

the time should come that He should raise up seed unto himself, He would command His people.

Now, when the Lord raised up the Prophet Joseph to lay the foundation of this Church, He found monogamy instead of polygamy to be the rule of Christendom, and He enjoined, in the early revelations to this Church, that every woman cleave unto her husband, and that every man cleave unto his wife and none else, saying that he that looketh upon a woman to lust after her who is not his wife hath committed adultery already with her in his heart. This was the law governing Christendom which had been inherited by the Gentiles for ages past, and introduced among the Roman Empire and perpetuated by the Roman church and the Protestant churches that had sprung out of her, and the Lord in the early history of this people continued this order of things, but revealed unto the Prophet Joseph, nevertheless, that the time would come when He would require His people to enter into plural marriage as He did Abraham and the prophets of old, to bring about His purposes in the latter days. Joseph revealed this unto some of the first Elders of the Church, taking care to enjoin them that they must preserve these things in their own hearts; that the time had not yet come when the Lord required His people to enter into this order, but the time would come when He would require them to do so. This was made manifest in the early stages of this Church, but not until 1843 was this law committed to writing and given to the people. This revelation we find in the Book of Doctrine and Covenants.

Now, Joseph—I refer now to the young man that is alive and who was a mere boy at his father's death, and who with his mother and her children remained behind, though his mother did know for herself that her husband did teach and practice this order of marriage, yet she was not willing to own or acknowledge it to her children, and her children, the oldest of which, as I have said, was only eleven years old when his father was murdered—were studiously kept ignorant of the facts of the case as far as she was concerned, and therefore we can make allowance and excuse in part for what they assert. But there are great numbers that I can call to mind who know for themselves that the Prophet Joseph did receive from the Lord and teach this order to the first Elders of this Church, and did receive and commit to writing this revelation on the subject of plural marriage which is contained in the Doctrine and Covenants, and did teach it and did practice it, and I am one of those witnesses. I know that he taught to me as early as in the spring of 1842 what God had revealed to him on the subject; I know that he gave to me my second wife and assigned his brother, Hyrum, to seal her to me; and I know that he taught this doctrine to quite a good few others—the Twelve Apostles and others of the faithful Elders of Israel—and that very many of the faithful and good women of Israel know and understand and are witnesses of these things for themselves. And we testify of these things, that God has reserved to Himself this right to command His people when it seemeth to Him good and to accomplish the object He has in view—that is, to raise up a righteous seed, a seed that will pay respect to His law and will build up Zion in the earth. And while the wicked are hardening their hearts in sin and giving themselves up to whoredoms and lust, and seeking to prevent the increase of offspring among them, God is impressing upon us the heinousness of these crimes and showing us the beauty and glory of multiplying the families of Israel. When we visit the settlements of the Saints and attend the Quarterly Conferences throughout the land, what do we hear in the reports? We hear that an average of about thirty per cent. of the entire population are children under eight years of age, and another one-third between that and twenty, and scarcely one-third of the population are yet old enough to enter into the marriage relation. And what do we hear? Reports from the Relief Societies and the Improvement Associations and the Sunday school teachers and superintendents that are engaged in instructing them—and what do we hear? Why, we hear that the spirit of the Gospel is in them, that faith is in them, and that they possess bright, intelligent minds that are reaching out after knowledge, and

hearts that are grasping the things of God. It is this that causes the world to fear and tremble and this is the cause of the opposition waged against us.

Brethren and sisters, let us put our trust in God, who will give us the victory through our Lord Jesus Christ. Amen.

Correspondence.

SALT LAKE CITY,
July 16th, 1893.

"Remember the Sabbath Day to keep it holy."

