

sponded to the calls made upon them; did not discover that any were injured financially by donating to the Temple; none go hungry or are worse clad in consequence thereof; exhorted the Saints to continue their labors that the work on the Temple may continue to progress.

Elder A. H. Lund read the amount received in the 50 cent donation from each ward from the commencement of the Temple to date.

Apostle Lyman said he had no fault to find with the house in which we had met, but was pleased with its clean and neat appearance, had some fault to find with some of the brethren in the way they conduct themselves in the house, required every man to uncover his head on coming into the house, said that the Spirit of the Lord was grieved because of the confusion indulged in. We should accustom ourselves to habits of order, or we will find ourselves walking into the Temple of God with our heads covered. Instructed the Saints in regard to voting in conference, said if a person had no good reason to give for a contrary vote it was everyone's duty to vote for those who were presented before them for their acceptance, and to vote with a will, and then to sustain them by their faith and prayers.

Counselor Maiben then presented the General Authorities of the Church, all of whom were unanimously sustained. The Stake authorities were also presented and sustained unanimously.

Peter Peterson was elected a High Councilor to fill the vacancy caused by the retirement of A. S. Neilson, who was sustained as Counselor to Bishop R. N. Allred, of Chester Ward.

Singing and benediction.

2 p. m.

After singing and prayer sacrament was administered.

Apostle J. H. Smith advised all to keep the law in order to obtain the blessing, to which we would be entitled. We are apt to watch and find fault with one, another to magnify each others' faults; we should remember we have to answer for our own sins and not for each other. Read the revelation on the Word of Wisdom; counseled the Saints to observe its precepts for their own good. Dwelt upon what he considered to be an inconsistency in some of the brethren, who had had sickness in their families, calling on him to administer to their wives or children, while they themselves were tramping under foot the counsels of the Lord. Advised all to leave alone, and have nothing to do with the demon intoxicating drink; counseled the Saints to keep the commandments and live so that when they desired a blessing at the hands of God or His servants they could not be denied.

Apostle Lyman said twelve good men were wanted from this Stake who have means to sustain themselves to go and settle at St. Johns, Arizona. Was pleased to see that the superintendents of the Temple were making the building of the Temple their hobby, as the necessity for these Temples was very great. We are forbidden the use of many things simply for our own benefit, because they would do us injury. Knew from experience that great good is derived from observing the Word of Wisdom. Should observe strictly the law of tithing and teach it to our children by example as well as precept. Spoke upon the different forms of prayer necessary to use under different circumstances, not to become stereotyped but learn to ask for the things we need. When men are sent to work on the Temple they should be instructed to conduct themselves orderly, and remember that that ground is dedicated to God for the purpose of erecting a house to his name, that he will accept when completed. Counseled the Saints to do their whole duty in small things, as well as greater things. Charged the Presidency of the Stake to see to it that order was maintained in the House of God, and in entering and leaving the same.

Pres. Peterson said he thought the teachings of the brethren very good and seasonable. Was pleased with the reports of the Temple funds, but knew Bro. Folsom feels sorry when good men who work on the Temple come and ask for things they really need and have to be denied because they are not to be had. Hoped the brethren would be more punctual in paying their fifty cent donations. Moved and carried unanimously, that this Stake of Zion make up the

amount of \$400 to be allotted among the Wards, according to their strength and ability, said amount being a part of a cash debt owing by the superintendent.

President Peterson thanked the Apostles for their visit; was also thankful for words of counsel and encouragement spoken by the good spirit that has been manifest throughout the conference; asked the blessing of God upon Israel every where.

Singing. Benediction by Apostle Lyman.

Adjourned until the 21st of May, to meet at Manti, unless otherwise directed.

7 p. m.

The Saints met again and listened to very instructive discourses from the Apostles, at the close of which twelve names that had been selected were submitted to the meeting and unanimously sustained as missionaries to St. Johns.

GEORGE TAYLOR,
Clerk of Conference.

PAROWAN,
Feb. 21st, 1881.

Editor Deseret News:

A priesthood meeting was held in the Parowan meeting house on Saturday at 7 p. m., Prest. H. Lunt and Samuel T. Orton presiding, Prest. Wm. H. Dame not being yet fully recovered from a severe attack of sickness from which he is slowly recovering.

Three meetings were held yesterday (Sunday). The house was well filled as a number of the brethren were present from other settlements. Much good instruction was given which will long be remembered.

Our various improvement associations are doing a good work, and much credit is due to those who take the lead in these institutions.

Prest Henry Lunt has been laboring amongst the Saints for about four weeks, holding meetings, during which time he has given about 100 patriarchal blessings.

WM. MARSDEN,
Clerk of Stake.

[For the DESERET NEWS.]

MANDATORY NOT DISCRETIONARY.

