

that the labor was not for the glory of man, but for the eternal rewards that are laid up in the heavens for those that fear and serve God. He rejoiced in the glorious deliverance which had come to Bishop Hunter, and in that glorious reward that is in store for all who like him endure in faith unto the end and finish their work as he has done. He prayed that grace might be granted unto the children of the deceased; that they might follow the noble example that had been set them; and that such a life might exert a lasting and saving influence upon the thousands who had known him.

PRESIDENT JOHN TAYLOR then addressed the congregation. He said: Like my brethren who have spoken, I do not feel that we are called here to mourn. I never did feel sorrowful when a good man or a good woman who had filled up the measure of their creation were taken away from this world into another. It is according to the course of nature and the order of God. Like my brethren who have spoken, I have been acquainted with Brother Hunter for a great many years—upwards of forty years—and I do not know that ever I knew of one act associated with his life but what would be considered proper and correct. And when a man has lived up to the time that he has, and engaged in so many services without his life being subject even to criticism, lived above reproach, and gone into the world of spirits to further labor in the work of God, there is no cause of regret for any such person. I never saw him at any time—and I have seen him in try-times—when he in the least faltered in any possible way, and at last when death seemed to stare him in the face he did not falter nor seem to have any tremor in looking forward to grapple with the grim monster. I saw him a few hours before he died, and I do not know when I remember of his talking more clearly and more intelligently than he did in referring to a variety of subjects. "Why," said I, "Brother Hunter, you have about finished up your work, haven't you?" "Yes!" said he. "Have you attended to your affairs pertaining to your earthly matters?" "Yes!" and in regard to your other affairs pertaining to your dead, etc?" "Yes!" he replied, "I have attended to all of my affairs as near as I can understand them;" and he felt perfectly calm and placid as I do at the present time; therefore, why should we mourn?

There are certain principles associated with the Gospel of the Son of God, that place man in a position that nothing else does in this world. We are told in the Scriptures that Godliness is profitable unto all things having a promise of the life that now is and the life that is to come; and the main object of men here upon the earth ought to be to operate for our present welfare and for our future good. And, then, not only to let that rest with ourselves, but as God feels interested in the welfare of the human family, so ought we to. And I certainly feel to reciprocate the feeling of Brother Snow, wherein he says, "When I cease to be of use here upon the earth, I do not care how soon I go." If we cannot be of benefit in the earth, and have no further labors to perform, then what matters it how short our stay may be, for our labors do not cease in this world. Brother Hunter was the Presiding Bishop of the Church of Jesus Christ of Latter-day Saints, and was the President of the Aaronic Priesthood. He has finished his course on earth, and has gone to associate with those of the same Priesthood in the heavens.

But as I am not talking now to the dead, but to the living, I will address a few words more particularly to the Saints, than I will to our departed friend whose body lies before us, but whose spirit has gone into another state of existence. I would say however, let my life be that of the righteous, and my last end like his; and I would further say that this ought to be the feeling and sentiment which all men should entertain. We come into this world; we exist in it for a time; we have our day, and probation; and as we are dual beings, associated with time and eternity, having a body and spirit which compose the soul of man, it becomes us, as intelligent beings, that we so order our lives and square our actions according to the principles of eternal truth, and act and operate as eternal beings ought to operate.

We emanated from God our Heavenly Father, who, we are told, is the God and Father of the spirits

