DESERET EVENING NEWS.

TRUTH AND LIBERTY.

VOL. IX. SALT LAKE CITY, UTAH TERRITORY, FRIDAY EVENING, DECEMBER 31, 1875. NO. 33.

ALWAYS ASK FOR ESTERBROOK'S Steel Pens. For Sale by all Stationers. ESTERBROOK & CO. FALCON PEN. WORKS, CAMDEN, N.J. NEW-YORK OFFICE, 26 JOHN ST.

REMOVED!

We beg to inform our numerous Patrons and friends that we have Removed our entire stock of Merchandise, from the Constitution Building to the

DAFT BUILDING,

OPPOSITE WELLS, FARGO & COMPANY, EAST TEMPLE STREET,

Where we shall open an extensive stock of

NEW GOODS, JUST ARRIVED.

RAISINS, MUSCATELS;

RAISINS, LAYERS;

RAISINS, VALENCIA;

RAISINS, SULTANA;

CHOICE NEW CURRANTS.

All Cleaned ready for Use.

ALSO

Candied Peels, Nuts, Figs and Candies for the HOLIDAYS.

A LARGE ASSORTMENT OF

NEW DRESS GOODS

AT ASTONISHING LOW PRICES.

Hardware, Crockery and Glassware in Great Variety.

Flour, Feed and Grain constantly in stock.

DAY & CO.

ZION'S SAVINGS BANK AND TRUST CO.

East Temple St., Salt Lake City, UTAH.

OPEN FOR THE TRANSACTION OF business from

9 a.m. to 4 p.m., Daily,

And, in addition, on

SATURDAYS,

From 6 to 9 p.m.

Deposits will be received from ONE DOLLAR and upwards.

Interest at the rate of TEN PER CENT. per annum, allowed on the 1st day of January and July.

OFFICERS:

PRESIDENT:
DANIEL H. WELLS.

Vice-Presidents:
GEORGE Q. CANNON, JOSEPH F. SMITH, WILFORD WOODRUFF, JOHN W. YOUNG.

Directors:
DAN'L H. WELLS, GEORGE Q. CANNON, W. WOODRUFF, JOS. F. SMITH, JOHN W. YOUNG, R. B. CLAWSON, FERGUS YOUNG, JR. T. G. WEBBER, JAMES JACK, JOHN T. CAINE, LEONARD YOUNG, DAVID MCKENZIE, D. O. CALDER.

Secretary:
T. G. WEBBER.

Treasurer:
R. B. CLAWSON.

Cashier:
P. A. SCHEETLER.

Assistant Cashiers:
DAVID C. CALDER. R. H. SQUIRES.

F. A. MITCHELL. DAVID JAMES.

Mitchell & James

RESPECTFULLY announce to the Public that they continue to occupy their new premises on

WEST TEMPLE STREET,

Opposite City Meat Market,

Where they hope, by strict attention to business and small profits, to merit the continued patronage heretofore so liberally bestowed upon them.

TIN, SHEET IRON AND Coppersmiths.

FURNACE WORK AND ROOFING

GALVANIZED IRON CORNICE,

Gas, Water and Steam Fitters,

WEST TEMPLE STREET,

Opposite City Meat Market.

d131 ly

O. L. ELIASON,

Practical Watch & Clock Maker

JEWELER, ETC.,

BEGS to inform his friends that he has REMOVED to

2d South Street,

OPPOSITE WALKER BRO'S BANK.

d209

DOORS, WINDOW BLINDS, Lath, Shingles, MOULDINGS, ETC., ETC

SIERRA NEVADA LUMBER ASSOCIATION

WOOD PUMPS AND Water Pipes.

Office and Yard, Half Block South of Depot.

S. J. LYNN, Supt.

d143

WASHINGTON HOUSE!

THIRD SOUTH STREET,

Between Main Street and State Road,

Salt Lake City,

Renovated and Refitted, is opened as a

Select Boarding & Lodging House

Meals, 25 cts. Beds, 25 cts. Rooms, 50c.

Special Rates for Families and Weekly Boarders.

A Quiet Place for Quiet People.

d150 J. M. WHEELER, Lessee.

