

Lord may bring upon Abraham that which he hath spoken of him.

Well, the time is passing, but before closing, I wish to say a word or two in regard to this co-operation in temporal things; they are very little things, but they form a kind of stepping stone towards other and more important events. A closer union which we shall expect to inaugurate by and by, but which we are not prepared to yet. But for the time being it is expected that as honorable men and women, we will honestly and truly carry out our covenants in regard to these little temporal things; and let us be one, for the Lord has plainly told us, if ye are not one, ye are not mine. If ye are not mine, whose are ye? You can figure that up just as you please. These are the facts in relation to this matter, we are desirous to bring about these things. What for? For the sake of making money? No! money is of little importance where truth is concerned. I would not care if all the money was out of existence, but I do care about the principles and the laws of God, about men being what they profess to be, and not hypocrites, belying their profession. We expect to see these things carried out in honesty and truth, because it is the order which God has introduced as a stepping-stone to something in the future. We build temples and administer in them. How? Precisely according to the revelations which God has given to us; but when it comes to our temporal affairs, we would ride over and almost totally ignore the laws which he has given to us to govern them. Jesus says, in vain you say to me, Lord; Lord; and do not the things which I say. And I say, in vain you will say, Lord, Lord, if you cannot attend to these little things; and those who will not, God will shake out from among his people. Now hear it, ye Latter-day Saints! and be not deceived: God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting. We should be governed by correct principles in the fear of God; and should righteously, uprightly and virtuously preserve our bodies and spirits pure and keep all the laws of God and seek to comprehend his will in regard to all things, and feel that we are here to build up the kingdom of God and not ourselves; to establish the principles of righteousness and of truth and the laws of Heaven, and not our ideas and theories; for through the ordinances of God and through obedience to his laws come the blessings of God to Israel in time and through all eternity.

God bless you and lead you in the paths of life, in the name of Jesus. Amen.

LADIES' MASS MEETING AT BEAVER.

A meeting of ladies was held at Beaver, Dec. 13, 1878. On motion of Mrs. Eliza Hawkins, Mrs. R. W. Tyler was called to the chair, and Mrs. Mary E. Ashworth and Mrs. Samantha J. Shipp were chosen secretaries.

Singing, "The Spirit of God like a fire is burning." Prayer by the chairman. Singing, "Up, awake ye defenders of Zion." The chairman after stating the object of the meeting made a very able speech, showing that the object of the enemies of the Latter-day Saints was not in reality the suppression of plural marriage, which was not made known when the Saints were driven from Missouri and Illinois after mobs had murdered men and women and even little boys, the latter on the ground that they would become Mormon men. We have suffered religious persecutions from the first organization of the church. Joseph Smith was under arrest the fortieth time when he was inhumanly murdered in Carthage jail and no court had ever found fault in him. Now is the time to rise up and protest against the crusade professedly inaugurated against plural marriage. It is as eternal as the gods and will never be put down. The Latter-day Saints are loyal to the constitution of our country, and Congress has a right to interfere with our religion. Sisters, let us stand up boldly and assert our rights and acknowledge before the whole world our faith in the principle sought to be suppressed by our enemies.

Mrs. Margaret Vaughn, bore a strong testimony, in few words, of the truth and righteousness of plural marriage as a portion of our holy religion.

Mrs. L. B. Pratt said our opponents say the Book of Mormon condemns plural marriage; it is the perversion of the principle that stands condemned; that was not the dispensation of the fullness of time, in which the Lord said he would restore all things and gather all things in one. The doctrine we defend is patriarchal; we are the offspring of Abraham, and heirs of the promise made to him. It is the indisputable right of every woman to have a good husband and a home. It is her natural right. There are no purer minded women in all the creations of God than are living in plural marriage. When I was in doubt I humbled myself before God, as all others may do, and he gave me an evidence that I can no more deny than that I breathe the air of heavens.

Mrs. Della F. Cox then read a speech, of which the following is a condensation: I believe plural marriage to be one of the greatest principles of our religion. We have a right to worship God according to the dictates of our own consciences, and no one has a right to interfere with our religion. I am a citizen of the United States, born under the flag of liberty and independence, which my fathers fought and bled to gain, and who has a right to say I shall not worship as I please? I have lived 18 years in plural marriage and could not be persuaded from it. It is through this principle that my husband has sons and daughters born unto him who are as near to me as my own flesh and blood, and I feel every day of my life to thank God for these blessings. We know our religion is true, the same that was practiced by holy men and women in days of old who talked with God face to face and had the visitations of angels.

