ADJACENT CITIES.

DESERET EVENING NEWS.

DESERET NEWS PUBLISHING COMPANY, LESSEES.

Saturday, - April 1, 1893.

CONFERENCE NOTICE.

The Sixty-third Annual Conference of the Church of Jesus Christ of Latter-day Saints will convene in the Tabernacle, Salt Lake City, at 10 o'clock on Tuesday morning, April 6th, 1893.

The officers and members of the Church generally are cordially invited to attend the meeting of the Conference.

WILFORD WOODRUFF,
GEORGE Q. CANNON,
JOSEPH F. SMITH,
First Presidency.

THE PAPER MILL.

The destruction of the Deseret paper mill is as nearly a mournful event as anything in which human life is not sacrificed can be; not because of the great loss in dollars and cents, nor specially because of the destruction of valuable machinery, because these can be recovered and restored; but for reasons much more weighty.

For nearly a generation's span the founders of this community and their successors have sought to make Utah, among other things, independent in the matter of that indispensable article, paper. One of the first machines, if not the very first, ever brought to the Territory was a printing press, now in the possession of the News company; then the outsiders—this was the other adjunct of the art preservative, and in order that home news might if possible be printed on home paper, machinery for that purpose was next brought in. It was crude and, as compared with the perfected apparatus of today, primitive; but it served its purpose in the emergency. Long waits between trains from the East sometimes left the News without white sheets on which to appear, and then our paper mill had to be relied upon. Its product was coarse and decidedly unlike the driven snow in appearance; in fact it was decidedly dingy; but it served as a temporary medium for conveying the happenings at home and abroad to the people, who made no complaints regarding the terra cotta aspect of their only journal and felt thankful that they were not deprived of it altogether.

The years were on and improvements sprang up here and there in all departments of trade. The proprietors of the News were never behind any of the others, and as fast as increasing business and improved communication would permit, new features were added to the printing establishment and its auxiliary the paper mill, until both became as nearly complete as any institution of the kind in the Interior West. Latterly the two institutions have been under separate management, and the paper mill in its new and commodious quarters on Cottonwood has been at once a credit and a source of pride to the whole community. Some grades of the paper made could not be excelled east or west, while all of the product was up to the average at least, and in good demand. The industry had grown with the country's growth and the various stages of progress on the part of the community were marked with the advancement made in the manufacture of paper. The object aimed at by the pioneer promoters of the enterprise was not only gained but surpassed, in that all the paper required could be made at home and there be plenty to sell at rates which would return a profit, besides which much of the material employed in the manufacture and which otherwise would be destroyed or wasted, was a marketable commodity and yielded a revenue all around. Now comes the fire, and amid the flames and smoke the results of the labors, the enterprise, the perseverance and the investments of two score years disappear in an hour! It is sorrowful, but sorrow and regret accomplish nothing. The thing to be done now is to commence again.

A WORD OF WARNING.

During the coming Conference and Temple dedication services many hundreds of young Latter-day Saints will visit this city for the first time, and many more who are not accustomed to the ways of the world as exhibited by those who are not of their faith. To such, a word of advice may not be out of place, and it may serve perhaps for older people too.

It is well known to residents of the city that many places of amusement are either open or only flimsily closed, which, however harmless they may seem from the outside, present an interior of a very different nature. Such are various gambling resorts, which will no doubt be invitingly open or easily accessible without let or hindrance. It goes without saying that these institutions and others of their class will have plenty of stock decoys on the lookout for new recruits, and that confidence men and swindlers generally will seek to reap a harvest. We need scarcely allude to those places where deadly influences cannot be too sedulously shunned, nor to those nameless dens whose doorways only open to a life of degradation and shame. Because the young people of the Latter-day Saints have grown up so free, unchastened and confiding in character as to be the very reason why they should be most closely watched lest they fall a prey to the crafty and unscrupulous who are spoken of. Innocent and unsuspecting themselves, they will scarcely be on their guard against deception unless earnestly warned of the danger. With this object these words are written; for it would be a most lamentable occurrence if the joyous occasion which is calling the Saints together from far and near should have to be unhappily remembered by any single family through some or degrees having come to any of its members.

