

these are not what we call Presiding Bishops. In the same revelation that George Miller was called to occupy the place of Edward Partridge, and to hold the same kind of Bishopric that he held, we find that there was a Presiding Bishopric appointed.

"141. And again, I say unto you, I give unto you Vinson Knight, Samuel H. Smith, and Shadrach Roundy, if he will receive it, to preside over the Bishopric."

Now, I have briefly laid before you some ideas pertaining to these matters. I will explain them a little further. I will say that the Bishopric is a good deal like the High Priesthood in the position that it occupies. There have been men who, under the Bishopric, have been appointed to fill various offices in the Church, and at different times. I have told you, already, the nature of the office that Bishop Partridge held, the nature of the office that Bishop Whitney held; and then there were other men that did not hold the same kind of Bishopric that they did. For instance, there was Bishop Alanson Ripley, that many of you know, who lived back in Nauvoo; and other Bishops were appointed in some Stakes that were then organized. And as it requires the direction of the Presidency of the Church to regulate these general Bishoprics, such as Brother Partridge held, and such as Brother Whitney held, and also being appointed by the Presidency, they have a right to be tried and have a hearing before them. But that does not apply to all Bishops, or to all men who may be placed under different circumstances. For instance, you have here in this Stake of Zion, quite a number of Bishops. How far does their authority extend? It extends to the boundary of each of their respective Bishoprics. No further. You all know that—over their Wards where they preside, and not over somebody else's, unless they are appointed to it, which would be another thing. But without some special appointment, they are simply appointed to preside over their several Wards, and no one else's. That is the extent of their authority in the Bishopric. But a person holding a general Bishopric, the same as Bishop Whitney did, is different. He had that appointed unto him by revelation, and under the direction of the Presidency of the Church; and the appointment that Bishop Partridge held—that was under the direction of the First Presidency of the Church; and these Bishops would have the right to be tried by the same power that appointed them and set them apart. Still, how is it with other Bishops in Stakes; are they under the same direction? To a certain extent all are under the direction of the First Presidency; but unless the First Presidency shall otherwise decide, there is authority held by the Presidency in those several Stakes to try those Bishops that are under their jurisdiction in their Stakes, and for the High Council, with the Presidency of the Stake presiding, to call them before them to have a hearing, and adjudicate those matters. Thus the Presidency of Stakes occupy the same position to their Stakes as Joseph Smith did to the Stake in Kirtland, the difference being in this, that Joseph Smith, while he presided over that Stake in Stake capacity, presided also over all Stakes and Churches throughout the world, while the Presidents of Stakes only preside over their several Stakes, and their jurisdiction does not extend to any others. But the First Presidency should see it necessary to interfere, and say, in a case of that kind, that the case was such a nature as to require another tribunal; they have a right to state, and manage those matters. If Presidents of Stakes and their Counselors and the Bishops do their duties, and all act in harmony with the First Presidency, everything goes on smoothly, and all men can be judged according to the principles laid down here in the Book of Doctrine and Covenants.

And there are some few things pertaining to these matters that I will now speak about; and as this is a conference, it is as good a time to talk about these doctrinal matters as we shall have. There are a great many things mixed up with the subjects. Suffice it, however, to say that it requires the Presidency of the Church to regulate the Presidency of Stakes and their Counselors to be feeling after God, and after the First Presidency, and be in harmony with them, and to feel that there is union and harmony

and the principles of peace and order prevailing everywhere. And where these things are carried out on correct principles, there is harmony throughout all Israel. If these things are departed from, then come disorders, difficulty and hard feeling. Now we ought not to allow our feelings to have any place in these matters. No man has a right to use his Priesthood to carry out his own peculiar ideas, or to set himself up as a standard, with the exception of the First Presidency; and they have no right to do it unless God be with them, and sustains them, and they are upheld by the people. And then it is for Presidents of Stakes to follow after their spirit, and carry that out just as they would follow after God, and seek for and obtain light and the spirit of revelation from Him, and thus be prepared to bless the High Priests, the Bishops, and all men under their charge.

