

is approached in faith, and that the mighty works that were done in ancient days He is as willing that they should be done to-day if His people will exercise faith. He has not gone to sleep like old Baal did. You remember Elijah and the prophets of Baal. Elijah believed in a God that heard and answered prayer, but the believers in Baal called upon Baal. They called upon him throughout the day, but he heard them not, and Elijah mocked them and said, "Cry aloud for he is a god; either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awaked." But Elijah's God was not asleep. He had not gone so far but what he could hear the prayer of His chosen servant. The God of heaven never sleeps. His ear is open constantly to the cries that come up unto Him; His eye is never closed; He looks upon all His creations; and though He rules in the heavens above and regulates the motions of the universe and controls the planets with which the heavens are emblazoned, there is none of us so insignificant, small or obscure that he cannot hear our prayers and our cries. We have proved this time and time again in the history of this people. His preserving care has been round about us; He has never forsaken us; and often, when everything seemed as though destruction was inevitable, and that there was no path of deliverance, He has calmed the angry elements, He has opened the path and made it plain, He has caused the light of His glory to shine upon that path, and it has been clear to those who have been walking humbly and uprightly before Him. This people are a standing witness in the midst of all the nations of the earth that God lives, and that He is the Being the Scriptures say He is. Think of the plots that have been devised against us; think of the plans that have been laid for our destruction; no end to them, and yet this little handful of people, six in the beginning, have gone on increasing, trusting in God as their Deliverer. We have been mobbed, tried and persecuted in various ways, but all these things have had the effect of cleansing us, they have all had their purpose. I would not give much for this Church to-day if all who had joined it were members of it—that is, members of it with their sins and corruptions and inclinations to do wrong. I am thankful for one thing connected with this work, namely, that every trial has the effect of cleansing the Church, of keeping it pure, of taking away from it the dross and leaving the somewhat purer element. It would not do for the tares to grow up and choke the wheat. Therefore all these things have served a wise purpose in the economy of God; and there is this peculiarity about this Church, it has the power of self-purification, it carries with it, as it were, the power of self-purification. Let a man or a woman in this Church do wrong and persist in that wrong and sooner or later the spirit of God will be grieved and they will lose that spirit and their attachment to the truth, and will fall away. In this way we have been preserved. The union of the people to a great extent has been preserved. It is true that those who have left us are opposed to us; it is true there is opposition from various sources; but this does not change nor affect the fact that there are those who do right, nor does it detract from nor lessen the spirit of God which they have received, the spirit of union and of love. That spirit burns as brightly to-day in the midst of faithful people as it ever did.

Now there are a good many who look upon this work—and some of our faithful Saints, too—and get discouraged because they see iniquity around them, because of evil here in our city, for instance. There was a time when we were free from these evils, many of which now abound, and some are fearful that the evil is overcoming the good. I do not share in these apprehensions. I think it is our duty to be vigilant, to be watchful, and to be all the time doing our best to repel every iniquity, to extinguish as far as we can every temptation, every wrong that is practised: to use our influence against it, and to do all in our power to stamp it out. For instance, there is drunkenness and the sale of spirituous liquors or intoxicating drinks. I think it is the duty of every Latter-day Saint to help put away such things and to do all in their power to put down gambling houses, houses of ill fame and other haunts of vice; to discourage blasphemy, the use of profane language, dishonesty, taking