of all flesh. Our spirits existed with Him in the eternal worlds. We have come here upon this earth to possess ourselves of a tabernacle, of a body, and the correct idea and view that we ought to entertain, at all times, should be to preserve our tabernacles in purity, in virtue, in holiness—uncorrupted, unpolluted and undefiled, and live and act all the time as though we believed, "Thou God seest me; Thou God knowest my thoughts; Thou O Father triest the hearts and reins of the children of men; I, with the rest of mankind have to appear before Thee hereafter to give an account of the deeds done in the body." And as rational, intelligent beings, it behoves us to understand something of the principles of truth, of the laws of life, of the laws of temporal life, of the laws of spiritual life, and of the laws of eternal life. The Gospel is revealed for the purpose of bringing life and immortality to light, and without it no man ever had, or ever can have, any correct knowledge either of himself, of his past, or of his future. And as a way is appointed whereby man can approach God his heavenly Father through the medium of that Gospel, many of us who are here to-day have embraced the opportunity afforded to us in these last days, have yielded obedience to the truth, and have received the gift of the Holy Ghost. Now if we follow the teachings of that Spirit it will invariably lead us into all truth; it will bring things past to our remembrance whereby we shall be able to comprehend things that have existed in generations that are past and gone,—as Abraham did, for instance: we read that he did this very thing. We read that he was a follower after righteousness. And under the impulse and influence of the spirit by which he was possessed he sought unto the records of this fathers and obtained a knowledge of himself and of his progenitors, and of the position that he had occupied; and he found in tracing out his genealogy and history that he had a right to the Priesthood and he sought for an ordination thereunto and obtained it; and afterwards he sought further, being influenced by the same spirit. We are also told that the Lord preached the Gospel unto Abraham. Being under the influence of that spirit he looked into the past, he traced out his genealogy to the beginning of all time, and even to before the world was, and we are told—that is, into the spiritual world—wherein was revealed unto him certain things that then existed; that there were certain spirits that had existed in the eternal worlds who were destined to make their mark and perform important services in the different ages that were to come and "thou Abraham," it was said to him, "wast one of these." Not content yet, he kept seeking for further knowledge, and he had given unto him a Urim and Thummim. Not yet satisfied, he still progressed in his searches and researches and obtained a revelation direct from God Himself. As Jesus says, in speaking on the same subject. "Blessed are the pure in heart for they shall see God." Then he became acquainted with the earth on which we stand, with the planetary system with which we are associated, and with other systems connected therewith and finally on account of his integrity and fidelity he obtained the promise from God that in him and his seed all the families of the earth should be blessed.

Now, then, it was through the Gospel that he received these principles, this intelligence, and those promises. The prophets that have prophesied in the different ages since then have confirmed the things that were revealed unto him, and we are looking forward for the fulfillment of things that have been spoken of, that are not yet accomplished—things pertaining to the earth on which we stand and to the heavens above us; things pertaining to the labors that have to be performed upon the earth; things pertaining to the establishment of the kingdom of God and of the Zion that has to be built up, and to the Church of God that had to be established; and all of these things have been clearly depicted by men under the influence of the Spirit of the Living God, and in possession of the Gospel of the Son of God. Wrapt in prophetic vision, they gazed upon the future, contemplated the purposes of God as they rolled forth in all their grandeur and glory and beauty. Even back in Adam's time, under the influence of the same spirit, we are told that three years before his

death, he gathered together his leading children and he there, enlightened by the visions of eternity, contemplated the future purposes of God pertaining to his posterity and prophesied of events that should transpire associated with all of his people to the last end of time. He was enabled to do this because God had illuminated his mind and opened to him visions of the future, he being in possession of the Gospel that brings life and immortality to light.

We have been called to perform a great work—to build up and purify the Church of the living God, that it may be presented to the Father "not having spot or wrinkle." We must build up the Zion of God, the Zion of the last days spoken of by ancient men of God, which Zion means the pure in heart, a people that shall conform to the laws of God who, like Enoch and his people of the former-day Zion, will be worthy to commune with the Lord. And then we have to build up the Kingdom of God, the kingdom referred to in the prayer that Jesus taught his disciples, "Thy kingdom come." What for? That "Thy will may be done upon earth as it is in heaven;" that men may not be governed by their own ideas, their theories and notions, but by the light of eternal truth. The will of God having been made known to us through the opening of the heavens, and light and intelligence pertaining to the past, the present and the future, having been developed; it is for us to conform our lives to His will and yield obedience to his laws. And when we get through with the affairs of mortal life, and the time comes for the sleeping dead to hear the voice of God we, if found worthy, with Bishop Hunter and all the faithful, will come forth to participate in those blessings that the righteous have always anticipated.