Clean Cotton Rags and Gunny Sacks TAKEN ON SUBSCRIPTION AT THE DESERET NEWS OFFICE.

None but Clean Cotton Rags Taken. People from the City will please bring them on Wednesday and Thursday.

DAVID O. CALDER.

BUSINESS DIRECTORY.

Keep Them Before the Public.

Carl C. Asmussen,
Sells watches, clocks and jewelry.

F. Auerbach & Bro.
Sell dry goods, fancy goods, millinery, clothing, boots and shoes, hats and caps, notions, etc.

Joe. Barker
Sharpens saws, repairs stoves, and does all cutlery, lock and gunsmith work.

Joseph Bentley
Weaves carpets.

Calder & Careless
Sell Mason & Hamlin and other organs, pianos, fancy goods, holiday presents, and all kinds of musical instruments and merchandise, and take second-hand pianos and organs in exchange.

Dr. A. W. Calder
Practises in dentistry.

G. F. Culmer & Co.
Sell family groceries, window glass, and house-made sashes.

Davis, Hoge & Co.
Do all kinds of milling and mining machinery work, wrought and cast iron work, and iron and brass work of all descriptions.

George W. Davis
Sells choice teas, coffees, family groceries and provisions, and buys dried fruits and grain of all kinds.

Day & Co.
Sell, wholesale and retail, hats, boots, shoes, dry goods, groceries, hardware, glass and queensware, and pay cash for eggs, butter and grain.

Daynes & Son
Sell New American sewing machines, Estey and several other kinds of organs, pianos and all sorts of musical instruments and merchandise, and take second hand organs in exchange.

Deseret National Bank
Does various banking business and receives savings on interest.

Dinwoodey
Sells the very best live geese feathers, walnut lumber and baby wagons.

O. L. Eliason
Is a practical clock and watchmaker.

Empire Lime Kiln,
Geo. R. Jones, makes and sells the best kinds of lime.

Dr. W. H. Groves
Does all sorts of Dentist work.

Frederick Heime
Keeps the Bavarian Beer Gardens, and sells beer, lunches, ice cream, cakes, and summer drinks.

A. Hopper
Does wagon and carriage-making and repairing, blacksmithing, etc.

Prof. E. A. Hoseman
Teaches Music and Languages.

Ireland & Watson
Sell china, crockery, glass and bar ware, lamps, lamp trimmings, chimneys, coal oil, petroleum, fluids, etc., wholesale or retail.

Wm. Jennings, Sons & Sadler
Sell, wholesale and retail, staple and fancy dry goods, ladies' underwear, men's furnishing goods, ladies', misses' and children's shoes, notions and dry goods, groceries and merchandise generally.

B. W. E. Jennens
Is resident agent for Franklin MacVeagh & Co., wholesale grocers, Chicago; Chicago White Lead and Oil Co.; and Liverpool & London & Globe Fire Insurance Co.

David P. Kimball
Runs the Kimball flouring mills.

Geo. H. Knowlden
Sells flour, grain, feed, provisions, general produce, etc.

Latimer, Taylor & Co.
Sells lumber, shingles, sash, doors, mouldings, frames, and everything in the building line.

Liddell & Brown
Sell turkeys, geese, finan haddies, Yarmouth bloaters, family groceries, etc.

James McGhie
Sells all kinds of Wasatch woolen mills home-made cloth, and buys wool.

A. Miner
Does business as attorney and counselor-at-law.

Mitchell & James
Do anything in the tin, sheet iron and copper-smith line, also in the gasfitting line.

Morris & Evans
Deal in mantels and grates and fine stonework.

Morton & Tufts
Sell wines and liquors, wholesale and retail.

Dr. Samuel E. Newton
Cures the sick on the botanical system.

Thomas Oakey
Does all kinds of planing and sawing; makes doors, sash-frames and packing boxes, also does wood-turning, etc.

O'Neil & Co.
Do all kinds of wagon and carriage work, blacksmithing, carriage painting and trimming, horseshoeing, etc.

Mr. E. L. Plant
Sells medicines for destroying and expelling all kinds of worms, cleansing the body, blood, etc.

The Provo Co-operative Company
Taylor & Cutler, agents for this city) make and sell business and other suits of Provo cloth.