A QUESTION OF SALARY.

Elder C. F. Margetts, who is labouring in the southern states as a missionary, sends a clipping which has been furnished the News from the Hartsville, S. C. Messenger, in which the issue of the Elders of our Church are strongly condemned. The point made by the Messenger, leaving the scurility of the language out of consideration, would be well worth a thorough discussion, for it seems to be a vital one to modern Christianity.

The Messenger charges that the Mormon Elders proclaim a "free Gospel," while Methodists, Baptists, Presbyterians, etc., are preaching only for the money there is in it. "No cash man," we are told, "wants a preacher to labor for nothing. The majority of our preachers have families to support, and how are they to support them without a compensation for their labor? As matters stands, it is a difficult task to convince many church members that it is their duty to 'pay according to their means,' hence it is an easy matter to see the troubles these Elders will bring about if their course is not checked."

It cannot escape notice that our contemporary, in putting on the armor in defense of salaried clergymen uses very much the same argument that once made such a stir in Ephesus, where Paul, the great Apostle, was preaching the Gospel free of charge. Demetrius, the silversmith, who with others was engaged in making the statuettes of Diana, perceiving that the Gospel was opposed to this trade, addressed his craftsmen as follows:

Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, so that this our craft is in danger.

That was the difficulty then, and that is the trouble anticipated as a result of the labors of the ministers of the Gospel now.

The salaried ministers and their champions need to be reminded, it seems, of the fact that no objection is raised to a minister of the gospel receiving the necessaries of life at the hands of those to whom spiritual wants he administers. That is not the point at all. Our Savior in sending His disciples out to preach the Gospel stated expressly that "a laborer is worthy of his food" (Matth. x, 10, revised version), and Paul emphasizes this truth in his instructions to the churches. About this, then, there is no difference of opinion.

A great many of the ministers of the world, however, are not content with this. The preaching of the gospel has been made a profession, a trade, a means whereby to make a living. And many look upon it in no other light than any other secular occupation. When it has come to this that a young man with no religious inclination whatever goes to college, studies theology and looks about for a chance to be appointed a preacher at a stipulated sum a month, then it is time to raise an earnest protest. Then the Gospel is made a merchandise and the sanctuary defiled to a lamentable degree. How many ministers act as if they considered the house of the Lord a market place! With them the only question is to get the most remunerative position possible. This is the objectionable feature of a stipulated salary for preachers. Were there no money in preaching, only those who were called by God and felt it a duty to obey would engage in it. Then the power of the Gospel would go with its proclamation and the Christian world be saved from being a race. As it is, it stands condemned by the divine word for the gift of God cannot be obtained for money. And it stands condemned by honest men and women by the thousands or millions, who prefer to be considered infidels to being parties to a pious fraud.

WANDERERS OF THE SEA.

The success South which has now given way to dismal certainty as to the loss of the unhappy steamer Nanshan recalls the mystery surrounding the fate of many other brave, stout vessels that have sailed grandly out of port never to be seen or heard of again. In the case of Atlantic steamers, the most plausible theory as to the cause of loss is that they came into collision with icebergs, those monumental, beautiful, treacherous sentinels of the sea. But there is another menace to mariners, a source of no small alarm to navigators and owners, that even more difficult to guard against than icebergs or rocks, for it cannot be found upon any of the charts, nor reminded to any latitude, nor predicted from any sudden step in temperature of air or water. We allude to the derelict vessel, the solemn it and phantom craft that sails on and on, without taints to direct or hand on rudder to hold it on its course. No sailor knows when or where he may encounter one of these silence wayfarers, which drift about whatever wind and waves may carry them. One derelict which was lately sighted, the American steamer West Indian, Surgeon, it would appear, has been drifting about the Atlantic ocean for twenty-two months, and has covered 6000 miles. It was stranded in a gale off Cape Hatteras, March 21, 1891. It has been sighted fifty-four times, on the last occasion it being a mere shell. An authority on the subject says the steamer is now a derelict remains afloat in about thirty days, and there are at all times about thirty of these vessels floating about in the Atlantic. There are more in the vicinity of Cape Hatteras than in any other place, which accounts for the great number of wrecks in that locality. The report of the Hydrographic office shows that from 1887 to 1890 there were thirty-eight millions with derelicts, or an average of nearly eight every year. Eight of the thirty-eight vessels were totally lost. It has been commonly believed that the Hesperia Nationalcame to her end through a collision with an iceberg. But why is it not at least equally probable that in the fog or darkness she struck a derelict, which, indeed, is the belief that one went to the bottom any more worthy of credence than the omnibus boat, abandoned by her crew, who perished through stress of weather, she has herself become a crippled, enfeebled, useless wanderer on the high sea?

