

ous parts of the Territory, that that which we behold to-day in our Territory—the good order, the peace, the freedom from debt, the lightness of taxation, and all the circumstances that are so favorable to us as a people, are due to the men who have borne the Priesthood, commencing with President Brigham Young, his Counselors, and the Twelve Apostles, and the leading men in Israel—the circumstances which surround us, I say, are due to the wisdom that God has given unto them in managing these affairs. At the same time, because this is the case, there is no necessity that there should be a blending of church and state. There is no necessity for this; it is not wise to blend church and state. I do not believe that as members of the Church we should pass decrees or laws that would bind other people. I have no such belief, never did have, I do not think I ever shall have. But because a man is a member of a church, and because a man is a servant of God, and because a man bears the Priesthood of the Son of God, he should not be prevented because of that from acting in any civil capacity, from taking part in civil matters and executing the laws that are enacted by civil authority.

The province of the Kingdom of God that Daniel saw, the kingdom that would be established in the last days, is to be as a shield to the Latter-day Saints, to be as a bulwark around about that Church. And around about that Church alone? No. The apostate will have his civil rights under that kingdom. The non-Mormon, or Gentile as he is called, will have his rights under that kingdom. The Chinaman, the negro, and the Indian—each of them will have his rights under that kingdom, and yet not be members of the Church of Jesus Christ of Latter-day Saints. A good many of our people confound the Kingdom of God with the Church of God. Now there is a very wide distinction between the two. A man may, in one sense, be a member of the Church of Christ and not a member of the Kingdom of God. The two organizations are entirely distinct. The Kingdom of God when it shall prevail in the earth—as it will do—will be the civil power which will shield and protect the Church of Christ against every attack, against every unlawful aggression, against every attempt to deprive it of its legitimate rights. At the same time it will protect the Methodist just as much as it will the Latter-day Saint; it will protect the Roman Catholic just as much as it will the Methodist; it will protect men of every creed; it will protect the worshipper of idols in his civil rights, in his rights as a man and as a citizen. A man may be an infidel; a man may have been a Latter-day Saint and denied the faith and lost his standing in the Church of God, yet so far as the civil authority is concerned, so far as the power that is wielded by that which we call the Kingdom of God is concerned, that man will receive the amplest protection, he will have the fullest enjoyment of his rights.

President Taylor told us this morning—told us as plainly as it could be told—the manner in which all men should be treated. And that is the design of God; and therein our friends in the east are trampling upon the true principles of liberty in their attacks upon us and in their treatment of us. Such treatment will just as surely bring down condemnation and destruction upon a government that practices these things, as that the setting of the sun will bring darkness upon the earth. It is not possible for men to continue in such a course of oppression and wrong doing as has been pursued by our fellow citizens that have had the reins of government in their hands without involving themselves in trouble. It is impossible that they can perpetuate their power, and conduct themselves as they have been doing towards us and towards others. There are eternal principles of justice that cannot be violated without injury to the person who violates them. A government that lends itself to the oppression of its citizens, will sooner or later receive punishment. That which it sows it will reap. It will be a harvest that will be most bitter and sorrowful for those who reap it.

We are now citizens of this Territory. We fled here. As Latter-day Saints we came here as exiles seeking for a home in the wilderness. God led us to this land, in which, notwithstanding all that may be said to the contrary, we have laid the foundation of this Territory, we have made this land a peaceful, a happy land. There is no man in the country, no matter what his creed may be, that is oppressed or has been oppressed by the Latter-day Saints. We have not been tyrannical in the exercise of our power. We have not discriminated against those not of us. We have given them the same rights that we have ourselves. The same peace that we have desired to enjoy we have been willing that they should enjoy, and we have extended these privileges to them in common with ourselves. We have sought in no manner to interfere with their belief, nor with the exercise of it. The Roman Catholic in Salt Lake City has been as unmolested as the Latter-day Saint has been. We may not believe in their religion; we may think the Methodist religion a poor religion to believe in and practice, and so with other forms of religion; but while we believe this, we have no right, neither have we ever exercised any power towards restraining them or restricting them, or in any manner depriving them

of the free exercise of their rights of conscience and of faith, and no government can stand and prosper that will do it upon this land, for God has made promises concerning this land that no government can stand that will do this. None of us has any right to interfere with the faith and the worship of our fellow citizens, unless their faith and their worship interfere with our rights. That is a proposition that is easily comprehended. If I do not interfere with any man's right by my worship and by that which I consider right to do to my Maker, no man has any right under any form of government to interfere with me.

