

been gathered here and are gathering; but we have had to encounter very little of such things as I have referred to. It is true, we had what was called the Buchanan war, when we paraded up and down, and when we went to Echo, etc. But there was not much harm done. It cost the government some forty million dollars, from what I learn; but there was no one killed. Two newspaper reporters who had been sent out here to report the war got to fighting between themselves, and I remember being called upon by one of them to assist him in his trouble in Provo. That is all that occurred. We had to go out and meet the army. We marched and counter-marched—the same as we do in our dances, you know; one of those grand marches, marching in and marching out; and finally the President sent us a pardon for that which we had never done. We did not appreciate it very much. With the exception of that little episode, we have not had much trouble. I have heard people complain of our judges and our governors, and this, that and the other. Why, bless your soul, how can they send better men than they have? We need not expect good men, virtuous men, honorable men; they can only send such as they have, consequently, we need not look for any better.

Well, what are we to do? They are talking all kinds of loud things about us now. They keep on talking. Sometimes they do a little; sometimes they don't do much; sometimes they are very angry with us and get up quite a furore. A Presidential election is coming on, you know, and they are preparing things for that, and the "Mormon question" is as good a thing as they can have on both sides of the House—on the republican side, and on the democratic, too. "Well," the question is asked, "what are they going to do with you?" It don't make much difference. They hardly know themselves. They think they are going to do a great deal. They will do just what the Lord will let them, and no more. But we understand their ideas, I presume, as well as they do. Here are two political parties. The republicans long ago put into their platform that there were two twin relics that had to be moved out of the way—the one was slavery and the other polygamy. They have removed slavery out of the way, but polygamy seems to be rather a hard nut for them to crack. It seems to bother them. They are in a good deal of trouble about it, and the religious people are very much exercised over it. Their pure souls are very much agonized about things of that sort and about impurities that exist among the Mormons. They cannot see or say anything about the licentiousness, the corruption, the feticide, the infanticide, the rottenness, hypocrisy, lying, fraud and deception that exist among themselves; but they think we are a very bad people, and in order to purge the nation of so foul a blot they must all unite to put us down. They will just do what the Lord will let them and no more.

Now, neither of these political parties are our friends. Neither of them are the friends of God. They think that we are democratic. We are to a certain extent, and then we are republicans to a certain extent. But the republicans are afraid that the democrats are going to make use of us in some way or other, and they are determined to crowd the Mormons down their throat and the democrats gulp at it; they don't like to swallow it. It is worse than the apple that stuck in Adam's throat. They don't want to shoulder the responsibility, and so the democrats will join with the republicans on a question of this kind, just the same as the Scribes and Pharisees, the Herodians and Sadducees, did when Jesus was to be crucified. Pilate and Herod could then be made friends, and they were hell fellows, well met. So it is now, and as the Church of England chant says: "As it was in the beginning, is now, and ever shall be, worlds without end, amen," it may continue—at least for a certain length of time.

What are we to do under those circumstances? Shall we be very angry? No. I feel just as easy about it as the boy did about his father. Says Tommy, to his companion: "Do you know my daddy?" "No, I don't." "Why," said Tommy, "I know him just as easy as I do." I feel just as easy as the boy did about knowing his daddy.

We are engaged in a work of importance. We are immortal beings. We are dual beings associated with time and eternity; I might say associated with the past, the present, and the future. We have a work to perform here upon the earth and with the help of Israel's God we expect to do that work.

I do not wish to defame anybody. But the things I have talked of are true. It is a pity they are true, but then they are. What are we going to do? Do right. We are called of God to be an upright people, a virtuous people, an honorable people. We are called upon to maintain correct principles, and to introduce them among the peoples of the earth, and especially among the people of this nation. Jesus told His disciples to pray in His day, "Thy Kingdom come, thy will be done on earth as it is in heaven." Did He understand what He was saying. I think He did.