STRIKING AT AN EVIL.

Senator Hoar of Massachusetts has "done the state some service and they know it" but it is questionable if anything he has said or done is more directly to the point or more salutary in its aims than is the question raised by him as to the constitutionality of members of Congress serving on commissions at home or abroad. At the present time two such boards have such members in their composition—the international monetary congress and the Bering sea arbitration commission. The senator points out that the President sent abroad senators "to represent this country in dealing with foreign nations in one case, and in another of representing this country before a great tribunal which is to determine a great international dispute." It is further shown that other senators and representatives have been appointed to perform other duties at home, like the duty from which Senator Colton asked the Senate to excuse him—that of investigating the workings of the executive departments. Duties like these Senator Hoar regards as analogous to those performed by the evil officers of the government, and the practice of imposing them upon members of Congress, in either house, he finds inconsistent with the clause of the Constitution which declares that "no senator or representative shall, during the time for which he was elected, be appointed to any civil office under the authority of the United States, which shall have been created, or the emoluments whereof shall have been increased during such time, and no person holding any office under the United States shall be a member of either house during his continuance in office."

The only question to be decided, it would seem, in order to determine the constitutionality or otherwise of such appointments as those spoken of, is the one as to whether or not they are civil offices under the authority of the United States. It is difficult to see how the affirmation that they are such offices can be escaped. Everything that may define such a situation exists. The senator who thus serves is employed through the appointment of the executive and his own acquiescence by reason of such employment to be paid for his services; he acts under instructions from his employer—the government; he is responsible and makes his reports to it and acts in its name and by its authority; and lastly, it is not a military, hence a civil, service. Looked at in the light of the matter assumes a very serious aspect—serious if a violation of the Constitution is independent of the object or results of such act is serious.

But there is another aspect of the case that should receive attention. Why should congressmen be selected even if the Constitution were not violated thereby? They are chosen for another service altogether, the terms of which are understood by both employer and employed. Why should they not do what they are employed to do and let other matters of the state fall upon other shoulders? Are there not men of ability, character and willingness in sufficient number in the United States to fill any commission or board however high or consequential, without taking men from other public employment? We should think so. It all comes, as it seems to us, of that disposition which is so prevalent in this country and all parts of it to lend one individual with a number of offices. This is neither fair to the people in the sense that public affairs should be distributed, nor justice to them in that too many duties undertaken by one person is apt to be the means of leaving some if not all of them inefficiently performed or not performed at all. It is a very objectionable system, more honored in the breach than the observance, no matter whether the President of the United States or the mayor of a town practices it. Senator Hoar is on the right track, let us hope he will go ahead until the growing evil aimed at is brought to an end.

THE WASHINGTON Indians cost the government $2,000,000 exclusive of her annuities. War is an expensive luxury, especially in time of peace.

DISCOURSE

BY

PRESIDENT GEORGE Q. CANNON,

At the Tabernacle, Salt Lake City, Sunday afternoon, March 26th, 1893.

REPORTED BY BRIGHAM YOUNG.

