

before. We were invited to hold meeting, as a number were desirous to hear what sort of doctrine the Elders advanced, and accordingly we did so. We commenced meeting just after dark and there were about forty gathered to hear us, among them some who were well to do. We gave them the first principles of the Gospel for an hour and a half, and at the close of the meeting stated that if any one wanted to ask questions on what had been said they were at liberty to do so. After some little delay, one of the gentlemen got up and went into a back room, where, by the way, a Presbyterian minister was concealed in the dark, and asked him if he didn't think something ought to be said and some questions asked. The reverend gentleman replied that he didn't see the necessity of saying anything, as we held so close to the Scriptures. We afterwards learned that he was brought seven miles from Wallalla for the special purpose of condemning us, therefore those who were the means of bringing him hated to have him go away without saying something, so they persuaded him to do so contrary to his wishes. He arose and said he was satisfied with what had been said, and if it was true they were all in the dark and we had passed judgment upon them, which was contrary to the sentiment expressed in the hymn we sang at the close of the meeting, and he and his followers felt offended thereby. We told him what we had taught to them was substantiated from the Bible, which they all professed to believe in, and if that gave offense we could not help it. He then said they had had that Gospel as we taught it in their midst, and it was being taught to the people, and called upon the congregation to affirm that they had; then some three or four replied in the affirmative. We then told him to show that they had it. We would have to ask them a question. We then asked if any of them had received the Holy Ghost through the laying on of hands after they had been baptized. All was silence. No reply. There was the distinction. He arose and said: "We won't believe unless we see a sign, and if you are true believers, show us a sign. If you will take some rough on rats, and it don't kill you, we will believe." We gave him the same answer that Jesus did the scribes and Pharisees—"A wicked and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the Prophet Jonas."

After some little talk of the gifts of the spirit, he cried out again for a sign and then left the room, saying: "We Baptists will stick to what we have got." He (the minister) being a Presbyterian, making such a remark because most of those present were Baptists, created quite a sensation and some laughter. A portion of the congregation remained and some of them asked some questions for information and told us if things went along smoothly they would have us hold meeting again in that section.

People who have never heard the doctrines of the Latter-day Saints expounded have a very crude idea of what they contain, and some, especially the wealthy, are so prejudiced that they won't condescend to listen, and after they have heard it is so different to what they have conceived it to be that they don't want to accept of it.

The Apostle Paul very wisely said, "They can do nothing against, but for the truth," and we find it verified in all things both pertaining to the promulgating of the Gospel and the unjust laws and measures adopted to stop the work of God.

The decrees of God and all that He has spoken by the mouths of His holy Prophets will come to pass until the day will come when the knowledge of God will cover the earth as the waters do the sea. May the day soon dawn when the Saints will be thoroughly purged through the present tribulations they are having to endure for the word of God and the testimony of Jesus, and Zion be redeemed.

Your brethren,  
W. H. GARDNER  
W. N. ANDERSON.

THE SEVIER STAKE CONFERENCE.

RICHFIELD, Sevier County, March 1, 1887.

Editor Deseret News:

The Sevier Stake Conference which was held here on February 26 and 27 was a happy occasion, under the able presidency of Acting President A. K. Thurber and colleague, Wm. H. Seegmiller.

President Peterson, of Sanpete Stake, was with us, accompanied by Elder George Taylor, in the interest of the Mantle Temple. All of whom, as also Bishop Joseph S. Horne, of Richfield Second Ward, addressed the conference at considerable length, and every one as living oracles inspired of God to speak and labor in so great a cause, made the more conspicuous by its bitter assailants.

The general and local authorities were presented by the clerk and unanimously sustained. Much was said on the present situation and utter impregnability of the possessors of truth and integrity, which gives the never-ending result of increase and dominion—hopes entertained and so convincingly taught through obedience to the ordinances of the everlasting Gospel always in the ascendant.

Over \$430.00 was collected, mostly in small amounts, and forwarded to Mantle Temple works for its completion and embellishment, more for

which purpose will yet be forthcoming as may be necessary. In fact I cannot give adequate expression of the good feeling prevalent.

Your brother in the gospel,  
WM. MORRISON,  
Stake Clerk.

AN IMPOSSIBLE LAW.

THE Jersey City Argus says:

"The new law against polygamy enacts that children born of the second and later marriages shall be deemed illegitimate, and cut off from all share in the parents' estate. This provision would seem to be slightly unconstitutional, for the reason that it proposes to punish one person for an offense another person has committed. But of course Congress cannot be expected to bother itself about little technicalities of that sort. And besides, the parent may very easily evade the provision. His right to do with his own as he pleases cannot well be disputed, and if he happens to possess an estate worth dividing, he can give to his children by any marriage whatever he pleases during his lifetime. The provision is, moreover, an open confession that Congress is unable to curb polygamy. In such a case common sense would seem to dictate that Congress should devote itself to matters it can handle. But that is probably just what Congress did not want to do, and to avoid doing something useful it devoted its time to the passage of an impossible law against the Mormons."

DEATHS.

KNUSEN.—In the Thirteenth Ward of this city, March 5, 1887, Christopher Knusen; born Sept. 3, 1853, in Elsvold, Norway; baptized August 13, 1873.

Scandinavian Stjerne please copy.

TRULSON.—In the Fifteenth Ward, Salt Lake City, March 9, 1887, of pneumonia, Andrew Joseph son of John Andrew and Johanna Trulson; born in this city, August 26th, 1867.

WOOD.—In the Nineteenth Ward of this city, March 10, 1887, Frederick John, son of Wm. and Elizabeth Wood; born March 2, 1887.

READING.—In the 6th Ward of this city, March 10, 1887, of pneumonia, Ellen S., infant daughter of Edward and Hannah S. Reading, aged 4 months lacking 6 days.

PHILLIPS.—At Onida, Idaho, February 23rd, 1887, Jane Phillips, wife of Philip Phillips, born in South Wales, July, 1843. Deceased leaves a husband and nine children to mourn her departure. She was much respected.—[COM.]

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Cocaine, Iodoform or Mercurial in any form in the treatment of catarrh or hay fever should be avoided, as they are both injurious and dangerous. Iodoform is easily detected by its offensive odor. The only reliable catarrh remedy on the market to-day is Ely's Cream Balm, being free from all poisonous drugs. It has cured thousands of acute and chronic cases, where all other remedies have failed. A particle is applied into each nostril: no pain, agreeable to use. Price 50 cents of druggists.

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