Mrs. Caroline Crosby said: "Those who will live Godly in Christ Jesus must suffer persecution." We know we have embraced the true gospel, and that is why we are persecuted. As plural marriage is an important item of our faith, Satan seems to turn his whole aim in that direction. Yet he engaged with equal violence 40 years ago, when polygamy was not revealed. Let us not fear what either man or woman can do, but trust in the God and rock of our salvation and all will be well with us.

Mrs. Mary Ann Tanner felt more happy in being the fourth wife than she would in being the first, as the responsibilities were not as great. Plural marriage never troubled her. She always had an ambition to be like the seven who would eat their own bread and wear their own apparel. She was in the battle of Nauvoo and made cartridges for both rifles and cannons. The bullets had whistled around her head like hail. She was desirous of doing all she could for this kingdom.

Mrs. Susannah Robinson thought that portion of the ladies who felt so solicitous about the Latter-day Saints could find a wide field of labor in the East, where plural marriage tended to virtue, such labor was needed, and if as a rule the women of the East were as pure as those in Utah, there would be less illegitimacy; those who were pure among them should try and improve the condition of society at home.

Mrs. Mary A. Grimshaw said we must stand firm to the principles of our religion—was thankful she was numbered among the Mormon women.

Mrs. Eliza W. Hawkins—I know this is the work of God, I feel to sustain plural marriage. I was taught it in Australia, and rejoiced in it, and would be pleased if my husband was a polygamist in practice. It is not plurality alone that is attacked by our enemies, but our religion as a whole.

Mrs. Lucinda Howd—We came here to worship God. Our enemies have no more right to interfere with our religious faith in plural marriage than they have in baptism or any other ordinance of the gospel. Prayed God to aid us in boldly defending our rights.

Mrs. Eleanor Willden felt to lift her voice in defence of plural marriage; it was practiced by Abraham and Jacob, whose children we are. No one had any right to interfere with our religion.

Mrs. Jane Gillis had never been so fortunate as to live in plural marriage, but had ever believed in

it. Let us stand true to the principles of our religion. We know that a plurality of wives is a true principle of exaltation and that God is its author.

The preamble and resolutions adopted by the Latter-day Saint ladies in Salt Lake City were then read; whereupon it was moved, seconded and carried unanimously that we, the ladies of Beaver City, in mass meeting assembled, adopt and coincide with the resolutions of our sisters in Salt Lake City in their mass meeting of Nov. 16, 1878.

Singing, "We thank thee O God for a Prophet."

Benediction by Mrs. Laura Skinner.

The above is only a very brief synopsis of the speeches made, our space being too limited to give them in full.

PAROWAN STAKE CONFERENCE.

PAROWAN, Jan. 2, 1879.

The Quarterly Conference of the Parowan Stake of Zion was held in the Parowan meeting house Dec. 28 and 29, 1878.

Present, Erastus Snow, of the Twelve Apostles; Wm. H. Dame and Henry Lunt, of the Presidency of the Stake; most of the High Council; a majority of the Bishops, President John R. Murdock and Elder Wm. Fotheringham, of the Beaver Stake; Daniel D. McArthur, of St. George, and Patriarch McBride and Elder A. Hamilton of Sevier Stake.

FIRST DAY.

The first day was occupied by Brothers Hamilton, McBride, McArthur and President Murdock.

The topics dwelt upon were the necessity of our using our agency acceptably before God; the United Order; the necessity of our conforming our lives to the mind and will of our Heavenly Father, in order to gain his spirit; the importance of our becoming thoroughly acquainted with the principles of the gospel and of the history of nations.

The Priesthood meeting was held in the evening of the first day, at which very good reports were given by the bishops of their respective wards; reports were also made of the condition of the various quorums and societies in this Stake. Elder Snow gave some very good instruction to the presidents of quorums, urging them to be alive to their duties, and see that the members attend to the responsibilities that are resting upon them; after which meeting adjourned.

SECOND DAY.

The meeting, in the forenoon, was addressed by Elder Fotheringham and Counselor H. Lunt, upon the famine, pestilence and judgments that are being poured out upon the nations; Zion a growing power; the great necessity of our young men preparing themselves to bear this gospel off in honor, and to carry its message to the nations of the earth; and the necessity of faithfulness on the part of the Latter-day Saints.