I desire, in standing up before you this afternoon, to ask you for the exercise of your faith in my behalf, that I may be able to speak. I have been suffering for the last week from a very severe attack of influenza, or la grippe, or something of that character, and it has weakened me considerably. I am greatly pleased at having the opportunity this afternoon to meet with the Saints in this Tabernacle. I have not had the privilege for several weeks of meeting with my brethren and sisters to partake of the Sacrament.

There is no society upon the earth that is so sweet to a Latter-day Saint as the society of his brethren and sisters. There is a sweetness, a oneness, an identity of feeling among the Latter-day Saints, and they feel as though their interests were in common, and that the object that they have in view were the same. The Lord has promised that He would give unto His people the spirit of union and of love, and that promise has been very abundantly fulfilled; and not only is the feeling of love bestowed upon the Latter-day Saints for each other, but also for mankind at large. President Taylor, when he was living, sometimes spoke of the love of God shed abroad in his heart, saying, "You bless me and my wife, my son John and his wife, in fact and in spirit." Now, that is not the kind of prayer that the Latter-day Saints offer, for church we feel love for our brethren and sisters, and are united with them, and love at least ought to extend—and I trust it does extend—to all mankind, as our brethren and sisters, bound together by ties that cannot be broken, even the ties of a common pursuitage. It is this faith and understanding on the part of the Latter-day Saints that causes their hearts to yearn for the salvation of all, knowing as they do that that is our Father, and that all mankind are His children. It makes no difference where they are, or what good they may be, nor what are their peculiarities, their language, their surroundings, or their creeds, as to their being our brethren and sisters. There is the relationship which exists among the human family. When we look upon them in the light of the human race, not in a metaphorical but in a literal sense, it brings us into close connection with each other. We are human beings, and we have the same flesh, the same desire to impart unto all the inhabitants of the earth—all the children of our Father—many blessings we may enjoy, if they are blessings of a spiritual nature, we want to make them known and to point out how they can be obtained. If they are blessings of a temporal character, we also should desire to impart them, and to have them shared in by our brethren and sisters. This is the Gospel of salvation. This is the plan which God has devised for the redemption and exaltation of all His children; and when men and women become acquainted with this Gospel, they feel a burning desire in their hearts to impart its blessings unto all with whom they are brought in contact. The same spirit and feeling which prompted the Lord Jesus to come and make Himself an offering for sin, and to be willing to be sacrificed for His brethren and sisters, rests upon us, and we feel as though we in our turn and in our place are willing to do all that we can to contribute to the salvation of humanity. It is a feeling that we should cultivate, because it comes from God and is calculated, cherishing and extending it we follow in the footsteps of our Lord and Master. I believe the Latter-day Saints have, too very goodly extent, cultivated this feeling. There is much yet remaining for us to do; there is an immense field stretching out before us for the exercise of these qualities and this disposition; yet there are many scenes we have passed through that are very pleasant to reflect upon in connection with the labors of the Elders and people of this Church.

The Gospel has been preached to the nations of the earth by our Elders without money and without price. They have left their self-denial, their families, and the pleasant associations that surrounded them, for the purpose of carrying the glad tidings of salvation to those who were ignorant of the principles of the Gospel; and they have gone very freely, very ungrudgingly, and have not spared time or labor. They have exhibited self-denial to a wonderful extent, and in doing this have been prompted by a desire to save the souls of the children of men, to bring them to the knowledge of the Gospel, to impart unto them the joy that they themselves have received. This has been going on now for a great many years. A few days only remain of the sixty-three years since this Church was organized, and during that time thousands upon thousands of Elders have gone with preaching to the inhabitants of the earth, declaring unto them the message which they have given. The world cannot say, "You have convinced that which God revealed to you; you have prevented us from hearing it, because you charged for your labors, or you limited your travels to several places, where you could get communication for your time." The world cannot say that concerning the Latter-day Saints, for they have gone, and gone freely, and have declared, as they have had opportunity, the glad and glorious message of which they have been the bearers—that God has spoken from the heavens, has broken the long silence that has reigned, has revealed His purposes once more to the children of men in plainness, has restored the old authority by which men performed such mighty works in His name in ancient days, has restored the old church organization to its complete shape, and has endowed some more the Holy Ghost upon men.