Hence it is that all this action concerning marriage is wrong—this interference with marriage—it is all wrong from beginning to end, especially in view of the fact that it is an important principle of our religion. We are ready to testify that our belief in marriage and our practice of it is interwoven with our hopes of eternal salvation. Select every man who has had more wives than one and retained the faith of the Gospel; take him and his wives and interrogate them respecting their faith, and every one would say "this principle is so intimately interwoven with my hopes of eternal salvation, that I would be afraid that I would be damned if I did not obey it." I believe that in nine hundred and ninety-nine cases out of a thousand where people are in the faith they would make this response.

Well, now, what right has any number of people—there may be unnumbered millions who say this is not religion—but what right have they to do this? If there was only one person on the face of the earth that entertained that belief and he were alone and all the rest of mankind were opposed to him, it would be just as precious to him as if millions entertained a belief in common with him. Therefore, because there are millions who say it is not religion, this does not make it so. We testify in the most solemn manner that it is a part of our religion and that we cannot forego this principle without feeling that we forego our salvation, our eternal exaltation by so doing.

Then the question arises in the practice of this principle—do those who practice it infringe upon the rights of their fellow citizens? Is society disturbed? Are there wrongs done to society at large by the practice of this principle? Let those who have lived among us answer this question. There never was a more peaceful society than our society—that is, not for the past few hundred years at least. Go through our settlements, and is there quarreling, is there strife, are there bad examples set to the rising generation, is impurity taught, or any examples of impurity shown? No, there is not. We all know this, and we know that in practicing our religion we do not infringe upon the rights of our fellow citizens.

But this attempt has been made just as it was in ancient days. I look upon it as a revival of the same spirit that prompted Pharaoh to seek the destruction of the male children among the Israelites. If we were guilty of those crimes so fashionable in the world whereby the increase of families is prevented, I do not suppose there would be one word said about our system of marriage; I have no idea there would be. But the fact that we do raise children—the fact that our houses and settlements are full of healthy offspring, is a standing protest against the crimes of the age; it is a standing protest against those abominable practices that are destroying the foundation of many communities within the confines of the United States, and they are determined—those who are guilty of these things—that we shall not exist. The loudest outcry against us, and the most devoted efforts against us, come from the region where these dreadful practices prevail, where women murder their offspring before they are born, are guilty of this pre-natal murder, among the people of the United States who think themselves the most enlightened. Twenty-five years ago when I was laboring in the ministry in that region I visited one of the towns, and the President of the branch of the Saints there, (an old resident, whose ancestors were among the first settlers of the town) told me his wife was continually jeered at—and this was 25 years ago—by her associates because she bore children and bore them regularly—that she did not take means to prevent the increase of her family! If I had not known him I could scarcely have believed it, it was too horrid. I have learned since, however, that that is a common practice in that region. The feature of that society that impresses most vividly a traveler from Utah is the fewness of children in what are called the best families. And yet it is from there that the principal outcry is raised against us and the determination expressed to break up our families and to destroy us.

God has gathered a few people out from the nations of the earth, out of Babylon. But shall they partake of these influences? I say to you, my sisters, you teach your daughters against this accursed practice, or they will go to hell, they will be damned, they will be murderers, and the blood of innocence will be found upon them. A man that would sanction such a thing in his family, or that would live with a woman guilty of such acts, shares in the crime of murder. I would no more perform the ordinance of laying on of hands on a woman who is guilty of that crime, if I knew it, than I would put my hands on the head of a rattlesnake. We must set

our faces like flint against such acts. These dreadful practices are coming up like a tidal wave and washing against our walls; for there are women among us who secretly—so I am told, I know nothing about this personally, but I am told there are women among us who are instilling this murderous and accursed idea into the breasts of women and girls in our midst. Now just as sure as it is done, and people yield to it, so sure will they be damned, they will be damned with the deepest damnation; because it will be the damnation of shedding innocent blood, for which there is no forgiveness; and I would no more, as I say, administer to such women, baptize them, or perform any ordinance of the Gospel for them, than I would for a reptile. They are outside the pale of salvation. They are in a position that nothing can be done for them. They cut themselves off by such acts from all hopes of salvation.

