

sustaining as much as possible, and to sustain those who are not afraid to help us in time of need.

Councilor Maiben presented the General Authorities of the Church, who were all sustained unanimously, likewise the Stake Authorities. Owing to the death of H. F. Peterson a vacancy occurred in the office of First Councilor to Bishop L. S. Anderson, Ephraim, North Ward. C. L. Thorp, a member of the High Council, was sustained as First Councilor to Bishop L. S. Anderson, and N. C. Christensen was sustained as a High Councilor to fill the vacancy occurring in the High Council by the above named change.

Councilor Maiben announced Sabbath School Jubilee on June 19th at Moroni, and July 13th at Ephraim.

Apostle Woodruff reviewed the various organizations in the Church that had grown up under its fostering care; said he attended to sisters was now being directed to establish a hospital in Salt Lake City, wherein those in need of surgical aid can obtain it. Gave some instructions in relation to performing the ordinances for the dead. Adjourned till two p. m.

2 p. m.

After singing and prayer Elder F. S. Spencer related his early experience among the Saints, gave an interesting account of his mission to the Southern States, bore testimony to the truth of the Gospel.

Apostle Woodruff related some instances where retributive justice had overtaken those who had threatened the lives of the Elders when on missions.

Apostle F. D. Richards read a portion of the 1st chapter of the book of Joshua, thought the language of the Lord to Joshua to "be strong and of good courage," would not be out of place at the present time to the Latter-day Saints. Our enemies have passed laws directly against us as a religious body, with the avowed intention to destroy us as a people. Exhorted all the Saints to lift up their hearts to God that his righteous purposes may be accomplished in the earth.

President Woodruff said it is the duty of the Saints, they having complied with the requirements of the Lord through Joseph the Prophet, having in part at the feet of every official, from the Judge to the President, to bring their case before the Lord, tell him of the wrongs they have endured, tell him what they want, both in secret and in their families, and in their prayer circles, and he will come out of his hiding place in their behalf.

President Peterson said conference would meet at Ephraim on the 19th and 20th of August. Singing and benediction.

GEORGE TAYLOR, Clerk.

LITTLE COLORADO STAKE CONFERENCE.

The quarterly conference of the Little Colorado Stake of Zion convened at Saint Joseph on the 27th and 28th of May, 1882.

There were present, from the Eastern Arizona Stake, President Jesse N. Smith and Elders J. Kartchner and Isaac Turley, and from this stake, the Presidency, Bishops of all the wards, High Councilors, and other prominent brethren.

Saturday, 10 o'clock a. m.

After opening exercises, President Lot Smith gave an account of his late visit to Utah, and spoke upon the condition of the Latter-day Saints generally.

He was followed by President Jesse N. Smith who spoke upon the effects the repressive measures enacted by Congress would have upon the Saints, admonishing all to be wary of price and influence, and to hold fast to the faith. Concluded with reading the 11th chapter of Hebrews, exhorting the Saints to copy after the noble examples we have before us, in the exercise of faith.

2 p. m.

The time was spent in hearing reports from Bishops A. L. Farnsworth, of Moan Copy; Rial Allen, of Tonto Basin; L. M. Savage, of Sunset, and J. H. Richards of St. Joseph, and remarks were made by Elders S. M. Farnsworth, J. Lee and J. Kartchner.

Sunday, 10 o'clock a. m.

After opening exercises the general Church authorities were presented and sustained, also the authorities

of this Stake, with the home and L. manite missionaries, were presented and sustained, and John Bloomfield, Samuel Garn, Peter Nielsen, Asner Pipkin, and J. K. P. Pipkin, were called as missionaries to save a New Mexico.

The clerk then read the quarterly statistical reports of the stake and of Sunday schools.

Remarks were made by Elder I. Furlay, Counselors W. C. Allen and John Buchanan, Elders G. B. Gardner, Sen., F. G. Nielson, and Prest. Lot Smith.

Sunday, 2 o'clock p. m.

After opening exercises sacrament was administered.

President Jesse N. Smith spoke of the signers of the Declaration of Independence, as men who were inspired of God to perform that work, thinking a promised land, and referred to the declaration of God, that those who would not keep the commandments upon this land should be cut off, when the cup of iniquity was full. Pointed out the fulfillment of the declaration of the Lord that no kings should be set up upon this land, in the failure of Maximilian to establish himself as Emperor of Mexico, although supported by some of the greatest powers of Europe. Contrasted the difference of public sentiment in regard to murderers and sedition in the days of the rising up of this Church and now. Showed the hypocrisy of those who leveled weapons against a people, who are infinitely their superiors in point of morality.

President Lot Smith made the concluding remarks, expressing pleasure at seeing Saints from the distant Wards of Moan Copy and Tonto Basin present; thanked the singers for their efforts, and the Saints of St. Joseph for their hospitality and kindness, and exhorted all to faithfulness in doing their duty, parents looking after the welfare of their children.

Conference was then adjourned until the 26th of August, 1882, to meet at Sunset.

Respectfully,

T. G. NIELSEN,

Clerk of Conference.