Editor Deseret News:

I am sure that no citizen of Salt Lake City would rejoice more than your correspondent to see all the churches of this city unite with the Mormon Church in selecting a delegation of leading Christian and moral men to visit the officers of railroads centering in this city, to ascertain if some arrangement cannot be made to put a stop to the running of excursion trains on the Sabbath day. I was about to say something as to the "why and wherefore" of this, but here is a paragraph much more to the point, which I quote from a New York City Journal: "All honor to Col. Bennett Young, President of the Louisville, Albany & Chicago Railroad for his order, that, so far as possible, no work shall be done, or trains be run on that road on Sunday. The only passenger train that will be run on that day is for carrying the mails, and efforts will be made to arrange for its discontinuance. In cases of perishable goods or live stock, freight trains will run necessarily only." The order further says: "You will in future run no excursion trains of any kind, for any purpose, on Sunday. This order applies also to camp meeting trains. If Christian people cannot find other places for worship, this company will not violate the divine and civil law, and deny its employees the essential rest of the Sabbath, to carry them to the camp meeting ground."

Even in Chicago with all its wickedness, I am not aware of excursion trains running on the Lord's day—the Sunday funeral train is, of course, an absolute necessity. Great and beneficial changes in the running of Sunday trains have been brought about by earnest Christian men of that great city persevering in their efforts to petition leading officers of railroads to unite with them in sustaining the sacredness of the Sabbath; and now officers of railroads are bound to acknowledge that such changes are a blessing to themselves, the employees and the public generally, and best of all have the approval and approbation of Almighty God.

Now, who will be the first to call a consultation meeting of good and earnest men to act in this vital matter.

BAPTIST BROTHER.

MONTICELLO, WRIGHT CO.,
Minn., July 12, 1893.

Editor Deseret News:

Thinking a few words from this part of the Lord's vineyard would be perused with interest by the readers of your paper, we take this opportunity of writing a few lines.

We are enjoying good health and spirits, and feel determined to press on in the good fight of subduing error and establishing truth. In our travels through this State we observe a great change in the minds of the people since one year ago, then the Edmunds bill was fresh in their minds, and we had that to meet both in private and public, but as it did not accomplish the object at which it was aimed in the time predicted by many of the leading papers, the people wish to know what all the excitement was about, and know of no better way of doing so than conversing with our Elders, so many of them are anxious to do, consequently we have a number of invitations from various parts of our field to come and visit with and preach to the people.

We have just returned from a short trip to the east of this place through Anoka, and Mille Lacs Counties, where we succeeded in holding a number of meetings, some where for the past four years, the Elders have been unable to preach on account of the strong opposition, others where the Gospel had never been introduced, and we were received with kindness on every hand and had many invitations

to come again; and some are investigating our doctrines.

The papers are noticing with what favor we are received by many of the people, and are advising them to take the same course with the Elders in this State as the people of North Carolina did with the Elders there; but this is nothing more than we may expect, for the Evil One is sure to rage the hardest when he sees the work of the Lord progressing; but so far the people have not taken the advice of the press to use rigorous measures against us, and have satisfied themselves with making threats, which we would rather they would do than put them into execution.

The work in this State is gaining ground very fast, and this conference is in a more prosperous condition than it has hitherto been; four were baptized last month and others are now ready for the ordinance as soon as the Elders can get around to visit them.

We have just completed arrangements for holding our fall conference in the city of Minneapolis, on Sept. 8th and 9th, as the gospel has not been preached very extensively in that city, and it was thought that would be the best means of effecting an opening.

There are twelve Elders in this Conference, and the general report from them is an increased interest in regard to our doctrine, and new friends continually springing up on every side.

Ever praying for the welfare of Zion, we are, your brethren in the covenant,
G. R. BELNAP,
H. M. PAYNE.

LOA, Plute County, Utah,
July 5th, 1893.

Editor Deseret News:

Dear Sir—The two day's meetings at Fish Lake on the 3rd and 4th inst., were really subjects worthy to be recorded. The first meeting was called to order by President Franklin Spencer of the Sevier Stake, at 8 o'clock p. m. There were present at the Bowery, on the shore of the Lake, President F. Spencer and Counselor A. K. Thurber, Elder E. Stevenson, of Salt Lake, Bishop Madison, of Gunnison, the Bishops and Councilors of Barrville, Koocharem, Freemont and Thurber, Bishop Wm. King and two brothers, Volney and John, of Kingston, and people from Sanpete, Minersville, Holden, and most if not all of the settlements between the places named, and we noticed one gentleman from Salt Lake besides Elder Stevenson, and perhaps there were more. It is estimated there was over 100 wagons and carriages there.