While the sacrament was being administered the General Authorities of the Church were presented by the clerk, and unanimously sustained by the Conference; after which the local authorities were also presented and unanimously sustained by the Conference, with the following changes: Henry Lunt first counselor to President Dame, vice Jesse N. Smith, moved to Arizona; Samuel T. Orton second counselor to President Dame, vice Henry Lunt; John Eyre and Hans J. Mortensen members of the High Council, vice Jas. Fish and Smith D. Rogers moved to Arizona; Bro. S. S. Smith's resignation being accepted, as Bishop of the Paragonah Ward, Wm. E. Jones was appointed Presiding Priest of that ward for the time being. There being more than one quorum of Elders, John Lowder was appointed president of the first, and Andrew Corry was appointed president of the second quorum.

After all the authorities had been presented, President Snow delivered a discourse replete with fatherly advice. The speaker dwelt more earnestly upon the necessity of our patronizing our co-operative institutions; and exhorted the saints, in this stake, to continue their efforts in home industries, and to establish new industries as fast as wisdom and experience dictate, so

that we may become self-sustaining. He advised the young, who have not good places here, to move to Arizona, or some other place as they may be directed.

The following names were then read by the clerk, and presented by President Snow, as missionaries to settle in Arizona and other places, as directed by the priesthood; all of whom were unanimously sustained by the conference:

S. S. Smith, S. H. Rogers, Davis S. Rogers, H. H. Herriman, George Hobbs, H. Harp, Solomon Wardell, James Decker, Paul Smith, Daniel Allen, Orson Allen, Peter A. Mortensen, Hansen Bayles, Willard G. W. Batt, Hyrum Fielding, E. M. Dalton, John C. Dalton, Christopher Wilcock, Henry Wilcock, Adelbert McGregor, John Lister, Jacob Gould, Samuel Rowley, Jens Jensen, R. R. Burkbeck, John C. Duncan, John T. Gower, Christian Tufft, Kuman James, Hyrum Perkins, Joseph Nielson, Francis Webster, Jr., John Mitchell, Wm. Robb, Jr., Simon Topham, Henry Holyoak, J. S. Barton, John Williamson, Joseph F. Barton, Geo. Robb, John R. Robinson, Jr., Peter B. Fife, Louis Fisher, James L. Davis, Thomas Bladen, George E. Perry, David Hunter, Geo. Urie, and John H. Adams.

President Dame thanked the brethren for their presence, the choir for the delightful music, and the people for their good attention; after which Conference adjourned, to meet at Cedar City, March 22nd and 23rd, 1879.

JOHN E. DALLEY, Clerk.

SNOW-FLAKE POTATO.

Editors Evening News:

I observe in the premiums of the Salt Lake City Fair, that the Snow Flake potato was awarded a premium for its superior excellence of quality.

The Snow Flake as a tuber is, I think, one of the finest probably in this Territory; it is classified by the potato convention in the United States as one of the finest tubers now known.

James J. H. Gregory's early Ohio was pronounced a standard class tuber by the convention. John Tannahill, a seedman of Nebraska, describes the "Snow Flake" unsurpassable for richness of flavor, and those who have fully tested the quality of the tuber, pronounce it excelled by none; it was sent out to the various states of this country by B. K. Bliss & Sons, horticulturists and seedsmen of New York, as a prize potato; those raising the most from one pound would be entitled to the \$100 premium. The tuber was experimented with in England, and I think, if my memory serves me properly, about 800 pounds were raised from one pound of seed, and about 1,100 pounds of the "Eureka," from one pound of potatoes cut into sets. A few farmers have got the "Snow Flake" potato, but many have not.

I have had the tuber now three seasons, and am satisfied of its superiority to all other early potatoes; it is a good, prolific yielder. The tuber, when properly cultivated, is of fair size; it grows rather oval, oblong in form; the eyes are not sunk, but are as near level with the surface as possibly can be grown. Its flavor is very rich and delicious, very inviting to the appetite and pleasant to the taste. Every person with whom I have conversed pronounces it a tuber of much value. The skin is white and also the flesh; no hollow in the centre, but perfectly solid. Up to the present found not one with any hollow. When I purchased the tuber from E. K. Bliss & Sons, the price was \$1 per pound. FARMER.

The proper division of labor is sometimes comprehended by children. A pair of scissors was lost and the little one suggested that a prayer be said, asking that they may be found. There was, however, a lurking consciousness that there ought to be a combination of prayer and work, so the youthful philosopher, said: "Now, mother, I'm tired; so I'll pray while you hunt."

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