rodgers keeps table.

S. P. Teasdel

Sells family groceries, parasols, summer prints, dress goods, gents' clothing, boots and shoes, ladies shoes, children's shoes, and dry goods and merchandise generally.

James Townsend

Keeps the Townsend House.

Tuckfield & Sons,

Supply new grates, backs, etc., for all kinds of stoves, buy old iron, etc.

Walker Bros.

Sell dry goods, groceries, hardware, glass and crockery ware, and merchandise generally, wholesale and retail.

Wallin & Tanner,

Sell Dan Jones' saddle trees, rigged by Lou Hook.

Workingmen's Co-operative Association,

Make and sell first class boots and shoes, repair boots and shoes, etc.

Z. C. M. I.

Sell dry goods, groceries, carpets, hardware, crockery and glassware, boots and shoes, hats and caps, leather and findings, and all sorts of general merchandise, wholesale and retail.

Zion's Savings Bank and Trust Company

Does a general banking business, and receives deposits in sums as low as one dollar.

DR. RUSSEL,

MEDICAL ELECTRICIAN and Raunsscheidtist has removed to First West Street, between North and South Temple Sts. Two blocks east of R. R. depot. d266

GRAIN!

Highest Cash price paid for

WHEAT, OATS & BARLEY

At the office of FRED J. KIESEL & Co., d 259 & w Corinne, Utah.

DISCOURSE

DELIVERED BY

PREST. BRIGHAM YOUNG,

At the Semi-Annual Conference, Salt Lake City, Sunday Afternoon Oct. 8, 1876.

REPORTED BY GEO. F. GIBBS.

I HOPE to be able to make myself heard by this large congregation. This moving of feet, whispering to each other, the crying of children and the noise made by those who are walking are like the murmuring of many waters. When there is perfect quietness, I am satisfied that my voice can be heard all over this house, and no one who is blessed with good ears for hearing need miss a word. I should feel more satisfied if I could prevail on our brethren, when speaking from this stand, to speak directly in front so that they could be heard as far as possible. Many of our experienced elders, in their conversation to the people, turn first to the right and then to the left, and every time they turn either way a portion of the congregation is unable to distinctly understand that which is spoken; whereas if they were to speak directly to the front the voice would divide and go equally to each part of the house and all would hear. Whether I shall be able to continue my remarks to any length I do not know; I shall try, however, to use judgment in speaking so as not to injure myself.

I will give a short text, to both saint and sinner, and I think if we were to include ourselves among the latter and say we are all sinners we would come nearer the fact than to class ourselves among the former, although we hope to be saints, are trying to be saints, and probably a great many of those who are called Latter-day Saints will yet become saints indeed.

First, the philosophy of man upon this earth. This cannot be learned by studying the sciences of mankind, it is only understood by the revelations of God to ourselves. I will give you a part of my own visions upon this matter. Mankind is composed of two distinct elements; the first is a spiritual organization in eternity, the second is a natural organization on this earth, formed out of the material of which this earth is composed. Man is first spiritual, then temporal. As it is written in the revelations of God to, man all things were first created spiritual and secondly temporal. That is, spirits were begotten, born and educated in the celestial world, and were brought forth by celestial bodies. By tracing this subject a little we might understand how this is brought about. The spirits before inhabiting [illegible] as the angels of [illegible] know how. [illegible] first estate is the commencement of their experience.

These spirits I shall leave for the present and refer to our first parents, Adam and Eve, who were found in the Garden of Eden, tempted and overcome by the power of evil and consequently subject to evil and sin, which was the penalty of their transgression. They were now prepared, as we are, to form bodies or tabernacles for the reception of pure and holy spirits. When the body is prepared, at the proper time the spirit enters the tabernacle, and all the world of mankind in their reflections and researches must come to this conclusion, for the fact is they can come to no other—that when the mother feels life there is an evidence that the spirit from heaven has entered the tabernacle. So far this is the philosophy of our being. As has been said, in consequence of sin the body is subject to sin, and it requires all the efforts and power that man can exert in order to resist temptation that this pure and holy spirit may bring into subjection the body so that it may be sanctified by the gospel or the law of Christ. The inquiring mind will ask, Why is this so? Simply that we may know good from evil; all the facts which you and I understand are by contrast, and all glory, all enjoyment, every happiness and every bliss are known by its opposite. This is the decree, this is the way the heavens are, the way they were and the way they will continue to be for ever for ever. Never was there a time when evil was not in existence, but the time will come when this evil will pass away and be no more, so far as this world is concerned, and nothing will be able to endure only that which is pure and holy, and Christ will destroy death and him that hath the power of death. This applies to this earth and the ordeals which it passes through with those that are upon it until the winding up scene.