"What is the High Priesthood? Why are you organized as a High Priesthood? Read the Book of Doctrine and Covenants. What does it say? It says (Sec. 124, ver. 134) "Which ordinance is instituted for the purpose of qualifying those who shall be appointed standing Presidents or servants over different Stakes scattered abroad." It is a kind of normal school, wherein they may be taught lessons in the Presidency, and be prepared to judge and act in the various places that they may be called to. Do the Priesthood fulfill their calling? No, they do not. When the Stakes were being organized, we had to call upon Seventies and Elders, and all classes of men to hold positions that High Priests should have held. But there are some who talk about being great big High Priests, who, when they should have been called upon to be Bishops, or Bishops' counselors, were found to be incompetent, because they had not prepared themselves to occupy these offices associated with their calling, and had been dabbling with the world, and had been led by its influence, instead of being wide awake and full of the life and power and revelations of God. If they had magnified their Priesthood, then God would have been with them, and they would have been selected, until all those places would have been filled. Then, how is it in regard to the Seventies? Just the same. According to your statistical report, which has been read, you have in this Stake 360 Seventies; and now many of them, if they were called to-day, are prepared to go to the nations of the earth to preach the gospel? You are not prepared to do it any more than the High Priests were prepared to magnify their calling. The Twelve are commanded first to call upon the Seventies, but when they do so they frequently find they with one consent begin to make excuses. I know it is so, if you do not. Very well, what then? As there are other appendages to the Melchisedek Priesthood, the Twelve are obliged to call upon the Elders, and High Priests, and others, to go and perform duties which should be performed by the Seventies, but which they neglect to do. I speak of this, shall I say to your shame? I do not like to use hard words: they do not do any good. I would rather say five hundred pleasant things than one harsh one; but I want to state truths as they exist, so that you can comprehend. Now, notwithstanding this being the case, the work of God cannot stand still. The nations must be warned. The word of God must go forth, or the Twelve would be held responsible, if these things were not done; and we have to keep doing it, doing it!

Now, as a sample of the excuses that men make who are called to go on missions, I will tell you what people tell me. One man says, "I have been building a house, and have not got the roof on it." Another comes, and says, "I have just been entering some land, and I am afraid I shall be placed in difficulty, if I go; I pray you have me excused." And one man said he was so engaged in merchandising; and he was so much interested in the people's welfare that he was afraid they would suffer very materially in their temporal interests, if he ceased to keep store—that it would not be well to take him away. Another has bought five yokes of oxen, and is proving them, and prays to be excused. And another has married a wife and he cannot go. I will tell you what I once had to say to President Joseph Young. He had been calling upon a number of people to go forth on missions. He being the presiding officer over the

First Presidents of Seventies was the party for us to apply to; but in selecting missionaries they had employed a system of what might be properly called machine work, as you would go to work and pick out horses or cattle by their teeth. They had selected them generally according to age, etc., without inquiring as to their qualifications, circumstances, etc. Now, we want the spirit and power attending all of these matters, that we may find out the true position of things before we can call men. After he had received a great number of names from the said Presidents, there came in a perfect stream of excuses to me. They wanted to be excused; and Joseph himself came to me and said, "how are you getting along with the Seventies?" I said, "If you don't hurry up and get the balance in they will all be gone. You had better hurry up." Well, it is rather a lamentable story to tell. Yet, while we hold this important Priesthood, it is a sorry way of treating it.

