

oratory or newspaper rhetoric; more than human philosophy and human wisdom, to maintain a government of the people through all the vicissitudes of national history. It requires that deep, abiding faith in the Almighty Ruler of the universe which is manifest in a people serving God and loving their fellowman. Where the people drift to moral wickedness, where the unguarded rights of each other are trampled upon, either religiously, politically or socially, discussion and theory are not substitutes for the wisdom which brings peace and pleasantness.

IS IT ANOTHER EXCUSE?

A Constantinople dispatch says that the Armenians "have added assassination to the crime of bomb throwing;" that an effort was made to black-mail an Armenian advocate in the service of the Turkish government, and on the police attempting to protect the official they were set upon and one killed and another wounded by Armenians; that public spirit is aroused against Armenians; and that the sultan was much grieved at the dastardly act.

It is indeed pitiable to witness the Turkish sultan weeping over the death of one policeman while not a tear dimmed his eye when thirty thousand Armenians—men, women and children—were butchered in cold blood under his very nose. Not that the murder of the policeman was not a foul crime, for it was; and its occurrence should cause grief to the Turkish ruler, but the murder of Armenians should have done so too, yet did not seem to have that effect.

In the history of recent events, however, the present story seems more like another excuse to massacre Armenians than anything else. It is said the Armenians have become assassins as well as bomb throwers. How were they bomb throwers? There was a conspiracy on the part of Turkish officials to massacre Christians by thousands, and the pressure on the latter became so great that some of them resorted to bomb throwing in their resistance to oppression. The principal cause of the disturbance, then, was the conspiracy of Turkish officials to murder, and the bomb throwing which resulted was an excuse to carry the conspiracy into effect. Is this a repetition of the same murderous game on the part of the Turks? The indications that way are strong.

In the story given it will be noted that the Armenian to whom the alleged protection was offered is a government official. It is also quite probable that he is renegade to his people in that he supports the brutal actions of the government he serves for pay. It is not too much to believe that the whole assassination scheme was one to arouse another furor against the Armenians. The life of one or two policemen would be as nothing in carrying out this purpose; the sultan would not worry over sacrificing a hundred police officers to do that, and there are plenty of the low and criminal class among the Armenians that are susceptible to becoming hired assassins. The whole thing looks like a Turkish scheme; certainly

it is not such an occurrence as would justify casting wholesale blame upon the native Christians.

WEBER STAKE CONFERENCE.

OGDEN, Utah, Oct. 20, 1896.

It has been about one year since the Latter-day Saints have had the privilege of meeting in quarterly conference in this Stake of Zion, from the fact that they have had no suitable place in which to convene for that purpose. The old tabernacle had become so dilapidated that it was unfit for such gatherings. The members of the Church here were not in a condition financially to erect a new and suitable building, so it was decided to remodel, repair, and enlarge the old one. This has been done at a great outlay of money and labor. It is elegantly fitted up and appointed, and is now so far completed as to enable us to hold meetings in it on Sundays and at other special times.

On Sunday and Monday, October 18th and 19th, the Stake conference was held in the remodeled Tabernacle in Ogden City, but it still lacks capacity to accommodate all who desire to attend these meetings.

By 10 o'clock on Sunday morning the house was filled to its utmost capacity. Every available foot of standing room (all the seats being occupied) including the Priesthood stand and the spacious choir stand was taken up. About fifteen hundred people were inside the building, and during the day hundreds of others who could not gain admission returned home, or remained standing on the outside during the services.

On the stand in the morning were: Presidents Wilford Woodruff, George Q. Cannon and Joseph F. Smith of the First Presidency; Elders Lorenzo Snow and Franklin D. Richards of the Quorum of the Twelve; Arthur Winter, the Church scribe; the Presidency of the Weber Stake, members of the High Council, Bishops and many leading Elders from the several wards in the county.

After singing by the choir, prayer was offered by Elder Joseph Parry.

President Woodruff was the first speaker. After congratulating the Saints on the privilege of again being able to meet in conference in a house so spacious and beautiful, although now too small to accommodate all who wished to gain admission, he told the Saints the time would come when they would be able to build a house as large as they needed to, and would have ample means to do it with. He then spoke at considerable length of the early history of the Church and the condition of the Saints today, exhorting them to be faithful, and blessing them in the name of the Lord.

President George Q. Cannon then delivered a discourse on the necessity and the power of unity.

In the afternoon Elder Lorenzo Snow addressed the Saints on the nature and importance of temple work. His remarks were impressive and cheering.

President Joseph F. Smith then delivered a powerful discourse on the divinity of Jesus Christ. His remarks were founded on the declaration: "I know that my Redeemer lives."

On Monday morning the Tabernacle was again filled with Saints who were

anxious to hear instruction from the servants of God.

President Woodruff and Elders F. D. Richards and F. M. Lyman were with us.

After the opening exercises President Woodruff addressed the meeting. He spoke fifty-five minutes. He related many reminiscences and experiences of his missionary life.

Elder F. D. Richards also related some remarkable manifestations of the power of God in delivering him from danger and imminent destruction. He bore a fervent testimony to the truth of the instructions which had been imparted by President Woodruff, and counseled the people to give diligent heed to them.

In the afternoon President Joseph F. Smith and Elder Heber J. Grant came in from Salt Lake. Elder Lorin Farr offered the opening prayer.

Elder F. M. Lyman was the first speaker. He referred to the instructions that had been given in the morning. He fully endorsed them. He then spoke of the necessity of a man or woman having a testimony of the truth of this work in order that they may enjoy the spirit of it. It is essential for them to know there is a God in order that they may testify truthfully that He lives. He spoke of the importance of children being instructed properly in the principles of the Gospel—that they may have faith, which produces repentance, which must be followed by baptism for the remission of sins, and that they may receive the spirit of God, the Holy Ghost, the comfort, to enlighten their minds and guide them into all truth. It is incumbent on parents in Zion to teach their children these things. The Lord has commanded it.

Elder H. J. Grant then bore a strong testimony that the power of God will be with His people, to deliver them in time of trouble, if they pray unto Him and keep His commands. He read from the 36th chapter of Alma in the Book of Mormon upon this subject and said Alma did not know these things were any better than he, the speaker, did, and declared it was knowledge every person to know these things for themselves if they will do the will of God. When a man has received a testimony of the truth for himself and then turns away from and becomes disobedient to the will of God, he will wither away and his testimony will leave him.

The congregation then arose and sang the doxology. Benediction was pronounced by President Joseph F. Smith, and thus closed the best two days' Conference meeting which has been held in this Stake of Zion for a very long time.

During the Conference three funerals were held in this city. One of them was that of Grand Harriet Wheat who was 91 years and 7 months old, lacking 2 days.

There has been and still is a great deal of sickness in this city, and quite a number of Saints both old and young have passed to the other side.

JOSEPH HALL.

LEADVILLE, Col., Oct. 21.—C. H. Costley has been indicted for murder and arrested. He is charged with participating in the attack on the Coronado mine, in which fireman O'Keef was killed.