

understood and so falsely accused by the generation in which He was on earth as was the Savior of the world, who was even accused of being Beelzebub himself. They who followed Him were misunderstood. Those who garnished the graves of the dead Prophets sought to slay the living ones.

There must be a motive for all this, and we must look for it beyond the Garden of Eden. Before the foundations of the earth were laid there was a council around the Throne of God. There was a great subject under discussion—the salvation of the whole human family. Before that council was discussed the problem that agitates the world today. The great warfare that will continue till Christ will reign as King of kings was also discussed there. Satan proposed to save every human being through a plan of coercion, and demanded therefor the glory and honor of God. But Christ the First-born proposed the plan of sacrifice; He recognized His Father's position and labors. From that time the warfare commenced. One-third of the heavenly host followed the autocratic and imperious Lucifer. The other two-thirds followed Michael; and those who fought for the free agency of man were triumphant, and Lucifer and his hosts were cast out. If the pure and upright are falsely accused, it is because Satan continues his warfare as he commenced it, and will continue it till he is overcome by Christ.

There are millions, perhaps, who have been made to believe that the Latter-day Saints are a wicked people, just as there were many who thought they were doing God's service when they slew the followers of Jesus Christ. The Gospel is a perfect law of liberty, and the struggle is upon this basis, one seeking to maintain the free agency of mankind and the other the principle of coercion. The awful scenes enacted by the Inquisition, by Nero, by Charles IX, were the work of the power that advocates coercion. That is the power that has ever brought carnage and sorrow among men. But those who follow Jesus are free. The Latter-day Saints are the freest of earth's people today. They are not dominated by priestcraft. They are cast out by the world, and in them are the elements characteristic of a free and independent people. There are many even in this nation who believe that the President of our Church is responsible to none, while all are responsible to him. This is wrong; for the founda-

tion of the Church government is the principle of the consent of the governed. There are three things necessary for holding office in the Church: First, the nomination by proper authority; second, the consent of the people to sustain that officer; third, ordination by the power of the Priesthood, or the authority of God. There is no man who is not subservient to the courts of the Church.

We refer to our territorial government as one which we dislike; we have no choice in its principal officers; it is a system of government without the consent of the governed. We do not believe in such a government. There is not a line in the Constitution that justifies it, from the beginning to the end. There is not a breath of the Spirit of God in the Declaration of Independence which justifies it in the least; and the people of the Territory ought to be as free to govern themselves as the people of a State. They believe that after they shall have been misrepresented and borne it patiently, after they shall have been cast into the pit and sold into bondage, that God will deliver them and make them the saviors of the nation. We are not aliens, as has been misrepresented, but we are American citizens. God has made us free not only in the freedom of the Gospel, but free in the declaration of human rights; and by and bye, when our brethren and the nation understand us better, they will receive us gladly as did those who sold their brother into Egypt. May God speed the time when every man and woman shall be understood as they are, and then the kingdom of God will not be looked upon with envy, hatred, jealousy and dread; but every Christian heart that beats for freedom will welcome the coming of Him whose right it is to reign.

The choir sang the anthem:

While shepherds watch their flocks by night.

Benediction by Counselor Daniel H. Wells.

Maricopa Stake.

The Maricopa Stake held a conference on Sunday and Monday, December 23rd and 24th, in Mesa, President C. I. Robson presiding. The reports of the different wards, quorums and associations showed them to be in a fair spiritual condition. The subjects treated were the proper culture of our youth, Word of Wisdom, education, care of the poor, and obedience.

President Robson closed with a

strong exhortation to the Saints to preserve their homes intact.

Much rain fell within the past week.

GEO. PASSEY.

Clerk.

Sunday School Conference.

The superintendents, assistants, officers, and teachers of Utah Stake Sunday schools met on Saturday morning, Dec. 29th, 1888, at the Stake Priesthood Room.

After singing, and prayer by Elder George Webb, the roll was called. Eighteen schools were represented, with quite a number of officers and teachers from the wards. Superintendent D. John said they had called that meeting to adopt some better plan in their schools. It was suggested that they should all have a uniform system of administering the Sacrament. Some schools adopted one plan and some another. He urged the necessity of monthly lectures in each ward of the Stake; and where there was more than one school in a ward all might meet together and have short lectures, interspersed with singing. Our schools, he continued, have their anniversaries and jubilees so arranged that two or three schools do not meet at the same time, so that the Stake Superintendent or his assistants can be present.

Assistant Superintendent S. S. Jones remarked that they had met to agree mutually on the plans suggested for the future good of the schools, and they can exchange their ideas, and express their views on the various subjects which had been laid before them. Assistant Superintendent G. H. Brimhall was particularly interested in these matters. He had visited the schools in the Stake, heartily agreed with monthly lectures, and was in favor of framing subjects on the Bible, the Book of Mormon and other Church works, for the teachers of classes in the Stake. By this method they could teach their pupils the principles of the Gospel. Assistant George Webb favored every move and plan of his co-laborers.

Bishop John E. Booth moved that the Sabbath Schools of this Stake administer the Sacrament uniformly by asking a blessing on the bread and water, without intermission between, and that the pupils remain seated while the blessing has been asked. This proposal was approved by all present. Elder Thos. Daniels, of Payson, moved that the Sunday Schools of the Stake hold monthly lectures under the auspices of the Sabbath Schools of the various