This message the Elders of this Church have borne, and they have gone from land to land, seizing the opportunities they have had, and have declared it unto the inhabitants of the earth. And what has been the motive that has prompted them? The motive has been to do the will of God, and thus to save the souls of the children of men—to impart to them the tidings of salvation, and to warn them of approaching judgments. I believe they have been as faithful in this generation as Noah and his sons were before the flood. Of course, we know but little about the efforts they made. We only know that God gave Noah a message and prepared a plan of salvation for the inhabitants of the earth; and no doubt he called, with all the power that he had, the message that God had given unto him. But it had little effect upon the inhabitants of the country, for "men were not prepared to receive it." We have thousands who have listened to it, and who have believed it, and who have taken the steps which God has published to receive the benefit which follows obedience to it. As it was in the days of Noah, the matter end, so it shall be in the days of the coming of the Son of Man. And we are living in those days, and this work that we are engaged in is a preparatory work—to prepare the way for the coming of our Lord. We believe it shall not be visited by the calamities that shall precede His coming without the inhabitants being warned concerning them. It is for this purpose that the Lord has poured out upon the people in these last days the spirit of gathering. It has rested upon the inhabitants of the islands, who have received the Gospel, and they have gathered in these mountains and valleys. They have come because they believe that it is a duty to work for them to come, and the evidence that He has commanded them to come has been received by them through the outpouring of His Holy Spirit upon them.

It is a remarkable fact, that of all the thousands of Latter-day Saints that have crossed the ocean to America, there has scarcely an accident ever happened to one of them. It is now fifty-three years since the Latter-day Saints commenced to come to America, and during that period they have traveled as though they were treated of heaven. Why we found Elders being lost, we compassionated them to gather them from the distant lands where they formerly lived, and it is because God has commanded them to gather. We have made the command this people to gather, but He has commanded all people to listen to this message with which the Elders are entrusted, and to obey it, and to gather out from Babylon. When I say Babylon, I mean that corrupt system of things that prevails throughout the world, which will shortly be overthrown sooner or later.

Now, I have said that the Latter-day Saints have shown their love to mankind. While I was in Europe on one occasion, it occurred to me that there has been an exhibition of love and self-sacrifice, covering some years, that is now passing through the minds of many people. I allude to the sending down, for a series of years, trains from the valleys and from other valleys to the east, to bring the Elders of our Church home. This is almost forgotten now. A new generation has grown up since those times, railroads have been built, and no one thinks about the expense and mode of travel, but for a number of years there were hundreds of teams sent from this Territory to bring up the poor Saints from the Missouri river, and after the railroad was completed, from the end of track. It was a very costly affair, wagons, 2000 yoke of cattle (for each wagon has four yoke of cattle), 500 teamsters, with guards to watch the cattle, for in the old Territory there were the aboriginal guards, also the sentinels that had to be transported. In this labor they spent the most valuable part of the year for work, bringing the Saints up from the river, supplying them with food, cooking flour as they went down, and picking it up again as they came back, and feeding the people at that. This was all done by the people who sent these teams with our dear pay—they got some credit, I suppose, on their tithing, but got no money. Each entire year would be spent in this work, and this was for the poor Saints! What do we hear? Why this people do not! Where can you find such an exhibition of kindness, such a desire to help others? Nowhere. You may search in vain for such a thing. It was an illustration of kindness and good feeling and brotherly love. What was the motive? It was to help the people, so as to share in those blessings that they themselves enjoyed. It was to contribute to their temporal salvation—precisely the same principle that prompts them when called to go on missions, to leave their wives, their children, their fathers and mothers, and all the tender associations of home, and go forth at their own cost to the inhabitants of the earth.

