

and perform labor for our friends—where children are sealed to their parents, persons adopted into families and wives sealed to husbands, all are carefully recorded in books kept there, out of which we will be judged according to our works.

Elder A. Madison said it is necessary that we should pass through difficulties, labor and toil in order that we might appreciate what our Father in heaven gives into our keeping.

Monday, 10 a. m.—Elder Charles Kelly spoke of the harmony that exists in the various quorums of the Priesthood, also of the importance of obeying the commandments of God as given through the servants who are set to preside over us.

David Booth referred to the time when he came to Brigham City and engaged in the manufacture of hats, some of which were still worn by residents of this place.

Elder Lorenzo Snow referred to the success attained at one time in suffering home industries here in Brigham City when almost every article necessary was manufactured here at home. He exhorted the Saints not to worry on account of the hard times, for it may prove a blessing unto us.

Elder Clawson spoke briefly on the subject of home industries.

Elders Crandell, Dunn and Wm. L. Watkins referred to the necessity of seeking strength from the Lord that we may receive a portion of His Holy Spirit to enable us to accomplish those things which He wishes us to accomplish.

2 p. m.—Elder Chas. Kelly read a report of the contributors to the Salt Lake Temple from this Stake.

Elder George Reynolds spoke of the importance of being self-supporting. The present stringency will give us a lesson in economy; we should prepare ourselves for the great troubles which are to come upon the earth. Let us try and be a self-supporting people.

Elders A. A. Janson, A. Madison and P. C. Jensen made brief remarks, and Elder R. Clawson gave notice that the Stake academy will open this season September 3rd, and would like the Saints of this Stake to give it their support.

O. PETERSEN,
Clerk pro tem.

WHAT WE CAN DO.

The language used by Patrick Henry in the Virginia convention is of use for other purposes than being the wool intermingled with the warp of a Fourth of July oration. For instance, where he says—"Sir, we are not weak if we make a proper use of the means which the God of nature has placed within our power!" he delivers a secular sermon, gives birth to a poem in prose, inculcates a principle which carefully studied and properly followed will enable every section to maintain independence while making the most of those resources by which all are surrounded.

It is such thoughts as the foregoing that are finding expression just now, with the most beautiful of all the metals debased, disgraced and dishonored. As if the situation as it is were not enough, the echo of shouts over the prospective complete overthrow of silver by the coming

Congress are already borne to our ears from afar, and more and more every day are we made to understand that out here "on the prairies" and "in the gorges" we are simply a colony of tribute-payers to the East and those beyond the Atlantic.

Naturally, heroic measures are suggested. We can't make laws and we don't propose to break them; but we can make rules not in conflict with laws and by observing such rules give them the force and to some extent the dignity of laws. If we cannot make our eastern brethren come to us we can and will have to get along without their company, for by their own selfishness, shortsightedness and greed they have well-nigh made it impossible for us to go to them.

The News some time since announced its belief that, in the absence of an arrangement by which our principal industry and chief money metal could be returned to the place where they belong in the economy of the republic, we would have to have a separate commercial arrangement west of the Missouri river—an arrangement by means of which we could utilize our resources to their full worth and maintain as far as a section could the provision of the Constitution of the country creating a double standard of metallic coins for financial computations and settlements. This idea is now ripe and is gaining ground every day. In the absence of a relief measure by Congress it is destined to become a fixed and recognized institution of the West.

It is now suggested that ingots containing say an ounce of pure silver, with no device indicating that they are money or a legal tender, be the conventional dollars of this region. That only those who are willing to receive such tenders do so, there being nothing compulsory in the matter at all. The fineness and weight of such ingot could be stamped upon it by any assayer or refiner who puts it into shape, and being only so much merchandise under our laws could be refused in payment of a debt and the debt still remain. But there are a vast number—almost a unanimity of the people—who would accept it and make it a circulating medium of the locality receiving it as a fair and proper exchange for anything they have to dispose of, whether labor or products, and trusting to providential intervention and the better judgment of the country to the east to eventually recognize the metal as entitled to occupy the royal station from which the schemers and usurers have driven it.

It is feared by some that this plan might be in opposition to law or even the Constitution itself. They may rest assured that it is not. The Constitution provides that nothing but gold and silver shall be money and reserves to the government the right to coin such money; but it does not forbid nor does any law prevent the interchange of commodities. In the early days California had in circulation a golden "slug" which passed current for money everywhere on the coast, though lacking the government stamp it was not money; we can do likewise. Our stores that are disposed to receive silver "slugs" at a

certain ratio can pass them along to others, or if not can as well afford to keep them awhile and wait for the dawn that is sure to come, as they can afford to keep idle goods upon their shelves; while the mines and other great industries would start up again; others would increase their productiveness, and under stimulus of confidence in each other and a determination to do the best we can with what we have, there would be an immediate improvement all along the line. If we cannot have national money we must have something to do business with, and what taken more appropriate than one framed from the metal which did duty as money from the beginning of our institutions?

TOOELE STAKE CONFERENCE.

The quarterly conference of the Tooele Stake, convened at the Pavilion, Grantsville, on Saturday and Sunday, July 22nd and 23rd, 1893.

The first meeting was held at 2 p. m. on Saturday, when there were present on the stand Elder F. M. Lyman, of the Twelve Apostles, Elders H. S. Gowans, and G. F. Richards of the Stake Presidency, and the Bishops of the wards. After the opening exercises Bishops J. L. Wrattall, T. Atkin, J. C. Sharp, J. G. Shields, T. De St. Jeor and D. H. Caldwell reported their wards, showing that the majority of the people were living their religion, while some were careless and indifferent. Elder Lyman occupied the remainder of the afternoon. He felt pleased with the reports given by the Bishops, and counseled the Saints to be patient with each other during the hard times we are now passing through.

A Priesthood meeting was held on Saturday evening. S. W. Woolley, G. F. Richards and T. Bennion were sustained to be ordained as Patriarchs in the Tooele Stake.

On Sunday morning, after singing and prayer, Bishop W. F. Moss reported the E T wards in good condition. Elder H. S. Gowans, president of the Stake, said he could endorse the reports of the Bishops. The Presidency of the Stake had visited each ward since the last conference, and were satisfied with the reports given. He desired the Tooele Stake to be equal with other Stakes in carrying out the counsels of the Lord. The general Church authorities and Stake officers were then presented and unanimously sustained. Elders R. S. Wells, William Spry and F. M. Lyman occupied the remainder of the forenoon. Their remarks were full of good instruction.

On Sunday afternoon, after singing and prayer, the Sacrament was administered. The first speaker was Elder R. S. Wells, who referred to infidelity and the different forms of religion extant. He also spoke upon the restoration of the Gospel in this age. Elder Lyman occupied the remainder of the time. He spoke of the blessing of children, showing that the discipline of the Church required them to be taken before the Elders of the Church to be blessed. He also gave instruction regarding other ordinances. At the close of his remarks, the conference adjourned for three months.