As a people we should encourage marriage. I am always delighted when I hear President Taylor speak as he did this morning on the principle of brothers taking their brothers' widows to wife. There are many young women among us pining away that should be mothers in Israel, that should be raising posterity, because the brothers are so indifferent to the rights that belong to the institution of marriage as to let these young women stay in this condition. And there is one thing that I am impressed with, and that is, there will be considerable condemnation rest down upon the Elders of this Church for their neglect in these matters. Women are led astray and fall into the hands of wicked men because of relatives to the dead neglecting to do that which is their duty; acting as though the Lord cannot reward a man for keeping His law. "Oh," says a man, and as President Taylor has remarked, "I want to raise up a family for myself." He forgets God can bless him and his seed after him. Look at the case of Boaz and Ruth. He took Ruth, who was the wife of his kinsman. She had no children, but he took her when another kinsman who had a prior right to her rejected her. From that alliance sprang the noblest men that were in Israel—Obed, Jesse, David, Solomon, and through Boaz and Ruth came the Son of God. And that was a proxy case, as it is called. Ruth was the wife of Boaz's kinsman who had died. Boaz took her to wife and raised up an honorable posterity. And it is a wicked thing among us to allow such cases to go uncared for. A young woman is left a widow, sometimes without a son to represent her deceased husband; she should be cared for, and not left to fall into bad hands, as frequently is the case among us for the want of care on the part of those whose duty it is to attend to such matters.

My brethren and sisters, God is watching over us, and He holds us to a strict accountability for the things He has revealed to us. He has revealed to us eternal principles. Let us be faithful to that Priesthood which He has given unto us; let us honor it and not be intimidated by the outcry that is raised against us that we are doing wrong because we listen to the Priesthood. There is no such thing as wrong connected with this. God has inspired His servants and has given them wisdom to manage the affairs of this people and to guide them in spiritual matters. They have full authority to do this, and they will do it if the people will listen to them, and then in temporal matters they will guide them as far as they have the opportunity. Because they are Priests of the Most High God, they are no worse for that; they are not handicapped because they have the Priesthood. In a civil capacity they can act as fairly, justly, wisely, as those who do not have the Priesthood. They do not act with any less wisdom or any less power because they have the Priesthood than they would do if they did not have it. I have heard so much of this sort of talk that to me it is perfectly ridiculous. They talk about our management of elections, and management of other affairs. I will tell you my experience, and I have had some experience in these matters. I have attended caucuses elsewhere; I know the machinery that is used; I know the wire pulling; I have seen it in operation, and I say to you that there is not the interference on the part of leading men here with the will of this people that there is in the States in political circles. And I tell you this: that leading men in other communities seek to exercise more influence and lay their plans to have their wishes carried out to a far greater extent than the leading men of this community do among us—I mean those who have the Priesthood. There is a disposition on the part of the leading Priesthood to let the people have their way, not to interfere with their selections. There is that disposition and it is encouraged, and the desire is to have all the people be wise and exercise wisdom, and have the Spirit of God to discern who are suitable for office. If the people could do this I can tell you that President Taylor and his Counselors, and the Twelve, and the other leading men of Israel would be very glad indeed. But you know as well as we do that there are unwise men among us who would, if they had the power, destroy the people; not because they would design to do it, but because of their ignorance; they are ignorant and would do it without knowing what the consequences would be; and on this account it is right that experienced men should give the people the benefit of their knowledge, not, however, interfering with the

