

God, untempted forever by evil, and where the tender heart need never hesitate to bestow its full wealth of affection, for neither death nor change can snatch away the object of its love.

Some there are who, it may be, disbelieve a life beyond the tomb, but to such as believe corroborative evidence of their faith is always acceptable and interesting. It is with this idea that I give the following strange and somewhat grotesque experience of a fellow townsman.

It hardly can be called an adventure, but, to the writer, seems quite as thrilling as reality, and I can testify to the truthfulness, the quiet, unostentatious honor of this man and woman who declare, in words of soberness, that the following is true:

Brother and Sister Morrill were returning to their home in southern Utah from a trip to Salt Lake, where they had just been sealed to each other in the Lord's House. It was in the latter end of February, 1874 and as the days were short they drove well into the night that they might the more speedily reach their destination. Every evening the faithful mules jogged on, never turning aside or stopping except at the command of their driver. Upon this occasion the man and his wife had, as usual, tucked themselves well under the wagon cover, to keep out the bitter cold, leaving the team to pick their way alone. Suddenly it was noticed that they turned aside. Brother M. looked out. They were traveling close by a bend in the Sevier river near what is now known as Aurora, but then called Willow Bend, about five miles south of Salina, Sevier county. At a short distance from the river bank and just ahead of our travelers, was seen a camp fire, somewhat smouldering, and surrounded by about ten or a dozen campers. These were very loquacious and merry, and strangely unmindful of the sharp, stinging frost. Being a stranger and diffident, Brother M. did not join them but decided to camp just where the team had turned out. It was so cold, however, that having merely tended to the latter, he and his wife retired without making a fire, drawing the wagon cover well down to keep out the intense cold.

There they lay all night listening to the revelry, the conversation, the jest, the shout, the laughter of the merry-makers, wondering how they could be so comfortable in such a frosty night with nothing to warm them but a smoldering camp fire. Now they would catch sounds that bespoke the English tongue spoken by white men; then they would hear a doggerel that betrayed the Indian voice and speech. Here came a horseman, singing gaily a song of which the listeners could distinctly hear every word and note, and, flying swiftly past them, rode down to the river's bank and seemed to be reconnoitering the distance. There came sounds of white men driving herds of cattle, the shouting of the drivers and the patter of the animals' hoofs upon the hard, rough, frozen ground being perfectly distinct and natural.

The night was thus passing with every sound of merriment and evidence of active, vigorous life. The two were interested listeners almost the whole night and even the mules signified their interest and attention by their whinnying, inattention to their food, and some-

times by their frightened efforts to break away.

At last, toward morning, the two fell asleep and were awakened by the heavy rattling of wagons as if several pairs might have been coupled together and each pair of wagons pulled by several teams. The shout of the driver, the crack of the whip and the loud rattling of the heavy wagons over the rough, frozen road awakened Brother M. and thinking that perhaps his wagon was in the way he sprang up and looked out to apologize.

But, lo! nothing was there but the frozen river, and the willows on its bank; the bright sun and the clear, calm, blue sky!

Astonished, he examined his environments, but there was no little heap of ashes to show that even a camp fire had been made; no crushed clods in the road nor on the roadside to tell that here had passed herds of cattle, horsemen and loaded wagons; not a sign of human footsteps, revelry or even of recent existence. The snow covered ground exhibited no trace or mark, and as the night had been cloudless and crisp the snow had not over-laid any new made track.

Had these been mere phantoms in Brother M's brain? His wife and even his mules had shared the delusion. What, then, were the phantoms thus both seen and heard? What could it mean,—those strange, unreal beings whose actions seemed yet so real that the listeners had never dreamed of anything but that they were mortals like themselves, as they lay listening to their performances throughout the night.

As Brother M. stopped in Monroe the following night, his hostess informed him that the night of that strange revelry was, as near as she could remember, the anniversary of the assassination of a certain young acquaintance of hers who had been despatched by Indians in the neighborhood of Willow Bend, and suggested that what Brother M. had seen and heard was, perhaps, a weird celebration of that event.

Brother M. says that certain he is that to himself and his wife the sight and sounds were real, though the morning sun dissipated the revelers and his eyes of flesh saw them no more and his heart failed to comprehend their meaning.

RUBY LAMONT.

CIRCLEVILLE, UTAH, Jan. 4, 1895.

WEBER STAKE CONFERENCE.

OGDEN, Utah, Jan. 14, 1895.—The people of this Stake of Zion feel deeply the need of a Stake house of sufficient capacity to accommodate the vast audiences who convene here at conferences and other special occasions. Many of the people who come to attend our Stake gatherings are unable to gain admission to the building, and are in consequence thereof much disappointed at being deprived of the rich instructions which are imparted on such occasions.

The Weber Stake conference convened in the Tabernacle on Sunday morning. By two o'clock the house was filled and soon thereafter seats were at a premium, and standing room was scarcely attainable. The building was thoroughly packed notwithstanding the inclemency of the weather. There were present of the Apostles, F.

D. Richards, Brigham Young, John W. Taylor; also Elder Andrew Jensen, the Stake presidency, members of the High Council, Bishops and a great number of leading Elders, etc. After the opening hymn by the choir, prayer was offered by Bishop T. J. Stevens.

President Shurtliff then made a few opening remarks. He represented the Stake to be in good condition. The Saints in the several wards were liberal, free and open hearted. They were endeavoring to live in peace and to cultivate the Spirit of the Lord. The poor among them were taken care of and their necessities provided for. The Sabbath schools were in excellent condition—they are institutions of which we feel justly proud, and thankful to God for the progress they are making in the knowledge of the Gospel of Jesus Christ. The Presidency, High Council, Bishops and leading Elders visit them and take great interest in their welfare.

All the authorities of the Stake are united and work in harmony together to promote the material, moral and spiritual growth of the people. A number of pupils have been sent to Provo and have the required course of instruction in the normal school; and the Sunday schools at home are now enjoying the benefits of their labors.

The various localities and institutions of the wards are in good condition and are doing a good work among the youth and the aged. The presidency are heartily supported by the confidence of the people in the Stake.

Elder Brigham Young then addressed the meeting. He expressed his pleasure for the privilege of being present on this occasion, for he found that the Spirit of God was here and that the Saints are progressing in the knowledge of God. The Latter-day Saints teach and practice sound doctrines, and they have that faith and hope and confidence in God that no other people enjoy. The people of the world cannot endure sound doctrine, and therefore they have been given over to strong delusions and false influences which have kept them in bondage and sin. They cannot understand the principles of the true Gospel of Jesus Christ, and generally have no desire to investigate them. He spoke of the Lamanites among whom he had traveled much and preached, and said the time was not far distant when thousands of them will come to a knowledge of their fathers, receive the Gospel and become a delightful people of the Lord, and will be identified within the Church and kingdom of God.

He also spoke of the importance of temple work for the salvation of the dead, and exhorted the Saints to be energetic and earnest in the performance of it. He closed with an exhortation be true, faithful and earnest in the service of God.

In the afternoon Elder O. F. Middleton made the opening prayer. The sacrament was then administered, after which Elder John W. Taylor delivered an impressive discourse on the signs of the times as foretold by the Savior. He read the 24th and part of the 25th chapter of St. Matthew. He said the predictions spoken of in these scriptures are having a literal fulfillment. We see and hear of famines, pestilences, earthquakes, wars and ru-