But to return to this organization. We find a pure spirit inhabiting the tabernacle of the creature which is always prompting the individual to good, to virtue, to truth and holiness; all of which emanate from that source of purity from which this sp[illegible] came. And here the evil [illegible] came through transgression [illegible] is in this tabernacle, is warring with this pure spirit, it seeks to overcome it and is striving with all its power to bring this spirit into subjection, into bondage to the law of sin. This is the warfare which Paul refers to when speaking of the "thorn in the flesh," which is no more or less than the spirit contending against the flesh and the flesh against the spirit. This pure spirit will remain in a condition to receive the operations of the spirit of God, which has gone forth into the world and which lightens every man that comes into the world regardless of his condition, birth or education; the spirit of Christ lightens them all and instructs their pure spirits, which are organizations in the germ and in their growth, to become independent beings, even sons and daughters of the Almighty; and it will continue to thus operate until this body, this sinful tabernacle, has warred against the spirit and overcome it to such a degree as to entirely subject it to the man sin. And when the flesh attains this victory over the spirit then is the time spoken of when man has sinned to that degree that, says the apostle, "ye shall not pray for them, for they have sinned a sin unto death." Then the spirit of the Lord ceases to strive with them, they no longer receive light, having passed the day of grace. Until then every man and every woman is on saving ground and they can be redeemed from sin.

How is it that the Latter-day Saints feel and understand alike, are of one heart and one mind, no matter where they may be when they receive the gospel, whether in the north or the south, the east or the west, even to the uttermost parts of the earth? They receive that which was promised by the Saviour when he was about to leave the earth, namely, the Comforter, that holy unction from on high which recognizes one God, one faith and one baptism, whose mind is the will of God the Father, in whom there dwelleth unity of faith and action and in whom there cannot be division or confusion; when they received this further light, it matters not whether they may have seen each other or not, they at once become brothers and sisters, having been adopted into the family of Christ through the bonds of the everlasting covenant, and all can then exclaim, in the beautiful language of Ruth, "Thy people shall be my people, and thy God my God!" And the fact that we receive this Comforter, the Holy Ghost, is proof that the spirit in warring with the flesh has overcome, and by continuing in this state of victory over our sinful bodies we become the sons and daughters of God, Christ having made us free, and whoever the Son makes free is free indeed. Having fought the good fight we then shall be prepared to lay our bodies down to rest to await the morning of the resurrection when they will come forth and be reunited with the spirits, the faithful, as it is said, receiving crowns, glory, immortality and eternal lives, even a fulness with the Father when Jesus shall present his work to the Father, saying "Father, here is the work thou gavest me to do." Then will they become gods, even the sons of God; then will they become eternal fathers, eternal mothers, eternal sons and eternal daughters; being eternal in their organization, they go from glory to glory, from power to power; they will never cease to increase and to multiply world's without end. When they receive their crowns, their dominions, they then will be prepared to frame earths like unto ours and to people them in the same manner as we have been brought forth by our parents, by our Father and God.

I have often remarked that if the Latter-day Saints and all the world understood the philosophy of their own being, they would bow in humble reverence to him who is the Author of our being and the author of all wisdom and all knowledge known among the children of men. It is very little comparatively that we do know, and but very little we can really comprehend. It is believed that our scientists and philosophers are very far advanced, and that wonderful progress has been made in the nineteenth century; but notwithstanding [illegible] the knowledge and power [illegible]ophy which so distinguish[illegible] who among our most [illegible] as a spear of grass as simple a thing as a tree? No [illegible] done through the natural process; no one can organize the simplest particle of element independent of the laws of nature. When the philosopher of the age reaches that perfection that one can waft himself to the moon or to the north star or to any other of the fixed planets, and be there in an instant, in the same manner that Jesus did when he ascended to the Father in heaven and returned to the earth again, then we may begin to think we know a little. When we shall possess the power and knowledge to cause heavenly planets to take their position, giving them their laws and boundaries which they must obey and which they cannot pass, then we may begin to feel that we possess a little wisdom and power.

