

Burton and Chas. W. Penrose, of Salt Lake City; the Presidency and many of the Bishops of the Wards of the Stake.

After the usual devotional exercises, President A. O. Smoot introduced the business of the Conference, expressing his pleasure that the Apostles were prompted by the Spirit of the Lord to visit the wards of the Stake with a view of awakening the people to their duties, and anticipated good results would attend their ministrations among the people.

The statistical report of the Stake was then read, and the general and local authorities presented and sustained by unanimous vote.

Elder C. W. Penrose addressed the Conference. He explained the necessity of voting to sustain the authorities of the Church, that the voice of the people might be united with the voice of God. All things in this Church, according to the revelations, were to be done by common consent. Voting for certain men as prophet, seers and revelators did not make them such, but by virtue of their calling and appointment whatever God designed to reveal to the Church as an organized body would come through them, and we, by uplifted hands, signified our willingness to receive all that might come from God through the legitimate channels. He spoke on the duties of those holding the priesthood and the power that belongs thereto; of the ample field of labor open to all who obtained the spirit of the priesthood; of the peculiar sphere of woman and her powerful influence therein; of the duties of parents to their children, and the beauty and attractiveness in woman of the adornment of a chaste, loving and gentle spirit far above the array of fine apparel and the glitter of jewels. The speaker in conclusion bore a powerful testimony to the truth of the work.

2 o'clock p.m.

President John Taylor was present on the stand.

Elder Robert T. Burton said: The motive that should actuate the Saints in their coming together should be that they might through their devotional exercises and the instructions that might be given, be better prepared to perform their duties in life; referred to the immigrant Saint, coming into a country entirely strange to them; such people should receive the kindest attention, and should they become depressed with the trials that they meet, and fall into darkness, they should be led back with kind words—exhorted to honesty, soberness, purity of motive and obedience.

Elder Joseph F. Smith quoted the saying "those who are not for us are against us," which is especially true as pertaining to the work of the latter days. He alluded to the importance of the labors of the teachers whose duty was to lead the people in works of righteousness. It is easier to do right under all circumstances than wrong. An evil act begets others bringing evil consequences, shame, making us unsettled in our doubt and uncertainty, while the upright man has no dread, but has anticipated pleasure as to the results of his honorable acts. The gospel teaches this, and requires us to lead moral and pure lives. The speaker continued at length with instructions calculated to bless and prosper the observer thereof.

Sunday, 10 a.m.

Elder Brigham Young said the world generally held the idea that the religion of the Latter-day Saints was something new, but it was not so, as the student of the Bible was well aware; the idea was prevalent in consequence of modern christianity departing from the way of the Lord. He denounced the spirit of contention. If feelings of animosity are nurtured they will lead to apostasy. We should avail ourselves of every opportunity of doing good, in so doing our capacities and usefulness will be enlarged and increased until Zion will be redeemed and the peace and righteousness of God prevail.

Elder Jos. F. Smith said in order to reap the reward of the righteous we must do the works of the righteous, and must comply with certain laws to entitle us to exaltations in the Kingdom of God. The speaker here alluded to a section of the Revelation on Celestial Marriage, Doc. and Cov., page 426, verse 26, upon which some ignorantly, if not with base design, asserted that its language and intent was to place

a premium upon crime—and is accepted by some as a reason for disbelief in the revelation; reverted to man's weakness in being seduced to errors and acts that are pernicious to the exalted nature of man and that entail upon his offspring diseases and evil propensities, which acts are avoided by the very brutes themselves. The speaker presented a strong argument in disproof of these ideas, showing that though forgiveness would be granted to all manner of sins and blasphemies repented of, except the sin of shedding innocent blood, the unrepented course of the persistent sinner would necessarily lead him from the path of rectitude to that extent, that he would become so degraded and debased that mercy could not be extended and the eternal justice of God would be executed against him in punishments adequate to the offense.

Sunday, 1.30 p.m.