The Lord has gathered us together in these valleys of the mountains that He might have a people who would be prepared to receive the eternal truths of heaven and be governed by them. Instead of your being deceived to get you to come here, you had the pure principles of the Gospel

of the Son of God preached unto you in the various nations from which you have come. You were called upon to repent of your sins and to be baptized in the name of Jesus for the remission of sins, and to have hands laid upon you for the reception of the Holy Ghost. And when you received that Holy Ghost it took of the things of God and showed them unto you. Among other things it showed you that it was proper for you to gather to the land of Zion, and you came here. It was under this influence that you came. You came to learn more fully the law of God and to be instructed in the principles of eternal life. The Lord has said through the Prophet Jeremiah: "I will take you one of a city, and two of a family, and I will bring you to Zion; and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." This is what we are gathered here for—to build up the Zion of our God, to establish the Kingdom of God, and to purify and exalt the Church of the living God; that His people may be presented without spot or wrinkle, as spoken of in the Scriptures; that they may be prepared to have an inheritance among those that are sanctified; and that the principles of eternal truth may go forth from the land of Zion and extend to the ends of the earth, that the honest in heart may be gathered together to help establish the principles of truth upon this land of Zion.

Shall we accomplish this? I think we shall. But people are opposed to you. What difference does that make to you or to me. We are here, as Jesus was, to do the will of God. "I seek not mine own will," said the Savior, "but the will of the Father which hath sent me." We are here to-day to do the same thing.

Now, do you feel angry at our enemies? No. They don't know any better, and if they did many of them would not like to act differently. If they are not capable of comprehending and receiving the truths of God we cannot help it. But shall we be their enemies because of this? No. Shall we return evil for evil? No. Cursing for cursing? No. What shall we return? Good for evil, blessing for cursing. "Pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." What was the blessing pronounced upon Abraham? "In thy seed shall all the nations of the earth be blessed," not cursed. Did they carry this out? Yes. Witness the preaching of the Apostles in former times in the land of Asia, and the Disciples on this continent. Who were they? Descendants of Abraham. Whom did they preach to? A good people, a virtuous people, a holy people? No. If they had been good, virtuous and holy, there would have been no need of a messenger of that kind being taken to them. But God felt merciful towards all the human family; for they are all His children, and His design was to benefit and bless them so far as they would let Him, and sometimes He has had to deal with them very severely. On one occasion He had to cut them off by a flood, because they had corrupted themselves. Every imagination of their hearts was evil, and that continually. They were raising up a corrupt progeny, and it was an injustice to the spirits that dwelt in the heavens that wished and desired and had a right to have tabernacles here upon the earth. Those corrupt men and women were not fit to be the producers of those tabernacles, and they had to be cut off. But God knew how to manipulate these matters. He prepared a prison house for them, and when Jesus came He went and preached to the spirits in prison that sometime were disobedient in the days of Noah.

God has always felt interested in the welfare of the human family; but there are certain eternal laws associated with His economy that have to be carried out whether in His Church or out of His Church. From the members of His Church He expects a higher state of morality than He does from those that are outside. All men will be judged according to the deeds done in the body, whether they be good or evil. The Gospel has been sent to them from time to time. The old disciples were told to go to every nation, kindred, tongue and people and proclaim its glad tidings, and the people on this continent had the same testimony delivered among them. In the last days there was another angel to fly in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth. What Gospel? The same Gospel that Adam had, the same Gospel that Enoch had, the same Gospel that Seth and Mahalaleel and Noah had, the same Gospel that Abraham, Isaac and Jacob had, and that Moses and the Prophets had, the same Gospel that Jesus had, the same Gospel that was taught on the Asiatic continent and on the American continent, and proclaimed to the various peoples of the earth.

As Latter-day Saints we believe this Gospel has been restored, and further, we know that we are in possession of it. I do for one, and so do you; and through obedience to its principles and the reception of the Holy Ghost you Latter-day Saints do know that this is the work of God, and if you don't know it, it is because you are not living your religion and keeping the commandments of God; "for if any man will do His will," says Christ, "he shall know of the doctrine, whether it be of God, or whether I speak of myself." And the Spirit taketh of the things of God and shows them unto us, and if we will follow its teaching it

searcheth all things, yea, the deep things of God. If we do not know these things we ought to know them, and we shall know them if we only humble ourselves and ask according to the light of the Spirit of the Living God, even the gift of the Holy Ghost.