The great and grand secret of salvation, which we should continually seek to understand through our faithfulness, is the continuation of the lives. Those of the Latter-day Saints who will continue to follow after the revelations and commandments of God to do them, who are found to be obedient in all things, continually advancing little by little towards perfection and the knowledge of God, they, when they enter the spirit world and receive their bodies, will be able to advance faster in the things pertaining to the knowledge of the Gods, and will continue onward and upward until they become Gods, even the sons of God. This I say is the great secret of the hereafter, to continue in the lives forever and forever, which is the greatest of all gifts God has ever bestowed upon his children. We all have it within our reach, we can all attain to this perfected and exalted state if we will embrace its principles and practise them in our every-day life. How accommodating, how glorious and divine are the dealings of God with his fallen children! We have been called from darkness to light, from the power of Satan to the living God. By obeying the whisperings of this Holy Spirit, which we have received by virtue of obedience to the gospel, which prompts us to purge from within us all sinful desires, we can say we are no more in the world, but we are in Christ, our living head. The philosophy of our coming out from the world is the putting off the old man sin, and the putting on of the new man Jesus Christ. How is this to be done? After we believed the gospel we were baptized for the remission of our sins—and by the laying on of hands we received the Holy Spirit of Promise and felt that "we shall be one." I felt that I should no longer have need to keep a day-book and ledger in which to keep my accounts, for we were about to consolidate and become one; that every man and every woman would assist by actually laboring with their hands in planting, building up and beautifying this earth to make it like the Garden of Eden. I should therefore have no farther occasion to keep accounts, I should certainly accumulate and earn more than I needed, and had not a single doubt but what my wants would be supplied. This was my experience, and this is the feeling of every one who receives the gospel in an honest heart and contrite spirit.

But how are we now? What is our present condition?

Are we one temporally? Just about as much as Babylon is. One says, "I am for the mines, I am engaged on my farm or my factory, I am so engaged in my mercantile business that it absorbs all my time, therefore do not trouble me, do not infringe on me." And who are they? Generally they are men who like myself came here not only poor, but in debt. I was driven from my homes and possessions, five times stript of my earthly possessions. When we arrived in this valley we were in a destitute condition. Others came here as destitute as we were, but are now comparatively wealthy—how do they feel? They wish to do just as they please. Ask them if they believe that the law of God requires us to enter into a general copartnership in all our business relations, living and working together as one family? They will tell you, "No, I don't believe any such thing." Those of this class who are merchants will say, "I want to get rich, I will buy where I please and will sell at a hundred per cent., five hundred per cent., or a thousand per cent. if I can." You may do so if you will, but your end will be lamentable. You count the men who have broken up their homes and gone in search of gold, and then count those who have carried out my advice, and you will readily acknowledge that the latter class is by far the better off, not only financially, but morally and spiritually. You, my brethren and sisters, who were poor when you came here, but who now, through the blessing of God, ride in your carriages and live in fine houses, enjoying all the comforts of life, as well as good health and the society of friends, how do you feel? As for myself, I have not the slightest feeling in my heart that I own a single thing. What I am in possession of the Lord has merely made me a steward over, to see what I will do with it. Now, my brethren and sisters, do you feel the same? If you do you will each enquire what is my duty? One duty is to go to work and build this and other temples, and the other ones can be built long before we can finish this one. Shall we do so? I say we will. If we had reached that perfect state of unity which we should have long before this and still hope that we yet shall, do you suppose we would ask a man to pay tithing on ten bushels of wheat, or a hundred or a thousand? No, all that would be necessary under such circumstances would be to say, Brother so-and-so, from you we want so much, and from another so much. "Yes," they would say, "Take it. I have nothing. It is all the Lord's, let it be used to do him service in the building up of his kingdom." "What would you do, Brother Brigham, if you were required to give up all your substance?" Just what I have always been willing to do. I would continue to do my duty and trust in God for the results; that is what I have done all my life. This, doubtless, seems foolishness in the eyes of the world, they cannot understand it, neither have they any means of understanding it, for "the things of God knoweth no man but the Spirit of God." Before I embraced this Gospel I had studied the creeds of the Christian world. When I inquired of them with regard to heavenly things, why we came here, and the nature of the relationship we sustained to God, [illegible] not the least idea. I once heard one of the leading Elders in the Episcopal Methodist Church undertake to explain to his congregation one of the simplest of things, namely, "What is the soul of man?" After he had labored for two long hours, having exhausted his language, for knowledge he had none, he straightened back in the pulpit and said, "My brethren and sisters, I must come to the conclusion that the soul of man is an immaterial substance." What a pretty thing to look at! Excuse me. As far as the spirit and feeling of many of these people are concerned with regard to morality, and their endeavors to send the gospel to the heathen nations, it is excellent. And there are, doubtless, millions of just as honest people among the several religious denominations as are amongst the professedly Latter-day Saints. But they have not the Gospel, they are in darkness with regard to the plan of salvation, and their teachers are blind guides, totally unable to give the people the living word, the way of life. If they live up to the best light and knowledge they have and can get, they are safe, and in a saved condition. What is the sin of the ministry and people of the present Christian denominations? It is that light has come to them and they reject it. The condemnation of the Jewish nation was that light had come into the world, but they chose darkness rather than light because their deeds were evil; so says the Saviour. The same Gospel that Jesus taught to those who rejected him, is entrusted to us to preach to the whole world with the same consequences which must reach them at some time, in some condition.