I pray that the peace and blessing of God may rest upon the family of Brother Hunter, and trust that his children may follow his honored steps, and their lives be the lives of the just, that their last end may be like his. By and by he that has just passed away will meet with his wives and children to participate in the blessings which God has promised to all his sons and daughters. But let us remember, my brethren and friends, that it is not every one that saith Lord, Lord, that will enter into His kingdom, but they that do His will and keep His commandments. Amen.

PRES. JOSEPH F. SMITH announced the reading of Bishop Hunter's last testimony, the full text of which, as here appended, was read to the congregation by Elder L. John Nuttall.

To whom it may Concern:

Before I am summoned hence I desire to make a voluntary statement in reference to a principle believed in and practiced by the members of the Church of Jesus Christ of Latter-day Saints, which has created so much adverse criticism throughout the world.

I was born in Newtown Township, Delaware County, Pennsylvania, June 22nd, 1793, and am now in my 91st year. I joined the "Mormon" Church, as it is called by its opponents, in the year 1840, and, leaving my native State, with my family, reached Nauvoo, Illinois, then the chief city of the Saints, in 1842. Ever since then I have been intimately identified with the Church in all its movements, and have held most intimate personal and official relations with its leading men from that time to the present. President Joseph Smith, the great Prophet and Seer, was one of my warmest personal friends, and in proof that that friendship was reciprocal, I need but state that he selected me for his herald and armour bearer, to which dual office I was duly commissioned by Thomas Carlin and Lyman Trumbull, then Governor and Secretary of the State of Illinois. And at divers times, when mobocrats sought his life, he found refuge in my house.

That this great and good man both taught and practiced the Celestial and Eternal order of marriage before and up to the time of his martyrdom, no one who shared his confidence will deny. That the primary object in establishing these sacred relations between the sexes is to promote the existence of a larger number of children, which, the Psalmist says, "are an heritage of the Lord," and the physical, mental and moral development and growth of a higher and nobler type of man

and womanhood, by a stricter observance of the laws which should govern sexual and parental relations; all who listened to his and his brother Hyrum's teachings on this vital subject, can attest without reserve.

That in extending to all redundant unmarried women the inestimable privilege of becoming honored wives and loving mothers, and in this honorable, mutually agreeable and voluntary manner, utilizing a superabundant, God-given element, a large per centum of which might fall victims to the moloch of lust, whose sacrificial altars are found in almost every hamlet, town and city of Christendom; he knew that he was obeying God's most imperative command in introducing a system of social and moral ethics which would bring untold benefits to countless numbers of born and unborn daughters of Eve, who, with their offspring, in time, would rise up and bless his name and memory.

Under the influence which such aims and sentiments inspired in me and with a knowledge that the principle was of heavenly birth, in the fall of the year, 1844, Laura Lovina Shimer was sealed to me, by the late President Brigham Young, in the house of the late President Geo. A. Smith, at Nauvoo, Ill., who, at the time, was from home, but whose wife Bathsheba W. Smith (now residing in this city) was an eye witness. About one year later Susanna Wynn was also sealed to me in my house in the same city, by the late Pres. Heber C. Kimball, in the presence of my wife, Ann Hunter, with whom I had been joined in wedlock in Pennsylvania, our native State. This doctrine was taught to my family by some of the wives of Joseph Smith, by the late Orson Spencer, of cherished memory, and by others whose opportunities for learning such principles from the Divine fountain were never questioned.

Now in my ripened years, with the love of God in my heart and His fear before my eyes, I solemnly testify that the principle of Celestial marriage, when practiced under the direction of His Holy Spirit, by the people for whom it was revealed from heaven, in the due time of the Lord, will bring to the human race all the happiness and bliss its most devoted advocates have ever claimed it would.

I further testify that our martyred Prophet Joseph Smith, was a faithful and Divinely commissioned servant of God, and that Brigham Young and John Taylor are his legal and lawful successors in the high office of chief Presiding Apostle; and that the general religious and social work in which these earnest men and their colleagues have been and are engaged is of heavenly origin foreordained of God to be wrought in this "dispensation of the fullness of times," and in conclusion I call upon all men to repent of their sins, and in humility call upon God in the name of Jesus, and then have their sins washed away by baptism and I promise them that their eyes will be opened and that they will see eye to eye with me respecting the eternal truths of the Gospel revealed to Joseph Smith for the salvation, redemption and exaltation of all the family of Adam and Eve, except the "sons of perdition."