Now, what are we doing? We are sending the Gospel to the nations of the earth. Why? Because God has commanded it. What are the Seventies for? For this purpose. What are the Twelve for? For this purpose. What are Elders for? When there is a deficiency among the Seventies they are chosen for this purpose, and the High Priests have to assist in the same way. What to do? To teach, to instruct, to enlighten, to bless, and to lead the people of the world in the ways of life. This may be considered criminal by some, but we consider we have a duty to perform, God has laid that duty upon us and, in the name of Israel's God, we will try and do it.

We are building temples. What for? To carry out other purposes that have been spoken of. Shall we carry them out? If the Lord permits we will. We will go on laboring and working in the interest of humanity. "Well," says one, "don't you feel angry sometimes?" Well, sometimes I feel almost as Jesus did when he went into the Temple and found a lot of money changers, and took a whip of small cords and chased them out, saying unto them, "It is written, My house shall be called a house of prayer; but ye have made it a den of thieves." We are not all of us what we ought to be, we ought to be more humble and more faithful, more diligent and more self-denying. We ought to assist in building up the Kingdom of God, and in doing the will of God, and seek to promote those principles that He has introduced for the salvation and exaltation of the human family. And what about this nation? We will do them all the good we can, and I will say, gentlemen, pursue your course, persecute, proscribe, so far as God will let you. We can stand these things if you can, but woe to those who fight against Zion; I say that in the name of Israel's God. If they can stand these things we can. We are here to do the will of God. Shall we persecute in return? No. We will do good for evil, and pray for those who despitefully use us and evil intreat us that we may be the children of our Heavenly Father. This is the spirit of the Gospel of the Son of God, and it is for us to carry it out.

What shall we do, then? Do right; be honest with ourselves; be honest with our neighbors; honest with the good; honest with the bad; honest, I was going to say, with the devil; honest with everybody. We can afford to do right whether others can or not. We can afford to maintain the Constitution and institutions of the United States, and all laws, as it is said in the Doctrine and Covenants, that are constitutional. It is the will of God that we should obey them, and sometimes we obey laws that we think are not constitutional. I expect, like the Catholics in this respect, we shall have to do some works of supererogation. However, let us do right. Let us maintain the Constitution of this government. It was ordained of God, and if wicked and corrupt men do wrong and administer improperly and unrighteously, God will deal with them. We need not rail and rant and get up a commotion about them. We do not cherish any ill-will or ill-feelings, but they would not like it to be said that they are doing the works of their father, the devil; but that is what Jesus said about people of the same kind in His day. We need not be angry with them, Jesus, at the very last, even when hanging on the cross and expiring, said, as it were with His last breath, "Father, forgive them, for they know not what they do." Neither do they in this day. But we are the children of the light. Let us walk in the light, and be governed by the principles of truth and righteousness, virtue and honor, and seek to cleave to God in our bodies and in our spirits, which are His. If the Latter-day Saints throughout the land of Zion would only fear God and work righteousness, there is not a power on this side of hell, or the other side either, that could harm them; for God will carry out His work and His purposes, and if He suffers us, at any time, to be chastened, it will be for our good; but Zion will triumph and the Kingdom of God will roll forth and no man shall stop its progress from this time, henceforth and forever, in the name of Jesus. Amen.

## CORRESPONDENCE.

### ORGANIZATION OF GRANGER.

NORTH JORDAN WARD,  
February 25, 1884.

Minutes of a meeting held in the North Jordan Ward House on Feb. 24, 1884.

Present on the stand: A. M. Cannon, President of Stake; D. H. Wells, R. T. Burton, Elias Morris, Chas. Wilcken, Bishop Gardner, of West Jordan; Counselor Shoenfelt, of Brighton, and G. B. Wallace, and Bishop Bennion and counsel.