Rocdall & Darling
(Utah Steam Cracker Factory) Make and sell a first-class article of crackers.

H. Reiser
Sells and repairs watches and clocks.

R. N. Russell
Sells fine and coarse salt, dairy salt, table salt, milling salt, and salt of all kinds.

Howard Sebree
Sells the Bain Wagon, Wood Mower and Reaper, Paddock Rake, Concord buggies and carriages, plows, harrows, cultivators, wagon timber, etc.

P. Shwarts
Deals in dress goods, shawls, flannels, and every thing in the dry goods line.

Siegel Bros
Sell clothing, gents' furnishing goods, etc.

Sierra Nevada Lumber Association.
Sells sash, mouldings, shingles, doors, blinds, laths, wood pumps, and water pipes cheap, at wholesale and retail.

S. P. Teasdel
Sells family groceries, parasols, umbrellas, dress goods, gents' clothing, boots and shoes, ladies shoes, children's shoes, and dry goods and merchandise generally.

J. D. Thompson
Practices as physician and surgeon.

James Townsend
Keeps the Townsend House.

The Utah Forwarding Company
Forward goods to all points in Utah and southern Nevada, handle sample, and ship ore and bullion as a specialty, and make cash advances on unperishable articles.

Dr. H. H. Wadman
Treats all kinds of diseases incident to the human family.

Walker Brothers
Sell dry goods, clothing, hats, dress goods, ribbons, hosiery, carpets and general merchandise of all descriptions.

Washington House,
J. W. Wheeler, lessee, is a select boarding and lodging house, providing meals, beds and rooms, singly or by the week.

The Warm Spring Baths,
Private and public, for ladies and gentlemen, are open at all seasons.

Z. C. M. I.
Sells groceries, provisions, boots and shoes, leather and shoe findings, harness and farming machines and implements, dry goods and clothing, crockery, glassware, groceries, hardware, and all kinds of general merchandise at wholesale and retail, also buys hides and pelts.

Zion's Savings Bank and Trust Company
Does a general banking business, and receives deposits in sums as low as one dollar.

FOR SALE.—A desirable building lot situated three and a half blocks north of Post Office; best view of the City; plenty of water running through the lot. Apply at this office. d14

DISCOURSE

BY

ELDER FRANKLIN D. RICHARDS,

DELIVERED AT THE

Forty-sixth Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints, in the New Tabernacle, Salt Lake City, Sunday Morning, Oct. 11th, 1875.

REPORTED BY DAVID W. EVANS.

WE are blessed at this Conference with a very large amount of teaching and instruction of a most interesting and important character, which, if accepted and adopted as the rule of our conduct, will prove of great benefit to us individually, and of vast benefit to us collectively. But it is with many of these instructions as the Savior once said to some who came to him and inquired about a certain matter. Said he—"If you will receive it, it is the Elias which was to come." So it is with these precious instructions—if we will receive them they will be to us as a people of great assistance in enabling us to wake up from the slumbers which many of us have indulged in, and to engage in a degree of usefulness that will make our lives profitable unto us and others.

The work of the Lord, ever progressing, ever advancing, brings us, from time to time, new and peculiar features, of faith and doctrine, and rules of life and conduct, for our consideration. And this is one reason why the gospel presents such a continued growing and increasing attachment and fascination to the Latter-day Saints—an interest which no other people feel, because they do not have professions of faith which increase, develop, and, in their tendency, bring their adherents and devotees nearer to the knowledge of God, or to the perfection of practice in their faith; and hence our minds are continually fed with something different and varied, yet a constituent part of the great whole, that leads the people forward, increasing from faith to faith and from knowledge to knowledge, and, if living to that knowledge, to an increased ability to carry it out acceptably to God, and profitably to the interests of his kingdom.