We have been hunted and driven from place to place, and the wicked have sought our destruction simply because we offer to them the light, the truth, the everlasting gospel. Although we have been robbed of our homes and possessions, they have not succeeded in destroying us yet. Will they succeed? I think not. The Lord has said he would gather his people for the last time, which he is doing; he will not suffer that they shall be overcome and the kingdom wrested from them as heretofore. Neither will he be mocked and derided when he comes this time—not because the wicked would not repeat the same treatment if they were permitted—but because he will come in judgment, taking vengeance on the wicked and on the ungodly, and with the besom of destruction the refuge of lies and all those who love and make lies will be swept from the earth and few men will be left. If the Latter-day Saints do not desist from running after the things of this world, and begin to reform and do the work the Father has given them to do, they will be found wanting and they, too, will be swept away and counted as unprofitable servants.

Latter-day Saints, go and take up a labor with yourselves, urge yourselves to the belief that the Lord is God, that his eyes are upon the works of his hands, that even the sparrow does not go unfed nor a hair of our heads fall to the ground unnoticed. Labor with yourselves until you have confidence in God and in his revelations to us; become one in temporal things as well as spiritual things as fast as you can. Enter into the compact, the association we call the United Order, that we may commence to do the work we have undertaken to do.

Now, I will make a proposition and you may have five years to do the work I am about to assign you. To the people of the Sevier Valley, Millard County, Iron Countr, Piute County, Beaver County, with Juab, Kane, Washington and Sanpete Counties, I will say, Go to work and build a temple in Sanpete. As soon as you are ready to commence I will provide the plan. The ground is already selected. We do not ask whether you are able to do this; but ask yourselves if you have faith sufficient to do it, for we know that you are perfectly able to do it if you are willing, and do it inside of three years from next April. Then to the people of Box Elder County, the Malad Valley, Cache Valley, Soda Springs, and Bear Lake Valley, Rich County and the people on Bear River, I say, unite your labor and commence as soon as you can to build a temple in Cache Valley. Again, to the people of Weber County, Davis County, Morgan and Summit Counties, Salt Lake County, Tooele and Utah Counties, with the people east and west, I will say, [illegible] to work and finish the temple in this city [illegible] with. Can you accomplish the work, you Latter-day Saints of these several counties? Yes, that is a question I can answer readily, you are perfectly able to do it. The question is, Have you the necessary faith? Have you sufficient of the Spirit of God in your hearts to enable you to say, Yes, by the help of God our Father, we will erect these buildings to his name. There will be little money comparatively needed, it is nearly all labor, such as you can perform. If the people had paid their tithing and paid the hands employed on the Temple in proportion as I have done, that building would have been finished before now. But I am not obliged to build temples for the people; this is our common duty, in order that all may have the privilege to officiate for themselves and their dead. How long, Latter-day Saints, before you will believe the gospel as it is? The Lord has declared it to be his will that his people enter into covenant even as Enoch and his people did, which of necessity must be before we will have the privilege of building the centre stake of Zion; for the power and glory of God will be there, and none but the pure in heart will be able to live and enjoy it. Go to now, with your might and with your means, and finish this temple. Why, for what reason? The reasons are very obvious, and you understand them.

