

General Conference, missionaries had been called and set apart, and they had repaired to their several fields of labor according to appointment, as occasion required, and suggested, if the conference saw proper to do so, that the committee continue their labors as it seemed proper to them.

On motion of Elder Erastus Snow the suggestion was unanimously adopted.

APOSTLE M. THATCHER

then addressed the Conference. He said the testimonies borne during the Conference found an ardent response in his heart; that he viewed the present as a time in which valuable lessons might be learned. Our enemies, exercised because of our union had attributed that quality as exhibited among the Saints to the influence of our leading men; if that were so, and their influence tended to good, then the people's leaders should be sustained by all honorable citizens; if to evil, then they should be removed. If the present experiences of the Saints should teach them but one lesson, namely, the necessity of leaning upon the Lord for support instead of upon man, then our experience, unpleasant though it may be, will not have been in vain. If, too, we learn to settle comparatively unimportant matters among ourselves instead of referring such things to men whose time might be more profitably occupied, we shall not have suffered in vain.

On the subject of human rights, the speaker asked: Whence came they, and to whom was due our form of government, that was the admiration of the world? It was of heavenly origin, and men who chose exile rather than renounce their religious convictions, were the instruments, under divine providence, of unfolding it to man. The government of the United States as it existed to-day, contained the elements of republican, democratic, monarchical and autocratic forms; it was autocratic in that the Governor of one of its fair Territories possessed absolute veto power, and its people had no voice in the choice of their rulers. This form, however, in justice to the fathers of our country, was never intended to exist in the land. When might we look for a better state of things? The speaker thought that we had expected too much of the new administration; that in view of the manner in which public opinion was manufactured, it was due the President and Cabinet that we exercise charity. He had learned that while men would unhesitatingly face the cannon's mouth, and meet danger in any and every form to defend the rights of their fellows, when it came to a display of moral courage for the same purpose the bravest of men were wanting. There were but few Chas. Sumners to espouse the unpopular cause of a down-trodden humanity; such men as Cromwell, Luther, Knox, Huss and others of similar character were very scarce. We, above all people, could appreciate moral courage in man, as it was an essential characteristic of the true servant of God. If we could enjoy our constitutional rights, we would be the happiest of people, our moral condition being singularly compatible with the highest degree of liberty.

The speaker then criticised the conduct of the Judge of the Third Judicial District, in that he so basely interpreted the candid statements of honorable men as hypocritical cant, calling honorable women concubines, and children born in legitimate wedlock bastards. The Judge, he said, evidently desiring to cast reflections on plural wives by the use of the term concubine, displayed lamentable ignorance as to its true meaning. The word concubine, as understood by Father Abraham and the Patriarchs, meant wife, all concubines being wives; but all wives were not concubines. On account of the positions such men occupied, and their incompetency to pass a righteous judgment upon the men they condemned and branded as adulterers, he entertained pity and not ill-will for them; and he also could pray for such men, that God in His mercy would, if possible, enlighten their minds, that they might pause and reflect upon the enormity of their acts and, peradventure, repent. He could also pray for the leaders of our nation that they might deal impartially and righteously in all questions involving the people's rights. Coming nearer home, he asked if our municipal, county and territorial authorities had been as ready to give a non-"Mormon" his rights as "Mormons"; if so, well; if not, it was anything but well. When the Kingdom of God should be fully established, and its government obtain throughout the land, there would be no packed juries, no mission bigoted judges, no such thing as punishing the innocent and setting the guilty free.

Referring to the expression, "55,000,000 versus 250,000," he said it did not reflect the true sentiment of the country; that while unprincipled politicians, adventurers, reckless newspaper men and the class that float with the tide of popular thought, were loud in echoing this taking expression, thousands of thinking, honest-hearted men—men who regarded with profound thought the safety of our free institutions, were looking on this struggle with the greatest anxiety, without, perhaps, possessing the moral courage to step into the arena on the side of right against might. The speaker arraigned certain public officials for winking at mob rule; for permitting popular opinion to sway their official acts on certain vital ques-

tions affecting the well-being of their fellowmen; and for leaning to the tendency of the age, allowing themselves to be led by the popular cry, instead of conscientiously leading the people—all of which would, in time, hasten the downfall of our nation. In this connection the speaker referred to the inconsistency and unwisdom of leading men in disturbing the peace and quiet of the "Mormon" household, the fruits of the well regulated family being those of order and good government; while the adjustment of such vital questions as that existing between capital and labor remained unaccomplished—a question that involved the peace of every family throughout the land; and hoped that our national legislators would have discernment sufficient to cast the "Mormon" mote out of their eyes, that they might see more clearly how to deal with this dangerous beam; if they did not, the fulfillment of the revelation was nigh at the door, wherein the Lord said, the day would come when they that would not take up the sword to fight his neighbor must needs flee to Zion for safety.

