

ality when blended properly with the Divine, that it became the birthplace of the poet and the prophets, of the psalmist and the seer, and of every advanced spiritual worshiper in the congregations of Israel. The fullness of time gave them this Messiah, one who while born in a stable and cradled in a manger, was the representative of God on the earth, the extra special ambassador to his brethren with a mission worthy of the Lord. It was his prerogative to open wider than ever to man's earth-life the gates of the spiritual world, to reveal the essential greatness of man, as the offspring of the Father; to blend human interests and widen the thought of human destiny to a more grand conception; to inaugurate a system of ordinances; to give a series of truths, and to establish such organizations for furthering the divine work and giving force to all its details, as should finally work out the divine problem and bring man back again into the Divine presence.

This system of ordinances, truths and organizations was known as "the gospel of God and Jesus Christ," fitted in all its details to minister to the most healthy and stalwart vigor and religious growth, and to increase by its inspirational power, communion with the heavens, and bring intelligence down to earth.

It was intended by its authors, in connection with the agency of man, to supersede heathenism, superstition, sectarianism and priestcraft, no matter how antiquated or how new its form, or how long or short each might have perverted, misdirected, swayed or controlled this, the most sublime emotion and far-reaching hunger of the human heart. This alone was the direct, correct and efficient religious nutriment and aliment, calculated alone to give life and increase "down to the last syllable of recorded time."

MILLARD STAKE CONFERENCE.

The regular Quarterly Conference of Millard Stake, convened in Scipio, Saturday, Nov. 27th, 1880, at 10 a. m.

There were present on the stand, M. Lyman, of the Quorum of the twelve, the presidency of the Stake, Patriarch Bigler of Nephi and bishops and leading men from every Ward in the Stake but one. The Fillmore choir was also in attendance. After singing and prayer, President Hinckley said we had met in Scipio for the first time in the capacity of a conference since the reorganization of the Stake, and he felt pleased for the opportunity.

Bishops Daniel Thompson, D. R. Stevens, Jos. D. Smith and Jos. S. Black, represented their several Wards as in a good condition, Saints feeling well in the work, Sunday schools in a healthy condition, day schools well attended, Relief Societies alive to their duties, Mutual Improvement Societies doing a good work. The Primary Association, though young, well attended, and a good result noticeable.

2 p. m.

Singing and prayer. Elder George Finlison represented the Oak Creek Ward, and Bishop H. B. Bennett, the Meadow Ward, both in a favorable condition.

Apostle F. M. Lyman said it was gratifying to know that the Saints are improving. We ought to be ambitious in doing our part in this great after-day work. The work of the Lord embraces everything that pertains to our temporal and spiritual salvation. Referred to the many duties the Saints have to perform, showed that we should be as familiar with the spirit of God as we are with each other. To know the Lord we must be doers of his works. We should be rewarded for all our labors. He spoke at considerable length upon the spirit of God and its workings among men.

Elder Edward Partridge showed that we did not gather up to these valleys to better ourselves financially, but to follow the commandments of God as revealed unto us through the mouths of his servants.

Singing and benediction.

6.30 p. m.

A priesthood meeting was addressed by President Hinckley, Apostle Lyman, Elder Jos. V. Robinson upon tithing, Temple building, education, mutual improvement, jubilee donation for the poor, also upon the general duties of the priesthood.

Sunday, Nov. 28th, 10 a. m. After the usual opening exercises, the sacrament was administered.

Patriarch Bigler referred to the responsibilities of parents in training their children in the fear and admonition of the Lord. Gave his experience in Sunday Schools, and referred to Mutual Improvement Associations in an interesting manner.

Elder Joseph V. Robinson said the earth was blessed for the sake of man. If our thoughts are evil, they will tend to debase us and lower us in the scale of humanity, while if we cultivate good thoughts, they will raise us in the scale of humanity. The promises of God are made and given to us on condition that we will keep His commandments. We must not put our minds upon worldly affairs to the exclusion of our spiritual duties. Referred to the celestial law and the blessings that will follow those that live it. Singing and benediction.

2 p. m.

After the usual opening exercises, Elder Partridge presented the authorities as sustained at the last General Conference, also the local authorities of the Stake, all of which were unanimously sustained. He then spoke upon the peculiarities of the Latter-day Saints and showed wherein we are peculiar from the world. Man is subject, more or less, to the influences that surround him. Hence we gather from the world that we may associate with the Saints.

President Hinckley referred to education, encouraged the young in the improvement they had made, also the middle aged and old. He said to all, magnify the priesthood of God as it is placed upon you, and you will be blessed.

Apostle Lyman occupied a few moments. Said the Relief Societies of Tooele Stake held their quarterly conference about midway between the general quarterly conference of the Stake, and the Mutual Improvement Associations held their conference about the last Sunday before the quarterly conference, and it had worked very satisfactorily. Referred to schools and the necessity of having good school teachers and keeping them when we get them.

Notwithstanding the weather was so cold and unfavorable, the house

was well filled during the whole conference and a good spirit prevailed throughout all the meetings.