THE following article, written by a gentleman not connected in any way with the "Mormon" Church, has been handed to us for publication:

Under our form of government, and under any form dictated by justice and reason, can it be possible for any individual, no matter how high the office in which he may be placed, to feel himself above and act in violation of not alone the laws enacted for his government but above all law. "Law, the perfection of reason" can only have for its object the correction of wrong and the maintenance of what is right and just.

That some officials should be enabled to transcend the courts in the exercise of the pardoning power is only a point strained in behalf of the divine quality of mercy, but the slavish, ignorant and absurd opinion that the "King can do no wrong" has passed away with the ages of darkness and barbarism that made such a belief possible, and nothing could be possibly more repugnant to the intelligence and patriotism of the galaxy of genius that was instrumental in establishing our Republic.

The law, when mandatory in its nature as to how an official shall proceed in certain cases, leaves him no option, no discretionary power to be exercised by himself, and when he transgresses, acts contrary and in direct violation of the law, the law should certainly hold him criminally responsible, and, as in any other criminal proceeding, in a degree commensurate with the enormity of the transgression.

Your premises are incontrovertible and entirely sound, and need not the assistance of calling to your support precedents, which of themselves, unless founded in absolute justice, are entitled to no consideration.

That ours is a government of law cannot be gainsayed, and the law is justly conceded as being competent to afford redress for every wrong as far as possible, and it is surely a puerile and ridiculous position to assume, particularly under our form of government, that any individual whatever can be above and act in violation of the law with impunity, where injury or injustice to the individual or community is involved.

And the law unless affording adequate protection and redress commensurate with the magnitude and urgency of the case is not just, and no amount of legal sophistry and technicalities can ever alter the fact or make the thoughtful believe otherwise.

Some law-venerating people among us are excessively importunate to have the "Mormons" obey every law, no matter how invidious or unjust it may be in their conception, but when it suits their purpose, they stigmatize laws as but paper instruments and appeal to the higher law—the mob law.

This condition of things has been going on for some time, until the country has been largely demoralized by witnessing the perversion of truth and justice by those who are entrusted with their guardianship, and the increasing moral turpitude of the masses is certain one of these days to assume the form of a blind Sampson, and amid scenes of chaos and anarchy put down the last remaining pillars of a government—

Whose grand, whose luminous and lofty plan, Like mighty Babel, prov'd too bold for man, 'Til curse of jarring tongues again was given To wreck a work that rais'd men near to heaven.

"GENTILE."

[For the DESERET NEWS.]

EXECUTIVE USURPATIONS AND STATE RIGHTS.

ANOTHER VIEW OF POLITICAL QUESTIONS WHICH ARE AGITATING THE COUNTRY.

That the courts should possess no jurisdiction over the official usurpations of the Executive must certainly be regarded as an anomaly in our form of government, where the people alone are sovereign, and the Executive but the servant, sworn to faithfully obey and execute the laws.

The punishment justly attendant on the violation of his oath of office and his treason against the majesty of the people should have been plainly marked out, so that the people themselves should not have the slightest difficulty in being enabled easily to recognize it. Instead of this the fathers seem to have trusted almost entirely to the spirit of, and attachment to, liberty, pervading the hearts of the people, the rights reserved to the States, the principle and power inherent in local self-government, and the Constitutional right that the privilege of the people to bear arms should never be abridged, to deter any chief magistrate from ever attempting the subversion of the government. But let us see how far these forces are to be relied on in certain possible contingencies not at all difficult to forecast. Of late, attempts have been made by a large and very influential portion of a certain political party to deprive the States of the rights reserved to them by the Constitution, and concentrate the entire ruling forces of the government in the hands of the administration at Washington. Let such a state of things ever come to pass, and through the selfish and corrupt influences which could be wielded by the immense army of national officials made necessary by the change, the suffrage would become a sham, a hireling soldiery increased to awe-inspiring proportions, when the Executive by the displacement of the patriotically inclined by his tools in the high places of the civil and military branches of the government, and in alliance with the monster corporations and plutocrats of the country, would be enabled to overthrow the existing form of government and bid defiance to the people.

This will show how necessary to the preservation of American liberty are State rights and local self-government, which are in truth the only real safeguards thrown around the liberty of the citizen, and whilst they remain I hardly think any band of conspirators will ever have the temerity to enter on the path of treason.

Now here is clearly shown the prime necessity for the preservation of the rights of the States unimpaired, to preserve the just equilibrium between the general government and the governed; and the ulterior object involved in their destruction, can only be the deprivation of the people of their rights as freemen and their reduction to the condition of a plebeian rabble.

That territorial legislation in Utah should be subjected to the absolute veto power of a government appointee is thoroughly unjust and un-republican, nor could there be the slightest danger to the liberty and

rights of the citizen from free and American legislation, whilst a nation of fifty millions is behind him and its military forces and courts of justice are planted within the Territory.