advantage of our neighbor, everything of this character. I believe this is our duty, and every man and woman should exercise himself and herself to this end; but after having done that and these efforts do not succeed in preventing or in extirpating them entirely, then what? Shall we be discouraged? Not in the least. You and I cannot sustain this work alone; it is no use thinking the burden of the work is upon us. It is God's work. I have been made to feel this a good many times when I have been concerned in my mind, being in a strait, as it were, as though everything was closing around me. But I have learned by experience that this work is not the work of man; that the responsibility of carrying it forward and gaining success and preventing evil does not depend upon me alone. I of course have my part, but God presides over it, God has it in His keeping, He is arranging and overruling everything for its final success and triumph. He will make the wrath of man to praise Him and the remainder of wrath will He restrain. All, therefore, that we have to do is to do that which devolves upon us individually and collectively, and leave the rest to Him, and borrow no trouble. One half of our unhappiness is due to borrowed trouble, looking forward to something that will never occur. The Savior gave us a very wise admonition upon this point. Said He, "Sufficient for the day is the evil thereof." Enjoy to-day, not improperly, but properly. Take pleasure to-day and let the threats come. The clouds may be dark here in the west when the sun sets and you may think to-morrow is going to be a stormy day; but how unwise it would be for us to make ourselves miserable in anticipation of the storm to-morrow, when we have the sun shining upon us to-day, when the heavens are glad and all nature is thankful for the goodness of God. Why should we think of the storms to-morrow? Let them come, and let us be prepared to meet them as best we can. Let us put our trust in God, and while we have peace to-day let us enjoy the peace. Be happy as you progress. Enjoy the day as it comes. If adversity comes you will be prepared to meet it just as well as if you had been brooding over it for months or years. The Latter-day Saints should be the happiest people upon the face of the whole earth. I believe we are. There is one thing the Lord has done for us. He has removed that uncertainty and fear that people have respecting the future. And if we do right, if we keep the commandments of God to the best of our ability, confessing our sins and repenting of them, we have no cause to be unhappy. If afflictions come, if death enters our habitations, shall we bow down our heads and mourn as though we had no hope? No. Let us accept it as from God, believing that He controls all things for the good of His people. And remember this, my brethren and sisters, that God has said through His Son Jesus Christ, that not one hair of our heads shall fall to the ground unnoticed. He is watching over us. He cares for the humblest. Even the very sparrows are the objects of His care, and we are worth more than many sparrows.

I pray God the Eternal Father to bless you, to fill you with His Holy Spirit. Let it be read in your countenance. God loves a glad heart and a cheerful countenance. Carry these into your homes. Husbands: instead of carrying your cares unto your homes to afflict your family with them, throw them off outside and go in with a glad face, so that your children may welcome you with gladness and joy, as they would the presence of the sun after a storm. Let your wife also receive you with gladness, and if she has had anxiety and care let your presence comfort her. One of the most painful things to me, is to see men cross in their families, carrying into their houses a spirit that incites fear in the hearts of the mothers and children, and that makes them feel glad when the man goes out. Why, such a man ought not to have a wife, he is unworthy of children. Husbands when they go into their homes ought to carry with them a spirit of peace and joy, so that all might be cheered by his presence, the children glad to meet him, glad to have him come, and sorry when he goes away, and the wife, on her part, gladdened by the same spirit.

I pray God to bless you, my brethren and sisters, and to fill you with His Holy Spirit, in the name of Jesus Christ, Amen.

ASHLEY FORK COUNTRY.

HEBER CITY,
Wasatch County,
Utah Territory,
October 3d, 1881.

President John Taylor:

DEAR BROTHER—According to appointment, I left home on the 30th of August accompanied by Elder J. H. Moulton, and reached Ashley Fork, by way of Uintah Valley and Deep Creek, on the 5th day out, passing by the flourishing settlement of Mountain Dell, on the dry fork of Ashley. On Monday I attended a session of the County Court, finding the political situation favorable. I spent most of the week visiting different portions of the valley and conversing with the brethren, who universally agree that the future of Ashley seems bright and prosperous.

On Saturday and Sunday, the 10th and 11th, attended conference with the Saints at their meeting house on the bench. A fair attendance and an excellent time; council of the Priesthood in the evening. On Sunday forenoon, by unanimous consent, Jeremiah Hatch, Sen., was sustained as Bishop of Ashley, and Nathan C. Davis and I. J. Clark his Counselors.

Thomas Bingham, Sr., was also unanimously sustained as Bishop of Mountain Dell Ward, with Jerome Merrill and Thomas Bingham Jr., as his Counselors. All of those brethren were ordained and set apart to preside over the different wards, except Thomas Bingham, Jr., who was absent from home.

Jos. H. Black was appointed to preside over the High Priests in Ashley Valley.