SEVIER STAKE CONFERENCE.

The Sevier Stake Conference was held in Richfield, opening as announced on Saturday, May 27th, at 10 a. m. President F. S. Spencer and his counselors with most of the Bishops of the several Wards of the stake, many of their counselors and a large congregation of the Saints old and young were present.

Prest. Spencer in his introductory remarks referred the speakers who might follow him to section 82, v. 10, book of Doctrine and Covenants which reads: "I the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise." Exhorted to prayer that the spirit of revelation might rest upon them to the edification of all.

He was followed in the forenoon by Bishops Joseph S. Horne, Paul Poulsen, Joseph H. Wright, Geo. W. Bean, and President Thurber, who bore testimony to the truth and verity of the text in a profitable and instructive manner.

Prest. Spencer gave notice of a meeting of the High Council, Bishops and others at half past six p. m. and meeting adjourned till 2 p. m.

At 2 p. m., after the usual preliminaries and reading of reports and short addresses by Elder H. P. Miller on Sunday School interests, and Wm. Morrison on home-missionary labors and an address by President Thurber, Apostle John H. Smith arrived and notwithstanding the fatigue of continuous travel of over a week, he addressed the Saints in a most instructive manner appropriate to our peculiar situation as a people.

Adjourned until 10 a. m. to-morrow at which time meeting was resumed when the Conference was addressed by Bishop E. H. Blackburn, Elder Laban Morrell, and President Wm. H. Seegmiller.

Apostle John H. Smith addressed us on repentance, commending a career of life in harmony with our Elder Brother the Redeemer; to regard sacredly the liberties of men, grown down wrong and battle for freedom having nothing to fear, to manfully contend for the truth and so maintain our liberties and inalienable rights. In reference to the passage of Bills by Congress he remarked that man proposes but God disposes. God has made known His will and it is for us to accept or reject them.

Meeting was again held at 2 p. m. and the Conference addressed by

President Spencer and Apostle Smith, with marked effect and the Saints dispersed under the inspiring influence of truth which ultimately will prevail.

WM. MORRISON,
Stake Clerk.

Josh Billings' Philosophy.

If a man is absolutely wise he can get along with a very little gravity. Gravity is the best kind of a dull phool can play.

One grate man in the world at a time is enough; they are a grate nuisance. If they could be cut up into four medium ones it would be better.

All genuine humorists are as ready to weep as to laugh; humor and pathos go on the same bus.

Ideality is the smoke of an idea. It would be difficult to show a single thing we possess that has not cost us more than it is worth.

Honesty is a principle, while honor seems more like a sentiment, only a very refined sentiment it is true.

The ladder of fame is free to all, but to many it is like climbing a rate pole, one foot up, then slip back three.

There ain't much hypocrisy in hate; it is a thousand times more honest than flattery, but we always give good reasons for our hate.

A well balanced man is no one who parts his hair in the middle but one who has a level head and a broad heart, that never interferes with either his intellect or his nerves.

Honesty is money at interest.

No great success has ever been reached yet without a martyrdom of some kind.

Grate things and grate men should be looked at from a distance; you can't see the spots on them then.

If you can't educate but one, let it be the harte; with a well-educated harte the head can't get far amiss.

Habits are a hair at first, at last a cable.

It is very difficult to define happiness or unhappiness, or to measure them in any way; perhaps the best is to guess at the amount and let them ride.

Haste and hurry are a couple of vagrants enny how, but haste is more of the nature of dispatch. Hurry will tangle any man's legs.

Hope has no favorites, and often plays a confidence game with those she deals with.

A Hopeful Progeny.

Old Farmer Gruff was one morning tugging away with all his might and main at a barrel of apples, which he was endeavoring to get up the cellar stairs, and calling at the top of his lungs for one of the boys to lend a helping hand, but all in vain.

When he had, after an infinite amount of sweating and tugging, accomplished the task, and just as they were not needed, of course the boys made their appearance.

"Where have you been, and what have you been about, I'd like to know, that you could not hear me call?" inquired the farmer in an angry tone, and addressing the eldest.

"Out in the shop setting the saw."

"And you, Dick?"

"Out in the barn, settin' the hen."

"And you, sir?"

"Up in Granny's room, settin' the clock."

"And you, young man?"

"Up in the garret, settin' the trap."

"And now, Master Fred, where were you, and what were you settin'?" asked the farmer of his youngest progeny, the asperity of his temper being considerably softened by the amusing category of answers.

"Come, let's hear!"

"Out on the door step, sittin' still," replied young hopeful.

But all the earlariest, who died lately, once asked Balzac to explain a passage in one of his novels, which seemed to him incomprehensible.

Not only to you but to all," said Balzac, "mon cher, a writer must occasionally stop his readers short by some unintelligible passages, otherwise they would think, if they found only what they could understand, that they could write just as well themselves. The infernal reading public does not know the difficulty of being simple. For this reason I occasionally sprinkle my works with obscurities which stop the reader, make him take his head in his two hands—I can't for the life of me understand his meaning; what a wonderful writer is Balzac!"

Z. C. M. I.

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