There are some of our brethren who seem to think and feel and take it rather hard, the way that the word of the Lord and the counsel of his servants come forth unto them. I refer to our brethren who have made to themselves wealth and accumulated the means and comforts of life by trading and dealing in the midst of God's people. It seems to be now as it was in days past. The Savior himself understood the most intricate workings of the human heart, and comprehended the most insidious devices of the adversary of souls, and also the ways and means by which he, like a roaring lion, sought whom he could consume and destroy. The Saviour said, in his day—"How hardly shall they that have riches enter into the kingdom of God!" Now why is it so very difficult? We see and hear, in our own day, that it is hard, difficult, for a portion of our brethren to conform themselves to that mode of life that will enable them to secure to themselves blessings in the Kingdom of God. How is it, I ask myself, and why? And when I reflect upon the answer it comes in this wise—Have not they who find it thus difficult to conform to the requirements of heaven through the priesthood accumulated their wealth from God's people? Yes. And have we not heard, during this Conference, from the mouth of President Young, Elder Woodruff and others, of the deep sufferings in which the elders went forth in the beginning and gathered up the people from the four quarters of the earth? And do we not know that this people, which constitute the inhabitants of Utah, have been gathered here by the labors of the Presidency, the Twelve Apostles, and the elders whom they have chosen to assist them? Certainly we do. The building up of the Territory of Utah is the fruit of the labors of the priesthood of the Son of God; and the people that have come here, and who compose the population of this Territory are they who have obeyed the gospel at the risk and frequently at the loss of all temporal blessings which their employers or their rulers could divest them of on their accepting its holy principles. A great many have been brought here by the charity and aid of their abler brethren and sisters, who, like themselves, once were poor and destitute, but who, after, reaching here, gathered around them the comforts of life, and, by their donations, aided in bringing multitudes hither who, but for the assistance thus rendered, must have been in Babylon to-day.

Now, seeing that some of our brethren have amassed to themselves riches by trading and dealing with this vast multitude of people gathered by the labors of the priesthood, is it any more than right and proper that God and his people should ask of them to use their means so as most effectually to bless His people and bring to pass His purposes? Not as some would have it—that the means thus acquired should be sown broadcast or thrown away among the people, not at all; but let the owners of this wealth acknowledge the hand of God in enabling them to accumulate it, and now let it make of them benefactors in the midst of the people, by taking to themselves the same spirit that President Young has poured forth during this conference, and, with him, seek to bless the house of Israel. And let the people, from this day on, add to this means their prayers and blessings for you, and let yourselves and your substance be hallowed and consecrated to the service of God and his people, that what you have thus accumulated may exalt you in the midst of the Saints and give them power to act by this you will do them the greater service and administer more abundant good unto them. By so doing you can identify yourselves with God's people, and yourselves and all that He has given can be made useful to the greatest extent in advancing the Redeemer's Kingdom, while the prayers and blessings of a host and the blessings of the priesthood can yet be bestowed upon you, and you can be an exception to that saying—"How hardly shall they that have riches enter into the Kingdom of God!"

But if, on the other hand, this wealth so acquired, is held for the purpose of gratifying a vain pride, and to accumulate a further abundance of this world's goods, that they may be consumed upon the lusts of those who possess them, their interests must be separate from those of God's people and they cannot be served with them. There are men of wealth among us whom I deeply respect, and I desire, if possible, that they and all they are and have should be saved in the kingdom of God. But I ask you all, as men of understanding and brains, you who have been able to make this money, if you use this means for some foreign, outside purpose, and not for the interests of God's kingdom, or for the advancement of his people, how can you go with them into the inheritance of the Saints of light and be blessed with all the blessings that are to be bestowed upon the poor and meek of the earth? The subject comes naturally to that point, and I ask my brethren who have wealth to consider their position. Is not this a day favorable to you? You can see the means which you possess, if you will be directed therein, so that they will prove as beneficial to you, your households, your children and your friends and elevate you to the rank of benefactors to your race, as the like wealth does in the hands of President Young. He proposes to employ his means so as to bless Israel. He and all they who walk in the truth propose that they and all they have shall be employed in the way that God shall direct through his servants, to advance the interests of this great, good and best people on the earth, who have gathered from many nations to these valleys of the mountains to find the favor of heaven. This is all I care particularly to say upon this subject at this time.