A few words to the sisters, you mothers who are trifling with the ordinances of the house of God and the blessings that are proffered to you, I will say that the time will come, if you persist in doing so, when you will mourn, and will be willing to give worlds if you possessed them for the privilege of living your lives over again. Some of you are treating with contempt the oracles of the kingdom of God upon the earth, and in the commission of this sin you trifle with your own salvation, as well as the salvation of your children. Repent, and turn unto God, and teach your children the importance of doing the same, and of the sacredness of the ordinances and the laws of God. It is the mother's influence that is most effective in moulding the mind of the child for good or for evil; if she treat lightly the things of God, it is more than likely her children will be inclined to do the same, and the Lord will not hold her guiltless when he comes to make up his jewels; he will disown all such when he comes to claim his own, and will say, Go hence, I never knew you.

The question may be asked, Are you going to discontinue to give endowments here. I think it is very probable that you will have to go where there is a temple, or go without. In consequence of our having been driven from our homes, and because of our destitute circumstances, the Lord has permitted us to do what we have done, namely, to use this Endowment House for temple purposes. But since, through the mercies and blessings of God, we are able to build temples, it is the will and commandment of God that we do so.

I thank you for your attention. We will adjourn this Conference until the 6th day of April next, to meet at ten o'clock a.m. in the Temple at St. George. We intend to dedicate it then; we shall dedicate some parts this fall and commence to work in it.

I feel to bless the people, and say, May Heaven be kind to you. Amen.

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I will cause blood letters, at the wish of the audience, to appear on my naked arm.

The Great Handcuff Test!

I challenge any officer of the law or medium to bring to my seance the newest and best patent handcuffs.

Materialization!

I will fully duplicate the famous Katie King apparition, showing spirit faces which are often recognized by the audience.

Clairvoyancy!

I will give clairvoyant tests unequalled by any medium. Clara Baldwin, while in trance state, will reveal the past, present and future.

The Famous Pillory Test!

I will be locked by the committee, head and hands, in a pillory, and the key hole filled with sealing wax, and I will escape in thirty seconds without breaking a seal.

Davenport Brothers!

I will allow a committee of four gentlemen, selected from the audience, to tie me with ropes, and I will escape inside of one minute. I will produce, while tied, the most wonderful manifestations.

Fay Outdone!

The committee will bind me hand and foot, and while in this condition a coat from the back of one of the audience will be transferred to my back, and after being sewed securely together at the neck and cuffs, will be instantaneously, and in full view of the audience, returned by some unseen power to its owner. Not a knot untied or a seal broken.

Jennie Holmes' Transmutation!

I will cause water to turn to wine and wine back to water, in full view of the audience.

Challenge to Mediums!

I unequivocally and without reservation pronounce the so-called phenomena of Spiritualism humbuggery, and denounce mediums, one and all, as frauds. Notwithstanding that Spiritualists claim that Clara Baldwin and myself are mediums, I hereby agree to wager the sum of $500 or more, that I can fully, completely and satisfactorily perform and expose any manifestation of so-called spirit power which I am permitted to witness three times.

(Signed) Prof. S. S. BALDWIN, Exposer of Spiritualism.

No Advance in Prices!

Notwithstanding the high salary paid Prof. Baldwin, and the enormous expense incurred in bringing him to Salt Lake City, the management have adopted the usual prices of admission. No extra charge for reserved seats. Reserved seats will be on sale at the Theatre, on Saturday, October 28th. d264