Prest. Taylor gave a report of his late travels in connection with other brethren to many of the Wards of the Stakes of Zion, expressing the pleasure experienced in observing the energetic and successful labors of the people especially of those who had been engaged in the erection of the Temples in Cache and Sanpete Counties. He then touched upon the political rights of the people in their connection with the government of the nation, the laws of which should be obeyed and its officers respected, yet there was a principle in connection with our social life, one of the greatest principles advanced by the Lord for the good of the human family, with which one of the laws of the land was at variance. He supposed congressmen were crowded on to the passage of such laws by the force of a strong bigoted religious sentiment. Many honorable men of the earth express themselves that we have been cruelly treated by our Government. We know that the Lord has transmitted the law of plural marriage through his holy priesthood. I know it and all the decrees and edicts of the world cannot change my mind. Contrasted the course of a certain king when Daniel was cast into the den of lions, and that of President Hayes when asked to pardon one of our brethren. But then, that king was a heathen and the latter a "Christian." This question regarding our religious belief has been decided by the courts, and the laws of God are at variance, which shall we obey? (Here the speaker called upon the congregation to manifest by raising the right hand, if they were in favor of obeying the laws of God in this respect, which was unanimously responded to by the congregation.) Shall we abuse the people that are opposed to us? No; but we are sorry that they are not more noble; we will not forsake our country for the failings of a few men, nor will we deprive others of their rights. Our motto is, "Freedom to all." With all its faults, our government is the best on earth, and we will plead our rights in a just and noble manner. The speaker continued at length, deprecating the practice of going to law, predicting that those who would bring their brother before the law would be tried by the law to the full. Encouraged the educational interests of the Territory; applauded and blessed the B. Y. Academy under Bro. Karl G. Maeser, and counselled the observance of all that was moral, pure and ennobling.

Apostle Joseph F. Smith gave instructions as to what constituted a legal marriage, there being no statutory law on marriage in the Territory; marriages solemnized at the Endowment House were legal, and there was no need for Saints to seek the services of a justice of the peace in this matter either before or after marriage at the Endowment House, it did not make it any more binding before the law, but showed a lack of faith and was in direct opposition to the teachings of the priesthood of God relating to these matters.

President A. O. Smoot, in conclusion, made brief remarks expressive of his enjoyment of the conference.

Adjourned until February 28th, 1880.
Benediction by Elder R. T. Burton.
A. JONES, Clerk.

Not Domestic, but "Littery."

One of those incongruities which Solomon referred to in Prov. 14-22,

is sketched by a writer in the Boston Journal:

"The writer recalls a circumstance noticed in a popular hotel in Florida some winters ago. The outer air was somewhat damp and chilly, and the guests had congregated in the parlors. The central figure in one of the groups was a maiden from Philadelphia, the richness of whose apparel and the brilliancy of whose jewels far be it from the writer to attempt to describe. A circle of admirers was gathered about this fair and dazzling creature, listening to her words, and we drew modestly within the outer lines, to bask for a moment in her radiance. The conversation had somehow turned upon domestic matters, and these were the words which we heard fall from the lips of the maid of lace and diamonds: 'Well, I don't know much about housekeepin' and such things, but when it comes to anything littery, I'm there!'"

Romance of a Ring.

A princess of Prussia at one time received a small and antique ring from her governess for a present. About a year after the occurrence the court received a visit from the Grand Duke Nicholas, the brother of the Emperor Alexander, and who, at the time, was not the heir expectant of the crown. The Grand Duke saw the princess, and with the quick resolve native to his disposition immediately determined to ask her in marriage. One day, as he was seated by her side at the royal dinner table, he spoke to her of his forthcoming departure, adding that it depended upon her whether or not his stay in Berlin should be prolonged.

"What shall I do, then, to influence your intentions?" was the reply of the smiling princess.

"You must not refuse to receive my addresses," immediately returned the outspoken Nicholas.

"You ask much." "I ask even more. You ought to give me some encouragement in my endeavors to please you."

"That is still more difficult. Besides, the moment is not well chosen for a favor."

"I beg your royal highness to give me a sign that I am not totally indifferent to you. You have a little ring on your finger, the possession of which would render me happy. I beseech you to give me the ring."

"What, give the ring at the dinner table, and in the presence of all these people?"

"Let me see—press it into this piece of bread and give it to me." And press the ring into a piece of bread she did, and gave it to the future Emperor. Nicholas took an early opportunity to leave the hall, and on exhuming the treasure from its wheaten tomb discovered an inscription on the inner side in French, and running to the following effect: "L'Imperatrice de la Russie."

He is said to have worn the keepsake for the rest of his days, attached to a chain round his neck, the ring being too small of course for any of his colossal fingers. The future Empress, it seems, had been unconsciously wearing for some time the emblem of her future greatness.

The Great Flood in Russia.