We are called upon now, in a most propitious time, to labor in the vineyard in the kingdom of God; and we seem at times to get into a condition of slumber, to become dull and unconcerned, and as if we felt in our hearts—"Let the Presidency and the Twelve attend to these things, we will jog along and attend to our own affairs." The time has come, brethren and sisters, when we ought to put away this spirit and this feeling. The family of God has become very numerous upon the earth, and their circumstances varied; while there are thousands and tens of thousands of the seed of Abraham and Jacob that have not yet heard the truth, who are slumbering in darkness among the nations, and have got to be wakened and roused to it, it is time for every man, every woman, and every child who has come to years of understanding, who contemplate the purposes of God as they are growing upon the earth, to turn their regards and considerations to the welfare of the household of faith. It can not any longer be limited to "me and my wife, my son John and his wife, we four and no more." We have to awaken to those interests that have their general effect among us as a people. The principle of union which is being taught at present among the house of Israel and which is termed by many the United Order, is a something which to the world looks perfectly strange and anomalous; they do not know that it ever had anything to do with the religion and gospel of Jesus Christ. That is simply because they do not know anything about it, just as it is about all the rest of the principles of the gospel. Authors of history, living contemporaneously with ourselves, have written that it was by the principle of a federated union among the churches after the crucifixion of the Saviour that gave his people the astonishing power which they held for two or three centuries in the earth. One of these authors writes that when the Saviour was crucified, instead of the work being broken up and his adherents scattered, they immediately went to work and united in stronger bonds of union, and, in their organizations, they associated themselves on a principle of communism in all their branches. This author also informs us that they then confederated together and became very powerful, and he gives them credit, for being the determining power, that placed an emperor upon the throne of Rome. This is the opinion of the author I refer to, as to the influence and power that prevailed in that order which existed among the early Christians after the death of the Saviour. All people who are going to exercise influence for the benefit of themselves or the human family at large, must learn how to unite, consolidate and employ the principle of power in order that they may accomplish great and mighty objects and ends.

You doubtless recollect reading of the ten persecutions of the Christians. It is said regarding the seventh persecution, in the days of the Emperor Severus in Rome, that there was a great opposition got up before this persecution was inaugurated towards the Christians. They and the pagans were at terrible opposition, and blood was shed as a consequence of it. At this time, when there appeared to be great difficulty and danger in the empire, there arose a certain learned man by the name of Tertullian, and he delivered a very powerful oration before the magistrates of Rome in defence of Christianity. The emperor, himself was also present on the occasion. And this learned man told the emperor and the magistrates, that the Christians formed a very important part of his constituency, and he could not afford to ignore their presence and power in the land. Said he—"these Christians are united among themselves, and"—using this precise language—"There is but one thing that Christians have not in common, and that one thing is their wives." This fact was enunciated by him as late as the year A. D. two hundred, when he was defending, before the emperor, the rights of a people who were being persecuted, oppressed and put to death because of their religion. And this modern author says that, as late as the year 305, the Christians by the exercise of this united power of their communism combined and put an emperor on the throne, meaning the Emperor Constantine.

I merely allude to this to let you know that this was something that the Christians believed in anciently, and that this is a part of what we read in that sacred book, The Acts of the Apostles, where it says they had all things in common, and no man called aught that he had his own. It was a principle of the gospel, a principle of goodliness, a principle of power circulating from him who holds in his hands all power, and who will, at his pleasure, exercise it until he brings the kingdoms of this world under the dominion of and subject to the kingdom of our God.

Well then, inasmuch as these principles existed among the Saints and were known and practised anciently; inasmuch as they are eternal, and were principles of might and strength in the hands of God's people in the early days of the Christian Church, shall we slumber and always limit our narrow ideas to ourselves and our families, and the few that are around us? Or shall we waken up to the interests of the whole, and let those who have long been trodden down and have not had advantages and benefits sufficient to provide for themselves, and to accumulate houses and homes, come to a knowledge and understanding of principles by which they may enjoy what we enjoy and all partake of the blessings of God together?