I find the valley one of the most desirable locations in the State; there is an abundance of good land, with plenty of good water, easily conveyed from the Ashley River upon all portions of the valley; plenty of timber in the mountains. Fine building rock, with the best quality of coal, also asphaltum and gypsum, are found in great abundance. The climate is all that could be desired, probably equal to Salt Lake valley. Their harvest has been abundant. Fine wheat, the larger varieties of corn and vines are grown.

The grist mill of Reynold & Co. is doing good work and giving general satisfaction. Brother P. Carroll is manufacturing lumber, which sells at \$30 per M. T. Ashton is growing for sale a large lot of peach, apricot and apple trees. Wheat is now selling at two cents per pound, oats two and a half, and potatoes at one cent per pound. Goods are sold at considerable advance on Salt Lake prices, by Mr. Gibson, who at present is the only merchant there. On Monday, the 19th, we organized a co-operative mercantile and manufacturing company, which will probably commence business immediately.

I find the distance to be about 190 miles from Salt Lake City, the road fair and being made better every day by two companies of United States troops, who are en route to Fort Thornburg, situate at the junction of the Green and Duchene Rivers. On the east bank of Green River, opposite to Fort Thornburg is located the new Uncompahgre agency. The locations of both the fort and agency are well taken, and will, in my opinion, meet all the wants of the situation. The White River Utes are to be located on the Uintah agency, and the Uncompahgres on a portion of the country, either side of White River, 20 miles wide from north to south, and from Green river on the west to the Colorado line on the east, containing about 600 square miles. The Indian commissioners are doing all they can to carry out the stipulations of the late treaty, and under wise and judicious treatment by the U. S. agents, Col. Barry and Col. Critchlow, we may safely hope that in the near future, the united Ute nation will become good farmers and mechanics, dress like white men and educate their children.

Col. A. B. Meecham, of the commissioners, who was severely wounded at the lava bed tragedy by the Modocs, is enthusiastic on the subject of Indian civilization. The late payment to the White River Utes of some 14,000 silver dollars, has given that country a silver currency, and all parties are seemingly somewhat eager to obtain a few of the shiners.

But to return to Ashley, I will say that the country is capable of supporting ten times its present population, and Bishops Hatch and Bing-

ham are very desirous that the Presidency of the Church shall send a portion of good people in due time to assist in developing the many resources of the country.

Very respectfully,
Your brother in the gospel,
ABRAM HATCH.

Correspondence.

Obituary.

Editor Deseret News:

I forward for publication the following tribute to the memory of our departed brother, James Jepson, who departed this life September 26, 1881, in the 65th year of his age; was born at Astley Bridge, near Bolton, June 24, 1816; was baptized on the 7th of June, 1839, by Amos Fielding; was married June 7, 1840, to Miss Eleanor Nightingale, of Bolton, by whom he had six children, three of which lived to be married. In the year 1840, he was ordained an Elder, and was placed in charge of 13 branches of the Church around Bolton. On the 13th of September, he left his native land for the land of Zion, by way of New Orleans, and arrived at St. Louis, where he remained three months; then sailed for Nauvoo, arrived April 11th, 1843, and resided there nearly four years; was through all the troubles of mobbing and driving during the martyrdom of the Prophet Joseph and his brother Hyrum, spending much of his time on horseback guarding the people of the city from their enemies. Was ordained a member of the 6th Quorum of Seventies. In the Spring of 1846, took his team and helped the Twelve Apostles away from Nauvoo; was gone eight weeks, then returned to Nauvoo and took his family down the river to St. Louis, in order to make a fit out. While in St. Louis he presided over the 4th ward of the Saints until the year 1852, when he emigrated to Salt Lake City, bringing with him a company of Saints, as captain of 50, arriving August 26th, 1852, and settled in Sugar House Ward. Was one of the express company who went to Deer Creek, and was driven back by Johnson's army, and during the big move south, while Buchanan's army was coming in, settled in Spanish Fork. When peace was declared he returned to Salt Lake City, and was called in 1862 to go south and strengthen the Dixie settlements. He located in Virgin City, Kane County, and was ordained first counselor to Bishop John Parker, an office he held at the time of his decease. He worked hard to make improvements on land and water ditches. Working in the Virgin River, he caught cold, and rheumatic fever ensued, which was the cause of his death.