One of Russia's gloomiest anniversaries is the 19th of November, (the 7th by her reckoning), on which St. Petersburg was overwhelmed by the most devastating flood which it has ever known, that of 1824. During the three previous days a very strong westerly wind had forced back the floating ice of the Gulf into the mouth of the Neva in such quantities as completely to block the river, at that time swollen to an unprecedented height by one of those sudden thaws which often occur at the beginning of the Russian winter. The water continued to rise so rapidly that during the whole night of the 18th (6th, old style) watchmen were stationed along the bank, while the ringing of bells and the firing of alarm-guns was unceasing. Many of the inhabitants, fearing the worst, got together such of their belongings as they could carry off, and fled for their lives. They were not an hour too soon. Early on the following morning the river burst its banks, the canals overflowed at the same time, and within a few hours two-thirds of the main city was under water. The houses

upon the low-lying islands beyond the river were even more completely submerged, and the air was filled with the crash of falling buildings, the shrieks of women and children, the incessant booming of signal-guns from the citadel, and the roar of the surging waters, which, as they deepened, whirled along wagons, barges, sentry-boxes, loads of hay, and the corpses of men and beasts. Toward afternoon boats began to ply through the streets in order to rescue the inmates of the threatened houses, and the reigning Czar, Alexander I, was himself among the foremost in the good work. But notwithstanding all efforts, as well as the rapid subsiding of the flood toward night-fall, the havoc was very great. Upward of 13,000 buildings were destroyed in St. Petersburg alone, and 480 lives lost, without reckoning the scores who, having taken refuge upon the trees in the Admiralty Square, escaped the flood only to perish miserably by the merciless frost of the succeeding night. The height of the inundation is still marked by a red line painted on the houses which flank the river, with the significant date, "7th November, 1824."—N. Y. Times.

The Whirligig of Fortune.

A striking instance of the vicissitudes of business life is exhibited in the following story told by the Boston Commonwealth:

In a large retail dry goods house in this city are two persons who, a few years since, occupied very different positions.

One, a man over fifty years of age, is a salesman on a salary of less than one thousand dollars a year; the other a young man of six-and-twenty years of age, receives a salary of upwards of twenty-five hundred dollars.

Five years ago, the elder man was a partner in a wholesale concern that went into insolvency and out of existence, each partner of which was left without a dollar for the support of his family.

The young man had occupied an humble position in that concern, and one cold day he allowed his dinner to get scorched while warming it at the furnace in the basement.

Soon the smell of burnt meat went up into the counting-room, which so exasperated his employer that he rushed down stairs and seizing the offender by the collar, brought him up and ejected him from the store.

Such severe treatment made the lad feel rather "cut up," as he was the principal support of an invalid mother.

Not long afterward, however, he attracted the attention of his present employer, who engaged him at a fair salary, which he kept increasing until his present handsome position.

Thus, from the changes and depressions of trade, the young man is up and the elder one down.

A Story of an Irate Singer.

A rather amusing story has been told of the great tenor Roger, who died the other day. He was once engaged by one of the wealthiest of Parisian bankers to sing at a soiree. The sum of \$300 was to be paid to him for his services. On the evening in question the guests talked persistently all the time that Roger was singing his first aria. The song once concluded, the irate tenor put on his hat and quitted the house. The next day the banker received from him a check for \$400 inclosed in the following note:

"Dear Sir—I return to you the amount you paid me for my performance last evening, and also beg leave to add to it the sum of \$100 in payment of damages which I caused to your soiree by interrupting the conversation."

Very respectfully,
C. ROGER."

Luck and Labor.

If the man who exclaims, "Just my luck!" was truthful, he would say, "Just my laziness!" or "Just my inattention!" Mr. Cobden wrote proverbs about "Luck and Labor." It would be well for men to memorize them:

Luck is waiting for something to turn up.

Labor, with keen eyes and strong will, will turn up something.

Luck lies in bed and wishes the postmen would bring him news of a legacy.

Labor turns out at 6 o'clock, and with busy pen or ringing hammer, lays the foundation of a competence.

Luck whines.
Labor whistles.
Luck relies on chances.
Labor on character.
Luck slips down to indulgence.
Labor strides upward to independence.

NOTICE TO CREDITORS.

Estate of JOHN R'GBY, deceased.

NOTICE is hereby given by the undersigned administratrix of the estate of John Rigby, deceased, to the creditors of, and all persons having claims against the said deceased, to exhibit them with the necessary vouchers, within four months after the first publication of this notice, to the said administratrix, at her residence in Centreville, Davis County, Utah Territory.

LUCY ANN RIGBY,
Administratrix of the estate of John Rigby, deceased.
Dated at Centreville, Nov. 3, 1879. wlm

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Sprains, Swinny, Stiff Joints, Founder, Harness Sores, Hoof Diseases, Foot Rot, Screw Worm, Scab, Hollow Horn, Scratches, Windgalls, Spavin, Farcy, Ringbone, Old Sores, Poll Evil, Film upon the Sight and every other ailment to which the occupants of the Stable and Stock Yard are liable.

A twenty-five cent bottle of Mexican Mustang Liniment has often saved a valuable horse, a life on crutches, or years of torture.

It heals without a Scar. It goes to the very root of the matter, penetrating even the bone.

It cures everybody, and disappoints no one. It has been in steady use for more than twenty-five years, and is positively

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FOR MAN OR BEAST.