Now, it is for us to look after these things; and they are beginning to work up into a little order—to do a great deal better; and men are beginning to realize the importance of their office and calling, and express a greater desire to magnify it; thus things are beginning to look a little brighter on that score, as the Twelve have been attending to these things. Now, the idea is not that one or a dozen men have to bear off this kingdom. For what is the Priesthood conferred upon you? Is it to follow the "devices and desires of your own hearts," as I used to hear them say in the Church of England when I was a boy? Is it to do that? I think not. Or were we enlisted to God, for time and eternity? I think we were; and we want to wake up to the responsibilities that devolve upon us, and honor our calling and magnify our Priesthood. There are a great many more things that I could talk about in this connection, but this may suffice at present.

We have a variety of institutions. We have the sisters' societies. I attended a meeting of one of these a short time before I came here, and set apart Sisters Eliza R. Snow, Zina D. Young, and Elizabeth Ann Whitney. We set some of these same sisters apart in Nauvoo, under the direction of the Prophet Joseph Smith, about 46 years ago, and they are doing a good work, and it is for them and their associates to continue to do right and pursue a proper and correct course. We want the Relief Societies and the Young Men's Mutual Improvement Societies to take hold with a hearty good will. I was pleased to hear the remarks that were made in relation to the course they are pursuing in trying to keep the Word of Wisdom. Now, I am not very strenuous about urging any particular point, but that is a good thing for them to attend to. We must try to live our religion. We are on the eve of important events. There are troublous times in advance of us and the world—such times as the world has not taken it into their hearts to conceive of. And we need to be united and to operate together in all of our affairs. Be united as one; and, "if you are not one you are not mine," saith the Lord. Men who are influenced by Gentiles and every corruption that prevails, are not fit to be the Saints of God. You want to pay your tithing honestly and squarely, or you will find yourselves outside of the pale of the Church of the Living God. We have to lay aside our covetousness and our pride and our ideas that are wrong, and be united in our political affairs, in our temporal affairs, under the direction of the holy Priesthood, and act as a mighty phalanx under God, in carrying out his purposes here upon the earth. And all Israel ought to do the same. And then we have our Co-operative Institutions, and other useful institutions among us. Well, what shall we do? Sustain them? Yes; and fulfill our covenants with them as we expect them to fulfill their covenants with us; and let us be one and act together upon correct principles. Whoever violate their contracts before God and the Priesthood have to be dealt with for that, no matter who they are, nor what position they occupy. We have to act under the direction of the Almighty. I know it is not popular to serve God. But God has called us to be one; and he expects us to be one and carry out his purposes, and be obedient to the laws of Heaven. May God bless you and lead you in the paths of life. In the name of Jesus. Amen.

PANGUITCH STAKE CONFERENCE.

The Quarterly Conference of this Stake was convened in Escalante on the 27th inst. Present on the stand were President J. D. T. McAllister and Elder J. G. Bleak, of the St. George Stake; the Presidency of this Stake and representatives from all the Wards.

10 o'clock a. m.

After the opening exercises the Bishops reported the condition of their Wards as being good.

Elder James G. Bleak occupied the remaining time. Showed how the Lord had been with this people in all their travels, trials and persecutions; the speaker's experience crossing the plains in the hand cart company, etc.

2 o'clock p. m.

President McAllister occupied the time in showing the difference in our position now, and when we first came to Utah. Now we need bolts and bars to our doors; then everything was safe without them and this is the result of so-called "Christianity" in our midst. Spoke on the ordinances in the Temple of the Lord.

August 28th, 10 a. m.

After some business pertaining to the Stake had been disposed of, Pres. McAllister continued his discourse on the labors of the Temple. Also spoke on the follies of Babylon and the Latter-day Saints trying to ape them.

The afternoon was occupied by a number of speakers. Presidents Crosby, Steele and Henrie gave the closing remarks.

Conference was adjourned for three months, to meet in Panguitch. Thus ended one of the most interesting conferences held in this Stake.