These are exhibitions of love. I think God for them. I think God for them. I think God for them. I think God for those who are capable of comprehending the purposes of God, and who have reach to such heights of self-sacrifice as this. I think it is good and right upon, that there are people on the earth who have these feelings, and who are not selfish, who are liberally inclined to helping others, who are selves at the expense of their neighbors, but who live for humanity and for something better than the accumulation of perishable riches, and who love their fellows sufficiently to do anything they can for their salvation. These things have been settled by a people of this kind. We have been escalted hereby that principle of brotherly love. We never could have done it, and it has been done; we never could have maintained our foothold in these valleys; we would have perished by starvation, and perished long ago, if we had not that feeling not prevailed. The very settlement of Salt Lake City was only made possible by this brotherly love and self-sacrifice. So it has been in that time in the present. In 1855 and 1856 I suppose hundreds of people would have perished in our settlements, from the cold and hardships attending this feeling. I thank God for its existence in the earth. It makes one feel that there is one spot on the earth, at least, that is not wholly given over to the worship of mammon, that there is a people in whose hearts turn some of the old feelings of which we read in the bible, and which we know are from God. It is delightful to think that these feelings are not entirely obliterated from the earth, but that there is a people who are seeking to cultivate them, to maintain them and to impart them to their children after them.

And yet with all this how far we are ourselves from being what we should be! We have constantly to be battling against selfishness, and many of our people almost lose for we shall be overcome by these evil influences that are springing around us and are washing, as it were, against our very thresholds. There is danger to be feared from this spirit of evil, of selfishness, of "devil-take-the-hindmost," of every man for himself, and many of our people succumb to these influences after all that has been done to bring them to a knowledge of the truth. They forget the lessons that God has taught and is teaching, and they yield themselves to the spirit of the world, from which we have been gathered. I suppose this will continue to be the case until Satan is cound. God will not take away our agency. He has given you and me our agency to do as we please. I will say that He cannot take away our agency; that would be inconsistent; it is not consistent with His plan to take away anybody's agency. Every human being has his agency. We can serve God or we can serve the devil. We can listen to the voice of the Spirit of God and the entreaties that we hear from it, or we can reject them and listen to evil influences and to temptations. It is a percentage, perhaps—I trust it is very small, and I am sorry to remove it—of the Latter-day Saints who forget the lessons that it is teaching, and who yield to sin and seek to build themselves up instead of the Zion of God.

Now I lose upon it that when a man receives the truth it is his duty to work to build the truth up, to labor for Zion, and not to build up anything that is opposed to Zion, from the day that he receives the truth of God, and all throughout his mortal career. Personally I would not want to do anything else knowingly. But in saying this, I mean to say, I believe that we are to be an exclusive people, that we are to shut ourselves up, and cut ourselves off from all communication with our neighbors? No. When I labor for Zion I labor for the whole human family. I labor for God. I labor for the establishment of that true and heavenly union that He seeks to introduce and perpetuate in the earth. I do not labor for the Mormons alone, but I labor for all, for as far as this spirit to which I have alluded extends, so far will it benefit and bless all who participate in it. It will bring a blessing to every man, it will bring a blessing to every community, and to every nation. And when we look to Zion we look about this better condition of things that we are aiming to bring about.

I was conversing with a lady a few weeks ago. She was lady in point of life and liberal sentiments as a writer on a public paper, and in other papers. We carried into conversation about affairs here, and I said to her "You will be benefited, after a time by the work we are doing here." She said, "I want to commend those sentiments which you speak." "Oh, yes," says she, "you believe that well and be benefited, but what good will it do? I believe anything of the same, I do not expect everybody will be a Mormon. We do not labor with a view to make everybody a Mormon. We are seeking to introduce a better state of society, and others will see and admire it, and they will be glad to follow the example of our examples to help correct the evils which are now growing in our land, and which are threatening good society." I said, "Madam, we are aiming to do that, and we do imagine that we are working as we are to build up something superior to what we have, and that we are going to be able to build up some kind of society, and others will see and admire it, and they will be glad to follow the example of our examples to help correct the evils which are now growing in our land, and which are threatening good society." A grand idea! We