There is a principle connected with this and with all the other doctrines of the kingdom of God, which, if we may call it so more than any other, is a cardinal principle of the church and kingdom, and that is the principle of obedience. It is just that which is absolutely necessary to enable us to organize, and, as a people, to go forward and accomplish what God would have us do. We have got to come to an understanding of the importance of obedience, that is, the importance of obeying God and his servants whom he appoints to dispense his will and word to us. There is no ignoring the fact that there has been a very great departure latterly from the extent to which this principle was entertained among the Saints a few years ago, in this Territory, before we so abounded in the vices of the world that have been imported into our midst, before we had so much of the blandishments of civilization brought unto us. There was a time here, when if any one wanted to engage in any important matter he scarcely felt willing to do so without first enquiring of the Lord through his servants, Brigham, whether it would be consistent with the interests of the kingdom; but latterly it has come to that, that some even think it an obtrusion upon them that the word of the Lord should be tendered them, or that the counsels of the church should be urged upon the minds of the people as something necessary and needful to be obeyed. Why is this degeneracy? Why this recession from that point of obedience and unanimity in beautiful conformity to the will of God? It is because one and another have some will, wish, arrangement and purpose of their own which may not be consistent with the church and kingdom of God, and which they wish to carry out regardless of its interests, and without caring whether it be the will of God, or whether it would be befitting, wise or practicable. And it has come to pass that many have grown cold.

How was it among God's people in days of old? Let us look for a moment at the terrible consequences which followed a single act of disobedience in the days of Israel, committed by one of her rulers, when the kings of Israel considered it their highest and holiest privilege to have a prophet of God at hand to tell them the will of the Lord. When they wanted, for instance, to go forth to battle, they would not go until they had inquired of the man of God whether they would prosper or whether they would not. In fact it was the gift and blessing of God to all Israel, in all their days of prosperity, that there was a man of God there who could declare his will unto them. On one occasion the Prophet Samuel said to King Saul—"Go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." By the by, people did not go to war then for every trifling occasion, just to extend their dominion, &c., but they went to war to carry out the counsels of heaven. When any people were sufficiently wicked, and had filled up the cup of their iniquity, then did the Lord tell whomsoever he would to go forth and execute his judgments upon them. What was Saul ordered to do with Agag and his people. Was he told to kill a few of the wickedest and to bring home the best? Not at all. He was told to go out against them and to slay men, women and children; he was to make clean work of it. And furthermore, the prophet told the king that he was also to slay the flocks and the herds as well as the people, for they were all polluted in the sight of the Lord. The king went his way, and what did he do? Why he killed off the people, and a portion of their flocks and herds, but he brought home some of the choicest of the latter, and also king Agag alive. And when the man of God met him and asked him if he had done as the Lord commanded him, he replied, "Yea, I have obeyed the voice of the Lord, and I have brought King Agag, and I have utterly destroyed the Amalekites." Then said the prophet—"What is this I hear, the lowing of cattle and the bleating of sheep?" Saul answered—"They saved these and brought them home for an offering to the Lord." This looked very nice, but what was the result of this departure from the word of the Lord? Why, the prophet hewed Agag, the king of the Amalekites, in pieces before the Lord, and because of this disobedience the kingdom of Israel was rent from Saul, he was dethroned and the kingdom was given to a neighbor of his who was better than he. Oh Israel, you men in high places and Saints of the living God every where, take notice that "obedience is better than sacrifice and to hearken than the fat of rams, for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." This principle of obedience must be cultivated in our hearts until it occupies our whole minds, until we, all we are, and all that we can command shall be subject to God and to the counsels of his servants, that we may be used and employed in advancing the interests of our Redeemer's kingdom. I hold this to be one of the higher laws of the holy priesthood, that we learn to bring ourselves into perfect subjection and obedience to the law and will of God; and now only this, but we must hand this down to our children. The Lord said concerning Abraham—"I know him, I have found him out, he will do my will and he will command his children after him." I exhort my brethren and sisters to take this doctrine and principle to their hearts, that we seek to know what the mind and will of God is and then, above all things, that we do it, lest our blessings and power depart from us as Saul's did from him.