In June, 1879, he visited St. George Temple, where he received his second blessing, having received his first blessings in the Nauvoo Temple. He succeeded in making a comfortable home for his family for many years. Held the office of postmaster. Was taken sick September 19th, and after a six days' illness breathed his last as if falling into a gentle slumber, leaving a wife, three children, six grandchildren and numerous friends to mourn his loss.

(Signed) JOHN STEELE.
P.S.—Millennial Star and California papers, please copy.

An insurance agent shot himself through the temple, yesterday, in Brooklyn, and died soon afterwards. If he had aimed a little lower, and struck himself on the cheek, he would be alive and happy to-day. Other people might not, however, be in possession of the peace they now enjoy.—Ex.

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NOTICE.

THE SHAREHOLDERS OF THE KANAB Co-operative Stock Company will meet at Kanab, on the 10th of November 1881, at 7 p.m., in the school-house, for the purpose of electing officers for the ensuing year, and to take into consideration the changing of the articles of agreement relating to annual elections, to change the time thereof and attend to other business.

By order of the Board of Directors.
J. W. MCALLISTER,
Secretary. w406

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NOTICE IS HEREBY GIVEN, THAT AT a Meeting of the Directors, held on the 5th day of October, A. D., 1881, an Assessment of 15 cents per Share was levied on the Capital Stock of the Corporation, payable on or before the 15th day of November, A. D., 1881, to Thomas Fowler, Collector, at the City Hall, Lehi City, Utah County, Utah Territory. Any Stock upon which this assessment may remain unpaid on the said date, will be delinquent and advertised for sale at public auction, and unless payment is made before, will be sold on the 30th day of November, A. D., 1881, to pay the delinquent assessment, together with costs of advertising and expenses of sale.

Signed at my Office, in Lehi City, Utah Co., Utah Territory.
WM. H. WINN,
Secretary. w38 4t

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NOTICE TO CREDITORS.

Estate of William Barnes, Sen., Deceased.

NOTICE IS HEREBY GIVEN, BY THE undersigned, Administrator of the Estate of Wm. Barnes, Sen., deceased, to the Creditors of, and all persons having claims against the said deceased, to exhibit them with the necessary vouchers, within four months from the date of the first publication of this notice, to the Administrator, at his Office at Kaysville, Davis County, Utah.

Kaysville, October 13th, 1881.
JOHN R. BARNES,
Administrator of the Estate of William Barnes, Sen., deceased. w39 4w

NOTICE.

In the Probate Court, in and for Salt Lake County, Territory of Utah.

JOHAN H. F. VAN ERESCHUT, Plaintiff, against CHARLOTTE L. VAN ERESCHUT, Defendant. In Divorce.

The People of the Territory of Utah, to Charlotte L. Van Ereschut, Defendant, Greeting:

YOU ARE HEREBY SUMMONED TO appear in an action brought against you by the above named Johan H. F. Van Ereschut, plaintiff, in the Probate Court in and for the County of Salt Lake and Territory of Utah, and answer the complaint filed therein, within ten days (exclusive of the day of service) after the service on you of this Summons—if served within this County, and if not within this County but within the Third Judicial District of the Territory of Utah within twenty days; otherwise within forty days, or judgment will be taken against you by default.

This action is brought to obtain a decree dissolving the marriage contract between the plaintiff and defendant, and divorcing him absolutely from her on the ground of wilful desertion of plaintiff by defendant, which has continued for more than one year, and for such other order and decree as to the Court seemeth just and proper, and for costs. And if you fail to appear, or answer as by law required, said plaintiff will apply to this Court for the relief prayed for in his said complaint.

In witness whereof I have hereunto set my hand and Seal of said Court, in Salt Lake City, this 18th day of October, A. D., 1881.

D. BOCKHOLT,
Clerk of the Probate Court, Salt Lake County.
CHAS. F. BLANDIN,
Attorney for Plaintiff. w40 4t