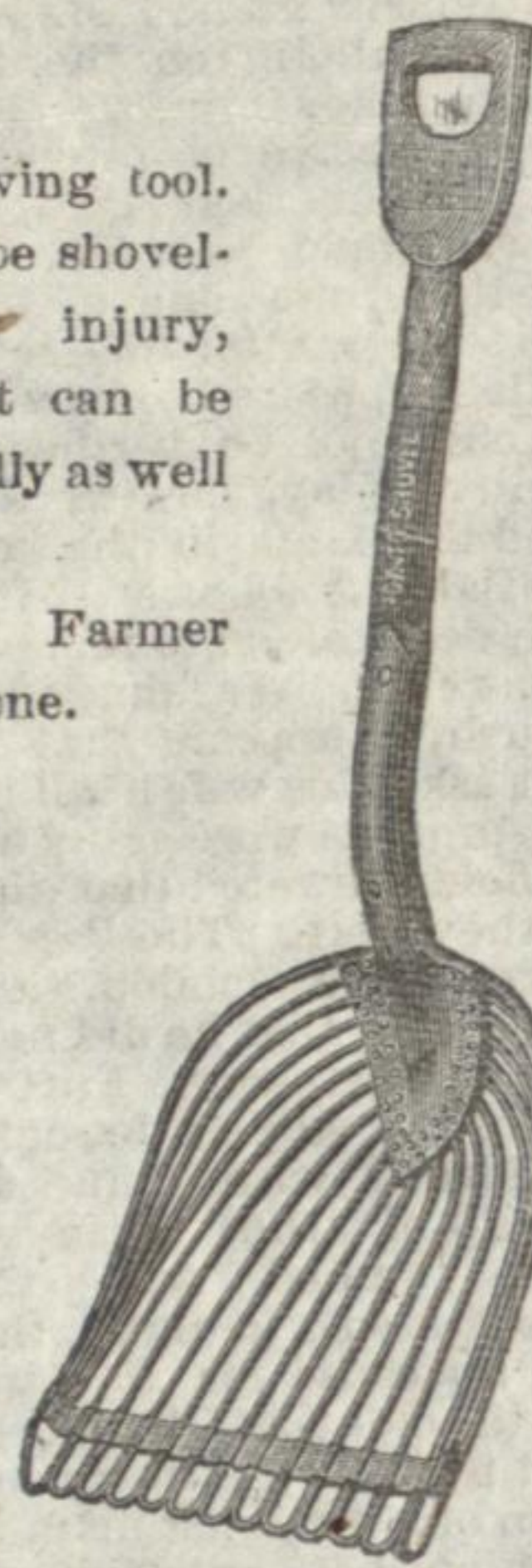
Respectfully,
M. M. STEELE, Clerk.

POTATO SHOVELS!

A labor saving tool. Potatoes can be shovelled without injury, and Fruit can be handled equally as well with it.

Every Farmer should have one.

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—BY—
H. B. CLAWSON.



HALL'S POTATO DIGGERS

The Best in Use!

Read the following Testimonial:

WOODS CROSS, Utah,
August 25, 1881.

Mr. H. B. Clawson:

Dear Sir.—The Hall Potato Digger you sold me has been thoroughly tried and found to do the work perfectly. With a light team, I can in one day plow up as many Potatoes, as ten men can dig, and leave them on the surface in Good Marketable Condition. By changing the Shovel the Plow can be used in Cultivating Potatoes, thus answering a double purpose. Being all Iron and Steel, it is very durable, and even on a small crop will soon save its cost. You can recommend it as the best implement of the kind ever brought to Utah.

Yours, etc.,
E. HOGAN,

For Sale by
H. B. CLAWSON.

NOTICE.

LAND OFFICE AT SALT LAKE CITY,
August 30th, 1881.

NOTICE IS HEREBY GIVEN THAT the following named settler has filed his intention to make final proof in support of his claim, and that said proof will be made before H. McMaster, Register, U. S. Land Office at Salt Lake City, on October 8th, 1881, viz: Homestead Entry, No. 2563, for the W. 1-2, N. W. 1-4 Sec. 14, and Lots 1 and 4 of Sec. 15, in T. 4, South of R. 1, W.