Notwithstanding, he said, that at present a cloud hung over our mountain home, it would pass off and leave us in peaceful possession of civil and religious rights; and until then we would contend manfully for them, and do it too inside the Constitution and government, and not allow our enemies to drive us outside; and when the ensign of our glorious liberties should be torn to shreds and patches, the Elders of Israel would be found bearing aloft the flag of our country amid the turmoil and strife that must yet depopulate the land. He hoped that the present Administration would declare itself for principle as against popular opinion; and admonished the Latter-day Saints to put their trust in God and not in man.

APOSTLE JOHN H. SMITH

occupied the remaining portion of the time, speaking on the principle of charity. As an Apostle of the Lord Jesus he said he dared not harbor animosity toward any of the sons and daughters of God, as it was not in keeping with the character of a Saint. The work of God was not to be established by violence or force, but on the principle of peace on earth, good will toward all men. There was, he said, no feeling known to the human breast that afforded such gratification as the consciousness of having, in the face of opposition, labored faithfully for the welfare of others; and it became a Saint of God to commiserate the condition of him who fought against the truth, rather than entertain ill-will towards any. He also spoke of love of country, devotion to truth, and integrity towards God and man.

The choir sang the anthem,

O, how lovely is Zion.

Elder C. F. Middleton offered the closing prayer.

In the evening, commencing at 7 o'clock, a general Priesthood meeting was held. The attendance was large; much valuable instruction was given; the occasion was a delightful one, long to be remembered by all present.

FRIDAY MORNING.

Conference assembled at 10 a. m. and the choir sang:

O, give me back my Prophet dear.

Prayer by Elder E. D. Woolley. Singing:

Hark, the song of angels telling.

APOSTLE ERASTUS SNOW.

occupied most of the time. He said he felt gratified at the general tenor of the instructions given during the Conference, and with the response they found in the hearts of the people. We were approaching an important epoch in our history; in his early life he looked for the winding up scene to take place without much delay, but as he grew in power to discern the true character of this work, he regarded those as the days of childhood. The ancient Apostles had not the privilege of establishing a gathering place for the Saints of their day, as was enjoyed by the Lord's people of these latter days. We had not been without opposition, however, in attaining to this favored state of progress in the work of God; it consisted of drivings and expulsions, and even sending an army against us in our secluded retreat. And now through the influence of bigoted Christian ministers, and others, legislative enactments were brought to bear against us to impede our growth. Were it not for opposition, however, we would grow rich and careless, and how long, he asked would it be before we would lose sight of the kingdom? Our Father knew our condition better than we; He would order all things for our best good, and it behooved us to acknowledge his hand. This was the dispensation of the fulness of all times, and all had to be revealed in our day that had been bestowed in former dispensations, and consequently much was to be done in a practical form to establish fully and permanently what heretofore had, as it were, a mere passing existence. Prominent among the agents that would be used to bring about this state of things was the welding or binding of the hearts of the children to the fathers, and those of the fathers to the children; also the sealing powers of the Priesthood for time and for eternity, and the Patri-

archal order of marriage that permitted righteous men to beget numerous posterity to perpetuate their name. Referred to the doctrine of atonement and remission of sins, as foreshadowed by certain rites of the Mosal age, and the efficacy thereof as revealed by the Lord in our day. Spoke of Temple work, and the responsibility that rested upon the heads of families and upon every first-born son in behalf of his dead relatives; and of the duty of everyone employed in this service to sanctify his heart through righteous desires and deeds, that his Temple work might be acceptable to the Lord. Admonished the people to look into their own hearts as individuals and families, lest they may fall by the way; if, he said, such sore trials await the people that the righteous will hardly escape, how shall the careless and reckless among them appear? The speaker dwelt on the sanctity and union of the family circle, and the duty of everyone, male and female, who assumed the responsibility of the family relationship at the altar, to labor to produce this state of perfection.

He warned all against assuming the responsibilities of the family unless they were prepared to make sacrifices, and were willing to labor diligently to accomplish the end for which they aimed; and the necessity there was of subduing every evil passion of their own nature by continually warring against everything that tended to evil, lest they have to contend against the same unruly elements of sin in the children they beget. This was a duty equally binding on husband and wife or wives. He called upon the Bishops to sacredly guard the portals of the House of God, by refusing to give recommends to unworthy persons; and to personally labor in connection with the Teachers of the Ward, to produce a better condition of faith and works among the people under their watchcare.

ELDER JOHN D. T. M'ALLISTER

Bore testimony to what he had heard during the Conference. He held that obedience to God was to listen to and observe the counsels of His servants. Our religion consisted in belief in God and the practice of all that He commanded. He rejoiced in the liberty of the Gospel, the liberty to do right and to help others to do likewise; and referred to license that some took, the tendency of which was to produce results that were injurious to the body and spirit. He spoke of the temporal condition of the people in the southern country, their reverses in endeavoring to bring the streams out upon the land for irrigating purposes, and their perseverance in the face of misfortune to settle the country. The speaker said he had been asked by many about a "revelation" that had been scattered broadcast throughout the northern country, purporting to hail from St. George; it was, he said, the product of a harmless individual named Herbert Fasher, whose mental condition was somewhat eccentric.

The choir sang the anthem:

The earth is the Lord's, and the fulness thereof.