We live in times that are peculiarly interesting indeed, when we consider and reflect upon God's providences and blessings to us. Yet we are forgetful and weak, and in many ways fail to realize our obligations and indebtedness to Him, and our many shortcomings in keeping His commandments. We have, many of us, under the various changing circumstances surrounding us in these valleys—working in the canons and at every sort of thing—done that which we ought not to have done, and which has been displeasing in the sight of God. It is a standing fact that many have come to think that Sunday is a day of very little importance, not even of sufficient consequence to get up to the Tabernacle to meeting; and yet the Lord requires his people to come together on the Sunday and partake of the Sacrament, that they may witness unto him that they always remember the sufferings of his Son, that they are willing to take upon them his name and to keep his commandments, that they may have his Spirit to be with them. Some of the people get very careless about these things. They feel tired with their week's toil, and they become so regardless of the things of God that they omit their prayers, and continually neglect the every-day simple duties required of them as the children of God, and without attending to which they cannot retain that Holy Spirit so necessary to aid them in the performance of life's duties acceptable to their Creator. But God, in his providence, again grants us a time of repentance and remission of sins, and now is a truly blessed time for many to consider their ways and turn to the Lord. They who have offended their brethren, before going down into the waters of baptism, should obtain each other's forgiveness, kindly fellowship and love, in order that the blessing of God may to us on them; "for if ye forgive not those who have trespassed against you, how shall your Father in heaven forgive you your trespasses?" Again, when we pray, he told them to say—"Forgive us our trespasses as we forgive those who trespass against us." And I could not but notice in the Dedication Prayer, yesterday morning, that it was asked of God, in the same wisdom, to forgive us our trespasses if we forgive those who trespass against us. If should be the aim of all to obtain the forgiveness and fellowship of each other, that we may renew that confidence, love and blessing which we felt when we came first into the waters of baptism, and which we need to have continually with us so as to have a conscience void of offence towards God and all men, but especially towards the people of God. Let us forgive and love each other, let us bless and be blessed of each other and of God our Father, and let us go on helping to build up his kingdom and his Zion on the earth, and the wicked will take heed as best they can. The great day is coming when they will stand afar off and howl, weep and mourn for the miseries that will be upon them; they will not even have power to come up among the people of God to harass, annoy, distress and perplex them.

We would to God that all men would learn that he has set up his kingdom, that his servants are building it up in the name of Israel's God, and that we expect it to fill the whole earth. Ladies and gentlemen who are believing, where will you be to get out of the way? If you will join with it and have its blessing, and the favor of God to be upon you, repent of your sins and of your ignorance and folly inasmuch as you have entertained doctrines that are inconsistent and vain. We realize that our fathers have inherited lies that really and truly inherited no profit, but we have escaped from their fabrications, and rejoice in the knowledge of the truth. But how is it with you? What do you believe concerning God? You believe that he is a being without body, parts or passions; that is, in other words, you believe that God is nothing, for no being can exist without these attributes, and such a belief leads to hell. Then, again, where are you going? Where would you have the Lord reign, and his people glorified?

"Beyond the bounds of time and space,
Look forward to that heavenly place,
The Saints' eternal abode."

There is no such place in existence, and not one of you will ever live long enough to find such a place. Then turn from the folly of such things, turn to the living God, who has given you in his own image, and who has given us to understand in his revelations that he possesses the same general attributes with which he has endowed us. I say, come to the living God, and understand your relationship to him, and take hold and help him to benefit and bless the poor of mankind, and have your blessings and inheritances and be numbered with us.

Feeling thankful for this opportunity I will now close my remarks, praying that the blessings of this Conference may enrich and strengthen every faithful soul, that the path of duty may be plainer and that they may have more strength and energy to walk in it, and be enabled to discharge every known obligation and responsibility to God with an eye single to his glory, in the name of Jesus. Amen.

CAR LOAD 10 TON OF MANTELS AND GRATES HAS ARRIVED AT MORRIS & EVANS. d23

ANOTHER STRIKE!

A. HOPPER

Has Commenced Striking in his Old Shops, known as the

RAILROAD SHOPS,

SECOND SOUTH STREET,

Where he will be pleased to see his old Friends and Patrons and their Cash.

The Business will be carried on in All Its Branches, and none but Competent Men employed. d218

E. A. HOSEMAN,

TEACHER OF

MUSIC and LANGUAGES.

Office at CALDER & CARELESS' Music Store.

DR. WM. H. GROVES,

DENTIST,

Office—Second South Street, Salt Lake City, east of Elephant Store. Office hours: a.m. to 6 p.m. d 204

DAVIS'S CURRANTS 12½c.