Conference adjourned till February 26th, 1881, in Fillmore City, at 10 a. m.

Singing. Benediction by Apostle Lyman.

L. HOLBROOK,
Stake Clerk.

OBITUARY.

FILLMORE, Dec. 3, 1880.

Editor Deseret News:

In the death of Bro. Thomas Callister, which occurred at 8.35 on the evening of the 1st inst., Fillmore has lost one of its most respected and beloved citizens, and the Church of Jesus Christ of Latter-day Saints one of its most sincere adherents and earnest defenders.

Bro. Callister was born in the Isle of Man on the 8th day of July, 1821. His parents names were John and Catherine (Murphy) Callister. He was left an orphan at an early age, and thus situated he was obliged to battle for life, with no other resources than courage and an honest heart.

Early in 1840 he heard Elder (now President) John Taylor preach on the first principles of the gospel, and in March, 1841, he was baptized by Elder Wm. Mitchell and confirmed by Elder John Taylor.

In the Spring of 1842, he emigrated to Nauvoo, and during those subsequent years endured with the Church the bitter persecution which characterized those days.

In February, 1846, he arrived at Winter Quarters, and in 1847 arrived in Salt Lake Valley on the 25th day of September; "being one of pioneers of Utah, as he had previously been of the principle of celestial marriage." He settled in Salt Lake City, and was soon actively engaged in public matters of various kinds. In 1853 he was sent south as far as Red Creek to assist in pacifying some unfriendly Indians, and on his return was sent west on a similar mission. In 1855 Bro. Callister was appointed bishop of the 17th Ward. Many of the inhabitants of that ward will remember the genial face of their former bishop, and especially those that were acquainted with his untiring efforts to allevi-

ate the sufferings of the poor during the "grasshopper war." And others who have since grown to man and womanhood will remember the "juvenile meetings," and feel grateful for the anxious care and fatherly interest manifested in their behalf by Bishop Callister.

On the 18th of September, 1857, he received orders from the commander of the Nauvoo Legion to march the next morning with a portion of the 2nd regiment to the Sweet Water Country. He was absent on that expedition 76 days. Again, on the 3rd of the April following he was ordered east with 100 cavalry and 500 infantry. He served as Major. The last expedition taking place coincident with the exodus south.

On the return of the Saints to their homes, Brother Callister resumed the duties of Bishop of the 17th Ward, and continued to labor therein until the spring of 1861, when he was called to this place and appointed presiding bishop of the county, and afterwards was appointed President of this Stake which positions he occupied for 16 years, when, in the language of Apostle E. Snow, he was "released for a season that he might rest." Bro. Callister was afterwards ordained a patriarch for this Stake.

At the re-organization of the Nauvoo Legion, he was unanimously chosen Colonel of the regiment raised in this district, known as the Pahvant. He was also a member of the Legislature for many years, and in all the positions occupied by Bro. Callister he was esteemed for his fidelity to right and justice. His hospitality was bounded only by the demands upon it, and for nineteen years many hundreds in all parts of Utah can testify to the heartiness with which he and his estimable family entertained the passers to and from the South.

President Callister's labors in this county have been characterized by a kind and gentle spirit, and in his private as well as public career, and in his family relations he has manifested his faith in love and kindness as being the greatest principles of government. And his energy was almost tireless in his efforts to benefit the younger members of his flock. Sunday Schools being organized soon after his appointment

here, and long before we were "forced into" those organizations as a "measure of self-defence" from the "onslaught" of Sectarianism.

Brother Callister was also a promoter of Improvement Societies, and in fact everything that was for the welfare of the Saints. And in his pacific policy with our red brethren he was always successful, and universally esteemed by them. He was the father of 32 children, not one of whom has ever denied the faith taught them by their father.

One year ago last September he was taken ill with cramp colic, and has never been well since, and for 11 months has been almost entirely confined to his house and bed, and has been gradually wasting away. In the past three months he has failed very fast, and has conversed quite freely on his approaching death with the utmost composure, and with that serene faith in God and the future that has been exemplified in his whole life. The day previous to his death he requested the attendance of the choir. After singing and prayer, Bishop Jos. D. Smith and others administered the sacrament to Brother Callister, when the choir again sang hymns of his selection. He then thanked the Chair for past and present kindness, blessed them, and expressed the hope of soon meeting them in the great hereafter. The next evening at 8.35 he died. His demise was like going to sleep. Quietly, peacefully and hopefully his noble spirit passed out from its emaciated and pain-haunted tabernacle, into the broad and glorious field of labor, the spirit world.

The funeral took place to-day, many being in from the adjacent towns to pay their last respects to one that had labored untiringly for years, without money and without price for their welfare. Apostle F. M. Lyman was present and preached the funeral sermon, which was replete with good advice to the young to follow in the footsteps of their former friend and counselor. Among several others that addressed the people was Bishop Callister's old time friend, Kanosh. It was a really pathetic scene to see this old gray-headed chief standing up with tears in his eyes, and in tones earnest and reverent, bearing testimony to the good qualities of the deceased.

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