This is my testimony which I bear in a spirit of great meekness and of sobriety and solemnity of mind and in the presence of attesting witnesses, at Salt Lake City, Utah Territory, this first day of September, A. D., 1883, even so Amen.

(Signed) EDWARD HUNTER, Presiding Bishop of the Church of Jesus Christ of Latter-day Saints in all the world.

Signed in the presence of Joseph O. Kingsbury and A. Milton Mueser.

Subscribed and sworn to before me this first (1st) day of September, A. D., 1883.

JOS. F. SIMMONS, Notary Public, Salt Lake Co., U. T.

The Choir then sang the following hymn:

"When first the glorious light of Truth." The congregation were requested to remain seated, while the procession was formed from the Hall to the exterior of the Temple Block, and Bishop R. T. Burton then pronounced the benediction.

The pall bearers, followed by the family of the deceased, conveyed the casket to the hearse, in waiting outside the walls, and the funeral procession, under the direction of Brothers John R. Winder and Brig-

ham Y. Hampton, then formed in the following order:

Pall Bearers.
Hearse.
Family.
Bishop Hunter's Counselors.
First Presidency.
Twelve Apostles.
Presidency of the Stake.
Bishops and Counselors.
High Council.
High Priests.
Seventies.
Elders.
Priests.
Teachers.
Deacons.
Citizens.

The cortege, consisting of fifty-two vehicles, was on the way to the Cemetery shortly after the dismissal of the services. On arriving there the hearse, and the carriages containing the family and immediate friends of the departed, drew up near the brink of the grave. The pall bearers having taken the casket from the hearse placed it in the box and lowered it into the earth, President Joseph F. Smith, stepped to the edge of the grave and in the presence of the assembled multitude, who reverently stood with uncovered heads, offered up the dedicatory prayer. The work of replacing the soil being completed and the bosom of Mother Earth having closed over the remains of one of her noblest sons, the direction of the concourse was reversed and the mourners and the multitude returned to their homes.

A PAINFUL REPORT.

A painful report is current in relation to Mr. William Reeve, of Centerville, late collector of Davis County. It appears that there is a deficit in his accounts of \$3,000 and he has disappeared, supposed to have gone to England. Auditor Clayton has begun suit against his bondsmen, Anson V. Call and Henry Steed, for the recovery of the amount. To secure themselves these gentlemen have also entered suit for property to satisfy the deficit which it is claimed Mr. Reeve deeded to his wife subsequent to the date when the alleged defalcations commenced, and that the documents are consequently invalid.

If the ex-assessor of Davis County, who has heretofore been highly esteemed and trusted, has been guilty of the fraudulent transactions alleged against him, his conduct has been and is of the most reprehensible character, and no language is sufficiently strong to express our detestation of it. Such instances have been exceedingly rare in Utah. The people have ample reason to point with a goodly degree of pride to the record of their local officials, and when an instance of breach of public trust occurs it shocks the prevailing sentiment which is naturally and necessarily exceedingly sensitive on the subject.

Men who appropriate to their own use public funds entrusted to their care are guilty of the worst form of dishonesty, and more deserving of punishment than the common thief, because there is combined with a directly dishonest transaction a breach of public confidence. This is our view on this subject without respect to persons, for what is criminal in one individual is criminal in another, and the more implicit the trust reposed in a public officer, the more worthy of condemnation is he if he so far forgets his obligations as to abuse it.

O'Donovan Rossa's evil example begins to bear fruit. In New York State when a ruffianly thief desires to be revenged he throws a dynamite carriage into the window of his enemy's house.

A. Padleford, a young Philadelphian, put his estate of \$500,000 in trust, and now a cruel court refuses to permit him to build a \$20,000 yacht and expend \$5,000 per annum in keeping it. Mr. Padleford should learn to paddle his own canoe.

Montana desires to become a State. On the 6th of next month an election will be held for delegates to a State constitutional convention. Party candidates are in the field. The convention will meet in Helena in January, and the constitution to be framed will be submitted to the people in November, 1894.