Conference was adjourned to the 6th of April next, to be held at such place as the First Presidency might designate.

Benediction by Patriarch John Smith.

CONFERENCE IN NEW ZEALAND.

HASTINGS, Hawk's Bay, N.Z., September 2, 1885.

Editor Deseret News:

The Hawk's Bay District Conference convened Aug. 29th, 1885. After the usual opening exercises were through, President Edward Newby presented the general condition of the district over which he presided, everything was in order, the Saints were feeling well as far as he knew at the present time, striving to keep the commandments of God and listen to the teachings of His servants, and considering the short time the Gospel had been among them he thought they were doing very well. He exhorted them to profit by the experience they had gained; encouraged them to do better in the future than they had done in the past, and to sustain those who should be placed over them.

Brother Otene Pomare, from the Mahia district, who is the first native traveling Elder from among this people, said that the same Priesthood that was conferred upon the Apostles and Prophets in ancient times had again been restored to the earth, not by the will of man, but according to the will of God through His Prophet in the last days, and made many more excellent remarks.

Elder H. F. McCune, who, with Elder Milson R. Pratt, recently arrived from India, said he had been very much pleased as well as edified in listening to the remarks which had been made by the brethren, particularly those of Brother Otene Pomare, who had just addressed them; every word was true. He also bore his testimony to the truth of the Gospel, and encouraged the Saints to attend their meetings and embrace every opportunity they had to receive instruction from those who had come to teach them.

In the afternoon, Elder Cliff was called upon and gave some very excellent instructions, counsel and advice to the Saints.

President W. T. Stewart followed, and bore a powerful testimony, exhorting the Saints to repentance, faithful-

fulness and diligence, that they might be acceptable unto God. Said he had enjoyed his labors among them very much.

Elder George S. Taylor bore testimony that there were good and evil powers and influences upon the earth, and exhorted all to give heed unto the good and resist the evil; said that the Saints in this district had treated him very kindly and he had enjoyed his labors very much among them.

At 10 a. m. on Sunday the meeting opened in the usual way, and two men who had been baptized were confirmed members of the Church under the hands of Elders Edward Cliff, H. F. McCune and Milson R. Pratt.

The Sacrament was then administered.

Elder J. C. Stewart delivered a powerful and convincing discourse.

President W. T. Stewart then presented the names of the general authorities of the Church and the Elders laboring here and they were all unanimously sustained by the Conference.

Elder Edward Cliff was sustained as President of the district. The local authorities were also sustained, and the Presidents of the branches were recommended to receive the Melchisedec Priesthood on condition of their forsaking their pipes, which they agreed to do.

In the afternoon President W. T. Stewart read the report, and it showed 45 baptisms since last conference; after which Elders Milson R. Pratt, Edward Newby, Otene Pomare and President W. T. Stewart addressed the Saints, giving some very necessary and useful instruction and encouragement.

In the evening meeting which followed the three Branch Presidents were ordained to the office of Elder, and one Priest was ordained under the hands of President Cliff, Elders H. F. McCune and George S. Taylor.

President Cliff then gave some necessary and useful instruction unto those who had been ordained and also to the Saints. An excellent spirit prevailed throughout the Conference, and the Saints enjoyed themselves very much, feeling built up in their most holy faith.

MILSON R. PRATT, Clerk.

TRICKS ON THE TRACK!

DANGERS FROM WHICH ENGINEERS SAVE THE PUBLIC AND THEMSELVES.

One who is accustomed to railway traveling can scarcely realize how much he is dependent for safety upon the engineer. Added to the responsibility of their station, engineers are also in constant danger of accidents caused by the tricks of jealous rivals.

This rivalry, it is said, sometimes prompts to the doing of utterly mean tricks. A Nickle Plate engineer after his very first trip was laid off because he had "cut out" all the bearings of his engine. He was re-instated, however, after he proved that some rival had filled his oiling can with emery. Another new engineer was suspended for burning out the flues of his boiler, through grief at the loss of his position he died, and then a conscience-stricken rival confessed that he had put oil in the tank so that it foamed and showed water at the top gauge, when in reality there was scarcely a quart in the boiler.

These intense jealousies, together with the terrible anxiety incident to their work, has a terrible straining effect on the nerve, and statistics tell us that, though Locomotive Engineers may look strong and vigorous, they are not all a hearty class. Ex-Chief Engineer A. S. Hampton, Indianapolis, Ind., (Div. 143) was one of those apparently hearty men, but he says: "The anxiety, strain and jolting came near finishing me." His sufferings localized in catarrh of the bladder, but he used Warner's safe cure faithfully for twenty weeks and now exclaims, "I am a well man." T. S. Ingraham, of Cleveland, Ohio, assistant Chief engineer, and other prominent members are also emphatic in its praise.

The Locomotive Engineers' Brotherhood has 17,000 members and 240 divisions. Its headquarters is in Cleveland, Ohio, where Chief Engineer Authur for twenty years has exercised almost dictatorial sway. It was organized in August, 1863, by the employees of the Michigan Central. It has given nearly two million dollars to the widows and orphans of diseased members.—The Railway Review.

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