Bishop Bennion explained the object of the visit of Bro. Cannon and others, was to organize a Ward in the Granger district, as it was getting quite a large-sized settlement, and the distance was too far for the people to travel in all kinds of weather.

The people were also desirous for the organization, as they had children who needed education, etc.

The time was mostly occupied in the

brethren in giving good appropriate advice and counsel to the Saints.

The organization of the Granger Ward was completed as follows under the hands of Bros. A. M. Cannon, D. H. Wells, Robt. Burton and Bishop Bennion:

Daniel McRea, bishop; Abram Sorensen and John Bawden, counsellors.

This leaves a vacancy in the North Jordan Ward, as D. McRea was first counsellor to Bishop Bennion.

Yours truly,  
WILLIAM H. HAIGH,  
Clerk.

### FROM THE FOUR WINDS.

W. J. Barlow, of Live Oak, Fla., is 103 years of age.

Rhoda Howard, of Owingsville, Ky., is 112 years old.

The cotton operatives in Lancashire have won their strike.

Henry Ward Beecher denies being a patron of Mrs. Langtry.

New York will hereafter inspect all mess pork coming from Chicago.

Do show the children that you love them; do not expect them to take it on trust.

The New Jersey Assembly has passed a bill abolishing the contract labor system.

The Union Pacific Ry. has withdrawn from the Trans-continental Association.

Norman colts from Texas mares will be more numerous than ever before, when the spring fairly opens.

Do dress the children sensibly; cover up their limbs in winter, and study health first and appearance second.

The Bombay Gazette says: "It is a fact that the entire population of Hindostan does not average sixpence a year for clothing."

Edwin Booth has declined an engagement in Pittsburgh upon a guarantee of \$10,000 clear for a single week. He prefers to go to Boston.

President Arthur has resumed his horsemack exercises every fine afternoon, and, it is said in Washington, never looked in better health.

A seam of coal, 26 feet thick, occurs on the Saskatchewan, near Goose camp, about 80 miles up. The face of the exposure is clear and hard.

The Swan Land and Cattle Company, the largest cattle outfit of northern Texas, sent to England for two hundred full blood Hereford bulls for use on their ranches.

The Earl of Aylesford is roughing it near Big Texas Springs, and vows he will never leave. He owns 27,000 acres, with not a head of cattle on it, and lives and does as a cowboy.

The editor of a newspaper at Posen, Jonovski by name, has been sentenced to two years' imprisonment because he published an address congratulating Cardinal Ledochowski on his birthday.

Do maintain a respectful tone to their father before the children; if he is not all you wish, still make them respect him; he is always their father, and disrespect to him is a reflection upon yourself.

Barring the State of Texas, Colorado has the largest number of horned cattle of any State or territory in or out of the Union. Colorado has a million and a half and Texas has about three or four times as many.

The general average of crops in the province of Manitoba, as given by this year's report of the Department of Agriculture, shows that the average yield per acre of barley for the last seven years has been thirty-nine bushels.

Official reports show that there are of organized militia in the United States 81,268 non-commissioned officers and men, and 6,802 commissioned officers, and that the unorganized militia is 6,412,921 men. Pennsylvania is second in the list.

Randolph Caldecott carries an artists commonplace book, and whenever, on the street, in company, anywhere—he sees a striking or odd feature, be it eye or nose, or mouth, or limb, out come book and pencil, and it is sketched for future use.

Wool grown in the River Platte Province, South America, is destined to compete closely with more grown in New Zealand and Australia. The River Platte states, according to the latest statistics, have about 94,000,000 sheep; New Zealand and Australia only 76,493,150.

Messrs. McDonald and Edward, Scotch delegates of Lady Cathcart, who visited Manitoba last summer, have, on behalf of that lady, purchased 500,000 acres of land in Turtle Mountain country, on which it is proposed to locate crofters from the highland estates of Lady Cathcart.

Adam Wilson, of Banderaj county, Texas, has a new way of marking and branding cattle. He takes them when calves about a month old, cuts off their horns while loose, and then burns the cut with rosin. This makes "no horned" cattle out of them and enables him to distinguish his own from other people's cattle very readily.