RAISINS 20c.

All Cleaned and the Best Quality that can be produced.

Call and See.

G. W. DAVIS.

NOTICE.

HAVING this day purchased and taken possession of the Utah Cracker Manufactory, lately owned by Henry Rennie, we would respectfully announce to the purchasers and consumers of Crackers in Salt Lake City and vicinity, that we shall continue the business at the old stand, and in the course of a few weeks will add the latest improved machinery, together with Steam Power, Revolving Oven and appurtenances for running a first-class Steam Cracker Manufactory, capable of producing as good goods as those imported from the East or San Francisco. Send in your orders and they will receive prompt attention.

REDDALL & DARLING,
Proprietors.

Utah Steam Cracker Manufactory,
September 30th, 1875. 230 ly

T. W. IRELAND. C. W. WATSON.

IRELAND & WATSON,

WHOLESALE AND RETAIL DEALERS IN

China, Crockery, GLASS AND Earthenware.

LAMPS AND LAMP FIXTURES

COAL OILS, FLUIDS, etc.

Agents in Utah

For the Sale of

CASS IMPROVED MEAT HOLDERS!

Orders from the COUNTRY promptly filled.

FREE Delivery to all parts of the City.

NO. 87 FIRST SOUTH ST.

B. W. E. JENNENS,

Resident Agent.

Office and Sample Rooms, 12 East Temple St

SALT LAKE CITY.

Franklin MacVeagh & Co.,

WHOLESALE GROCERS,

CHICAGO, ILL.

Liverpool & London & Globe FIRE INSURANCE CO.

CASH CAPITAL and ASSETS 30,000,000.

Particular attention given to the insurance of residence and contents. Up class risks offered for terms of three to five years.

B. W. E. JENNENS, Agent.

Correspondence Solicited.

CHICAGO WHITE LEAD & OIL CO.,

LEADS, PAINTS, COLORS,

Oils, Turpentine, Brushes, Etc.

CHICAGO, ILL.

TOYS!

JUST OPENED, A LARGE LOT OF TOYS, at wholesale and retail, at Charles Cooper's Toy Store, one block West of Tabernacle. Dealers supplied at low rates.

GRAND Opening OF THE TEA POT STORE

HANDSOME DISPLAY!

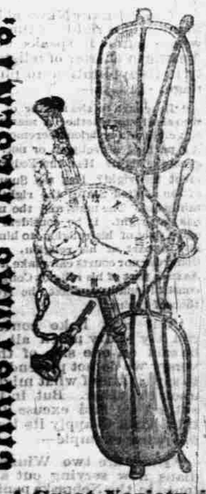
BRILLIANT LLUMINATION!

EVERY EVENING During THE Holidays.

Everybody should Call and See their Stock of FRUITS and Candies and buy their Sweets for

CHRISTMAS.

A VERY APPROPRIATE AND Well selected Assortment of FINE



CHRISTMAS PRESENTS.

JEWELRY, WATCHES, CLOCKS, OPERA GLASSES, SPECTACLES.

A Great Variety just Opened. Will be Sold Cheap for Cash, by

CARL C. ASMUSSEN,

OPPOSITE POST OFFICE.

JOE BARKER.

CUTLER, LOCK AND GUNSMITH.

SAWS SHARPED, STOVES REPAIRED, GUNS RESTOCKED, Etc.

Commercial Street

THE PRAIRIE FARMER

Was established in 1841, and is now the leading Agricultural and Family Journal in the West. It is devoted to the interests of Agriculture, Horticulture, Stock breeding, the Apiary, Poultry, Household, etc.; it has a Literary and Young Folks' department and gives full market reports, news and topics of the day. It is published weekly by the

PRAIRIE FARMER COMPANY

at Chicago, in a neat quarto form of eight large pages, and is handsomely illustrated from time to time, with portraits of fine stock, buildings, improved farm machinery, etc.

The publishers' aim is to make it indispensable in every household into which it finds its way. Specimen copies will be sent to any address free; subscription price is $1.75 per year, payable in advance.

Liberal cash commissions allowed to agents, and to those who may associate together for subscription purposes. d21