After singing the opening and dedicatory prayer was offered by Counselor A. K. Thurber.

Franklin W. Young was sustained as reporter of these meetings, and Wm. Niewonger, John King, E. K. Hanks, Jos. B. Meeks and Isaac Hatch as marshals to keep order in and about the camp. As it began to rain the meeting was adjourned until the storm was over or until 9 o'clock a. m. to-morrow. It proved a wet afternoon, but towards evening the more active part of the pleasure seekers indulged in a few foot races, wrestling and horse races, but as the crowd was somewhat scattered the reporter did not try to write down all that was said.

At 9 o'clock a. m. on the 4th the people assembled to the call of the drum. After singing and prayer the Declaration of Independence was read by Hon. A. K. Thurber, who also addressed the assemblage for a short time in a very interesting way about the discovery of America, national existence, political and religious liberty, etc.

The names of the speakers were Elders Edward Stevenson and President Spencer in the forenoon, and Bishop Madison, of Gunnison, Elder John R. Young, of Loa, and President Spencer in the afternoon. They testified that Christopher Columbus was inspired of the Lord to discover this land, that the Constitution of the United States was given by the inspiration of God, and their willingness to support it. Related many rich bits of Church history, and predicted many glorious things for the children of Zion. An opportunity being given for short speeches, toasts and sentiments, F. W. Young proposed, and the assembly arose and gave three hearty cheers for the flag of our country.

E. K. Hanks, sentiment, "In God we trust."

Sentiments and short speeches were given and made by J. N. Terry, J. B. Young, Wm. Burgess, Bishop Wm. King, A. E. Hyde, of Salt

Lake, E. Stevenson and A. K. Thurber. The singing was performed alternately by the Koocharem and Freemont Ward choirs, and both choirs are deserving of great credit for their promptness, and their happy selections, and pleasant rendering.

Music by the Koocharem martial band was a pleasant feature, and with horse racing, foot racing, feasting, singing, laughing and shouting, with glee and merriment, the glorious Fourth on the shores of the Forest Reflecting Lake, surrounded by majestic and towering mountains, beautifully dotted over with lofty pines, ever-moving aspens, never falling streamlets of sparkling water and wasting but never absent banks of snow, closed with a pleasant rain.

Nothing occurred to mar the peace of any one, save one case of sickness of Brother Wm. King, son of Bishop King, who had a severe attack of cholera morbus, but was recovering when we left.

I had almost forgotten to mention a vote of thanks to the committee of arrangements.

Yours respectfully,
F. W. YOUNG.

GEORGIA CONFERENCE.

The Georgia Conference was held in Haywood Valley, Chattahoochee County, June the 30th and July the 1st, 1893.

Elders present: President B. H. Roberts, Elders S. J. Parrish, O. M. Wilson, Samuel Echolds, W. F. Rigby, John H. Mowers and W. H. Kirby.

Elder Parrish presiding.

10 o'clock a. m.

After singing and prayer, Elder Parrish said, we have met to confer one with the other, that the Saints may be strengthened; to instruct and encourage our co-laborers, the Elders, in the spread of the Gospel, to acquaint ourselves more fully with the circumstances and situation in which we find ourselves. Desired the Spirit of God to lead us. Exhorted all to faithfulness.

Elder Rigby exhorted all to secret prayer, that we may have the spirit continually to lead us in the light; compared the doctrines of the Former-day Saints with those of the Latter-day Saints, the opposition also being alike.

President Roberts read the 21st verse of the 31st chapter of Isaiah, making a very impressive argument, exhorting the Saints to an upright walk and pure lives, that we are not saved till we have fought the fight and gained for ourselves a body redeemed in the presence of our God.

2 p. m.

Singing and prayer.

Elder W. H. Kirby thanked God that he knew of the truth of the work we are engaged in, and gave his experience and testimony to the latter-day work.

Elder Mowers desired truth from whatever source. We must learn the objects of this probation, that we may intelligently do the work required of us. Said the gospel was restored through Joseph the Prophet.