rights of the people, not in the least; and it never has been done, at least within my knowledge, in my public experience among the people. And I repeat there has been less of this among us, considering the influence the Priesthood have, than in any other community or any other people that I am acquainted with anywhere in the land. I wanted to say this much, because I know there is a great deal of misapprehension upon these points. There are men, agitators, who talk about interference on the part of the Priesthood and try to breed disturbance and confusion among the people, unsettle their minds and have them think that there is something very wrong going on here. I speak of it to remove these wrong impressions and to disabuse the minds of those who entertain them, for they are not correct. There are more caucuses, more plans, more pipe laying, more log rolling, more wire pulling in the States in one day than you will see in a month or a year among us. They resort to all sorts of devices to get their man elected under promise of preferment and office. Why, there is scarcely a man that gets an office in the United States that is not bound by pledges of this kind. A man cannot be Speaker of the House of Representatives without being hampered by promises he is compelled to give in order to get the position, promises to put this man on this committee, and the other man upon another committee, some to be chairmen of committees, and so on. So with the President of the United States. Probably Grover Cleveland will be an exception, because he has not been much in public life; but it is a rule that the nominees of the different parties give certain promises as to what they will do and who will get leading positions. They are just as much fettered as though chains were on their wrists and ankles. They cannot move only in a certain direction. All freedom is taken away. A President is nearly killed after he gets his position in endeavoring to satisfy the clamors and wishes of those who claim they elected him to office. This is the case all through the government. There is no office, even to that of a constable, but is obtained in the same way.

I hope we shall never be in such a position as this, for it would lead to the destruction of liberty and free government among us if we should ever give way to these things. Let men go into office free and untrammelled. Let them be elected because they are the men most suitable, and not because they want the office. Let us, as a people, endeavor to find men who do not seek for office and who do not want it, but who take it because it is the wish of their fellow citizens. And let us keep our salaries so low that men will not scramble for office and live on the people as officeholders, than which there is nothing more hateful in a free land.

I pray God to fill you with the Holy Ghost, to guide you in the path of righteousness, to enable you to avoid the many evils abroad in the world, and as Zion progresses to avoid evils that will crowd upon us; because as Zion increases there will be new temptations and circumstances thrown around us that will be a trial to us unless we have the aid of our God to help us contend with and overcome them; and that we may have this aid is my prayer in the name of Jesus, Amen.

#### KANAB STAKE CONFERENCE.

The Quarterly Conference of the Kanab Stake of Zion was held at Orderville on December 6th and 7th. There were present on the stand Apostles E. Snow, F. M. Lyman and George Teasdale, Stake President E. D. Woolley and Counselor Thos. Chamberlain, A. P. Winsor of St. George, and High Councilors, Bishops, etc. All the Wards were represented, and the reports showed that the spiritual condition of the people was good.

The teachings of the brethren of the Apostles and others who spoke were spirited and suited to the wants of the people.

The Orderville Ward re-organized (in consequence of Bishop Chamberlain having been called as counselor to the Stake President), with Henry W. Esplin as Bishop, and E. M. Webb, first, and Jonathan Heaton as second Counselors. Allen Frost was ordained as a member of the High Council. The conference was called one of the best ever held here.

At a meeting held at Kanab on the evening of the 8th inst., this Ward was also re-organized, as Bishop Johnson had been called to act as Counselor to President Woolley. Richard S. Robinson was sustained as Bishop, and Nephi Johnson as First, and Lawrence C. Mariger as Second Counselor.

Your brother in the gospel,  
L. C. MARIGER,  
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Estate of Leonard W. Hardy, Deceased.

NOTICE IS HEREBY GIVEN BY THE undersigned, Leonard G. and Owen S. Hardy, Administrators of the Estate of Leonard W. Hardy, deceased, to the creditors of, and all persons having claims against the said deceased, to exhibit them with the necessary vouchers, within ten months from the first publication of this notice, to the said administrators at the store of Hardy Bros. & Burton, 28 Main Street, Salt Lake City in the County of Salt Lake.

Dated at Salt Lake City, November 5, 1894.

LEONARD G. HARDY,  
OWEN S. HARDY,  
Administrators with the Will annexed of the Estate of Leonard W. Hardy, deceased. W4t

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