He names the following witnesses to prove his continuous residence upon, and cultivation of said land, viz: Isaac M. Waddell, of Salt Lake City; Charles H. Wilken, of Salt Lake City; William D. Robinson, of Draperville; John Fitzgerald, of Draperville.

w32 5t H. MCMASTER, Register.

NOTICE.

To all Lovers of Education in
Morgan County, Utah.

THERE WILL BE A MEETING HELD in the North Morgan School-house, on Saturday, September 10th, 1881, at 2 o'clock p. m., for the purpose of reorganizing the Morgan County Educational Association. School Trustees and Teachers are especially invited to attend.

Respectfully,
JAS. H. MASON,
JOHN S. BARRETT,
Members.

Morgan, Morgan County,
September 3, 1881.

s&w

NOTICE TO CREDITORS.

ESTATE OF HENRY LOVESY, DECEASED.

NOTICE IS HEREBY GIVEN BY THE undersigned, Executors of the Last Will and Testament of Henry Lovesy, deceased, to the creditors of, and all persons having claims against the said deceased, to exhibit them with the necessary vouchers, within ten months after the first publication of this notice, to the said Executors at their respective residences in Salt Lake City, in the County of Salt Lake.

Dated at Salt Lake City, August 22, 1881.

J. M. BENDICT,
EDMUND S. LOVESY,

Executors of the Last Will and Testament of the said deceased. w31 4t

NOTICE TO CREDITORS.

ESTATE OF MARIE JULIE DESAULES, DECEASED.

NOTICE IS HEREBY GIVEN BY THE undersigned, Executor of the Estate of Marie Julie Desaulles, deceased, to the creditors of, and all persons having claims against the said deceased, to exhibit them with the necessary vouchers, within four months after the first publication of this notice, to the said Executor at his office, at the General Tithing Office, Salt Lake City, in the County of Salt Lake.

Dated at Salt Lake City, Sept. 3rd, 1881.

LEONARD W. HARDY.

Executor of the Estate of Marie Julie Desaulles, deceased. w32 4t

NOTICE TO CREDITORS.

ESTATE OF SARAH CUNNINGHAM, DECEASED.

NOTICE IS HEREBY GIVEN BY THE undersigned, Executor of the Estate of Sarah Cunningham, deceased, to the creditors of, and all persons having claims against the said deceased, to exhibit them with the necessary vouchers, within four months after the first publication of this notice, to the said Executor at his office, at the General Tithing Office, Salt Lake City, in the County of Salt Lake.

Dated at Salt Lake City, Sept. 3rd, 1881.

LEONARD W. HARDY,

Executor of the Estate of Sarah Cunningham, deceased. w32 4t

NOTICE.

In the Probate Court in and for
Salt Lake County, Territory of
Utah.

WILLIAM J. ODELL, Plaintiff,
against
MARTHA ELLEN ODELL, Defendant.

In Divorce.

The People of the Territory of Utah,
To Martha Ellen Odell, Defendant,
Greeting:

YOU ARE HEREBY SUMMONED TO appear in an action brought against you by the above named William J. Odell, Plaintiff, in the Probate Court in and for the County of Salt Lake and Territory of Utah, and answer the complaint filed therein, within ten days (exclusive of the day of service) after the service on you of this Summons—if served within this County, and if not served within this County but within the Third Judicial District of the Territory of Utah, within twenty days; otherwise within forty days. This action is brought to obtain a decree from this Court, dissolving the marriage contract existing between said Plaintiff and you, and if you fail to appear or answer as by law provided, said Plaintiff will apply to this Court for the relief prayed for in his said complaint.

In witness whereof, I hereunto set my hand and Seal of said Court, in Salt Lake City, this 12th day of August, A.D., 1881.

D. ROCKHOLT,
Clerk of the Probate Court, Salt Lake County. w34 4t