President Roberts read the 6th verse of the 14th chapter of Revelations, and with other scripture set forth the object of gathering the Saints; spoke of the judgments to come, and exhorted the Saints to obey the commandments of God.

July 1st, 10 o'clock a. m.

After singing and prayer President Roberts showed the apostasy of the primitive church and the restoration of the Gospel, with its powers and blessings; compared the blessings of the former and Latter-day Church, vindicated the divine calling of Joseph the Prophet.

2.30 o'clock p. m.

After singing and prayer the sacrament was administered.

John J. Barber said the Gospel in effect was alike in all ages referred to the objections anciently.

Elder Wilson bore his testimony to the truth of the Gospel, exhorting all to prayer, for the Lord would hear and answer.

Elder Samuel Echolds said it certainly required a determined effort to resist the truths that had been presented, education alone would not lead any one to a knowledge of life and salvation, but the Spirit of God. Made a clear exposition of those having a form of godliness without the power.

Pres. Roberts explained to the people the doctrines of devils, read from the first chapter of Acts of the

ascension of the Savior; referred to the second coming; testified to the restoration of the Gospel by an angel. He presented the general authorities of the Church, and those above mentioned as traveling Elders of the Georgia Conference. Elder John Morgan as President of the Northern Mission, B. H. Roberts as assistant, all sustained and John J. Barber as clerk.

WHERE DIVISION WOULD BE PROFITABLE.

"FACTIBUS" DROPS INTO CRITICISM.

PROVO, July 13th 1893.

Editor Deseret News:

Recently I arrived in Utah from the East, and wished to settle down. I visited some of the places in Utah County, for the purpose of finding a location. Truly there are many thrifty towns growing up, each having advantages, which, in the whole amount to a diversity whereby even the most fastidious may be suited. Not being very fastidious, the quiet little town of Salem met my fancy. Now, this Salem is no relation to its namesake in Massachusetts where witches were killed and Christians banished, and in that instance, if in no other, is this unlike the one in the Bay State, for I really believe that a witch could not find a place here, even to stay over night, though, as for Christians, (or any other) if not a "residential," they might as well have been in one Salem as in the other, though here they might not be formally and forcibly banished, it amounts to the same if by a different *modus operandi*. Now, Mr. Editor, pardon me if I include in a little innocent criticism at this point, as regard the policy pursued by the majority of that place. This naturally beautiful location, which, owing to its many advantages and facilities, is promising in the future to become a large place, is at present, in my estimation, rendered almost intolerable to persons who like to "live and let live," as, under the existing successful personal monopoly, it is little else but a town of farms, few being satisfied with less than a young "rancho" in the middle of town, holding and convulsively hugging from two to twelve city lots (which, by the way, contain only one and one-fourth acres each). Selling is out of the question. If from some cause (which would seem almost miraculous) one should want to sell, his neighbor is ever ready and greedily grasping the chance, and the more he gets, the closer he will hug it. Even "the root of all evil" is almost a powerless lever. Of course there are exceptions, but they are "like hen's teeth," and in such cases the seller considers it an act of charity, though full value may be received. Now, this is greatly to be regretted, for it is obvious that public prosperity, financially and otherwise, cannot exist and flourish alongside of a narrow, contracted personal monopoly, which discourages and prevents the influx of new settlers, and consequent growth of a city. Fortunately, however, all towns are not alike in this respect. In my case, I went to Provo and found owners ready to divide and sell their property, and that, too, at reasonable prices, bought a place, and am now in a fair way to get a home. My object in writing this is to get your opinion on a subject so suicidal to the public weal, and if you would kindly give the matter your attention through your valuable paper, my aim is reached. FACTIBUS

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Cures Consumption, Colds, Pneumonia, Influenza, Bronchial Difficulties, Bronchitis, Hoarseness, Asthma, Croup, Whooping Cough, and all Diseases of the Breathing Organs. It soothes and heals the Membrane of the Lungs, Inflamed and poisoned by the disease, and prevents the night sweats and the tightness across the chest which accompany it. CONSUMPTION is not an incurable malady. HALL'S BALSAM will cure you, even though professional aid fails.