Political matters seem to be assuming a very threatening appearance indeed, in view of the fact that executive license and usurpations are having thrown around them a divine sanctity which it would appear almost sacrilege to question, while legal charlatans and judicial quacks through venality, partizanship or inability to comprehend what is right, have reduced law to a chaotic mass, a labyrinth of irrelevant technicalities, and a burlesque on jurisprudence, in which justice seems to be almost entirely lost sight of. In the name of common sense what is law good for, anyhow, if instead of establishing and maintaining justice so it can be turned aside from its legitimate purpose, as to make it as uncertain to calculate its outcome, as to determine, as the DESERET NEWS has correctly expressed it, in what direction a toad will make its next jump?

"Eternal vigilance is the price of liberty," and it does not promise well for the future of the country to see Americans, forgetting the native purity, simplicity and grandeur of the principles underlying our form of government, so willing to outrage the rights of their fellow citizens, and make war on their social regulations, in which no persons complain of any wrong being done them, and which do not in any manner interfere with the happiness and welfare of outsiders, only in so far as the constitutional right of the majority to rule is recognized.

GENTILE.

UTAH STAKE CONFERENCE.

The conference of Utah Stake was held at Provo City, Feb. 26th and 27th, 1881.

Present, John Taylor and Joseph F. Smith, of the First Presidency, and Elder George Reynolds, of Salt Lake City; the Presidency of the Stake and a majority of the Bishops of the Wards.

After the reading of the statistical reports, Elder George Reynolds addressed the congregation, dwelling upon the duty of each individual member of the Church to so perfect his daily life as required by the gospel, that the aggregate may be more perfect and acceptable to the Father—teaching that while we have the living oracles of God in our midst, the written law and principles as contained in the sacred books should be read and studied by the people. The speaker severely condemned the trashy and light literature of the day as being pernicious to the mind, as poison was to the body; felt well in the experience of his life, as he was convinced that God was too wise and just to require anything at the hands of his servants which was not for their individual good or the benefit of his people.

President Joseph F. Smith dwelt upon the great blessing conferred by the study of the Scriptures when read by the aid of the Holy Spirit; reverted to the purity of the Book of Mormon, and gave an interesting account of the manner of its translation by the Prophet Joseph Smith with the aid of the Urim and Thummim, and of the close care bestowed upon the work of bringing it before the public in printed form; bore a strong testimony to its divine origin and truthfulness; alluding to the fact that men of great knowledge and research in their efforts to prove the Book of Mormon false, had unwittingly come into the possession of facts in regard to the history of this continent, that prove the Book of Mormon to be correct in its historical statements.

The afternoon was occupied in brief but interesting and instructive addresses from several of the Stake officers, the presentation of the general and local authorities of the Church, who were unanimously sustained, and the reading of the report of the Seventies organization of the Stake; also of the Temple and Tithing payments presented by the agent, Bishop Wm. Paxman, the tithing exhibit of the Stake showing a gain of \$16,000 over the past year.

Sunday, 10 a. m.

After the usual opening exercises the following named brethren of Utah Stake were presented to the congregation and sustained as missionaries for permanent settlement at St. John, Arizona:

Provo—Daniel Vincent, Jr., Thos. T. Holdaway, Joseph A. Holdaway,

George Billings, John P. Rothelherger, Franklin Scott.

Springville—James E. Hall, Geo. Maycock, Charles Bird.

Spanish Fork—Erick Larsen, Robert Holmes, Joseph L. Hales, Andrew Jensen.

Salem—John F. Shields.

Payson—Henry Butler, Jeremiah Bingham, James W. Memmott.

Spring Lake—D. C. Babbitt.

Goshen—George Williams.

Cedar Valley—Eli Bennett, jun.

Alpine—George M. Adams.

American Fork—Joseph B. Forbes, Charles Green.

Pleasant Grove—Neils C. Heislett, Mads Nielson.

Lehi—Thomas Hawkins, Gennerius Sorensen, Otto Hudson, John P. Peterson.

President Taylor then occupied the time in a discourse replete with instruction and assurances of the divinity of the work of the latter-days committed to the Prophet Joseph Smith.

1.30 p. m.

The names of William Stradling, of Provo, and Hensen Hieslett and Wm. Hodkinson, of Pleasant Grove, were called as missionaries for St. John, Arizona, and sustained by the conference, after which

President Joseph F. Smith occupied the afternoon. In his closing remarks he bore testimony that the revelation on celestial marriage was received by the Prophet Joseph Smith, of the Lord, and taught by the Prophet in connection with the endowments; that he (the speaker) had in his possession forty affidavits of individuals in support of the same, and also ten or twelve affidavits of the wives of Joseph Smith testifying of their marriage to the Prophet, before witnesses.

At the close of the speaker's remarks President John Taylor and President A. O. Smoot, in turn, arose in the stand and testified in plain and simple language that Joseph Smith did teach them the doctrine of plurality of wives, and that he was the first man that taught them the same and advocated it in their hearing.

Although the weather was somewhat inclement the attendance on the part of the Saints at conference was not abated, but otherwise, many having to return to their homes, the house not being of capacity sufficient to hold them.

A. JONES, Clerk.

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