"Falka" is an immense success at the Royal Comedy Theatre in London. Some of the situations in the original are a little bit risky, but it has the advantage of displaying Miss Violet Cam-

eron in blue tights, which the English people seem to consider an event of almost national importance, and Mr. Farnie has managed to give a sort of pastoral simplicity to his version that disarms hostile criticism.

A few days ago, Mrs. L. Dake, of the Dominion Hotel, St. Thomas, Ont., had occasion to open a bureau drawer to obtain a relic given her by a deceased friend, and as soon as it had been opened out jumped a mouse. Further investigation revealed the fact that there was a nest full of young mice, the nest consisting of insurance papers, documents, hair, and a bank book.

Mr. Home, M. P. for New Westminster, B. C., states that Chinese immigration into that Province has ceased. He estimates that during the past year fully 1,000 Chinamen have crossed over from British Columbia into the United States. He says that they, as a rule, smuggle themselves over in canoes, and when once on land and mingled with their countrymen, it is impossible to separate them from those who have been residents for some length of time. During the hop-gathering season they also cross over with the Indians into Washington Territory. The Provincial Legislature will shortly introduce a bill restricting Chinese immigration, upon which, however, the Dominion Government will exercise their veto power and disallow it.

### ZIG ZAGS.

Cold feet—Two feet of snow.

A bad thing to get under—The weather.

Always found out—The man a collector is hunting.

Westminster Abbey graveyard is so crowded that distinguished Englishmen don't know what to do about dying.

Burglars complain of overwork and threaten a strike because the nights are so long.—*New York Commercial Advertiser.*

First class in ornithology stand up. What is a plumber? A plumber is a bird of prey, with a great gall and a large bill.—*N. Y. Journal.*

An Ohio dentist has devoted himself to active politics, probably on the ground that his calling has fitted him for "taking the stump."

An eagle carried off a small boy at Waco, Texas, and the city authorities are agitating the question of hatching eagles as an important local industry.

When Patrick saw the announcement in a shop window, "Great Slaughter in clothing," he stepped in and inquired for "wan of them kilt suits."

Pat—"And who is it lives there, in the big stone house?" Mike—"Why, that old gentleman I was tellin' ye of, that died so sudden last winter of a favor."

"Give us a song," the solder said. To the woman from over the Rhine—She opened the cavernous gap in her head.

And warbled "Das Baby Uf Mine."

Mrs. Langtry's butler stands six feet three inches high in his hosiery, and does love to hurl a dude from the doorstep, and paste him against a picket fence across the street.

A young girl of Germantown proposed to a newspaper man, and upon being refused, blew her brains out. No use talking, if the girls can't get us they are bound to do something desperate.

Ella Wheeler says: "I will kiss the man whom my soul reveres." At last advises the man referred to was scooting across Minnesota exhibiting some splendid bursts of speed in his mad efforts to reach the Canadian line.

"Johnny," said the editor to his hopeful, "are you in the first class at school?" "No," replied the youngster, who had studied the paternal sheet, "I am registered as second-class male matter."—*Boston Commercial Bulletin.*

The best part of health is fine disposition. It is more essential than talent, even in the works of talent. Nothing will supply the want of sunshine to peaches, and, to make knowledge valuable, you must have the cheerfulness of wisdom.

The young man who observed the writer and a lady dancing together, and made some remark about "beauty and the beast," will soon hear of something to his disadvantage. No punishment is too severe for a brute who calls a lady a beast.—*C. M. Leek.*

"No," said a young man who was asked to sing, "I have not attempted to sing for several years. My voice got away from me when I was very young; and when I caught it it squealed so that it frightened me and I let it go again."—*Middletown Transcript.*

"Mamma," said a little boy, after careful inspection of the picture of a handsome female, who was represented to him to be an angel, "do angels go sled-riding down hill on their back?"

"Why, no, dear. What makes you ask that?"

"Well, what's them on its back?"—pointing.

"Those are wings."

"Wings! Gosh! I thought they were sled runners."—*Oil City Blizzard.*