

EVENING NEWS.

Published Daily, Except Sundays, Holidays, and Days of Fast.

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CHARLES W. PENROSE, EDITOR.

Monday, July 9, 1883.

TO THE BISHOPS OF THE VARIOUS WARDS.

SALT LAKE CITY, July 9th, 1883.

Complaints have reached us to the effect that in some of the wards of the Territory a disposition has been manifested by some of the Bishops presiding to take possession of and disburse the wheat which has been collected by the members of the Relief Societies.

This wheat has been collected by the members of this society in the various wards at considerable trouble and they are the proper custodians thereof and responsible therefor to the parties from whom it has been obtained.

No bishop has any right, because of his authority as a presiding officer in the ward, to take possession of this grain. It belongs to the societies who have collected it, and it is their province to dispose of it for the purposes for which it has been collected, and it should not be appropriated or disposed of by any Bishop for any other object.

JOHN TAYLOR, GEORGE C. CANNON, JOSEPH F. SMITH, First Presidency of the Church of Jesus Christ of Latter-day Saints.

STAKE CONFERENCE.

2 p.m., July 7, 1883.

Counselor Edward Snodgrass reported the High Priest's Quorum. The President of the Quorum had for some time past been preoccupied with a severe attack of illness, which prevented him from attending his personal attention to the Quorum. The Quorum met on the last Saturday of each month at 2 p.m., in the Social Hall. The meeting was held with a severe attack of illness, which prevented him from attending his personal attention to the Quorum.

Elder John D. Drake related his early experience in the Church, testified that he received a knowledge of the truth of the work through obedience to the principles of the Gospel, and that knowledge had continued with him to the present day. There were many degrees in the plan of salvation to each of which there was a law annexed which must be obeyed in order to attain the desired blessing. The kingdom and government of God was being established with all its blessings and gifts to our day. There was certainly attending the testimonies of the servants of God similar to that which had attended the servants of God in ancient times.

Elder Abraham H. Cannon related that he was worthy of being identified with the people of God. The Lord had made ample provisions for our salvation and we could not blame any but ourselves if we fell short of desired blessings. There were many temptations among us, and particularly was there a disposition to disregard the Sabbath day growing among us. It was the duty of all to use an influence to deter the young from going into dissipation. There would be a power attending the children of the Saints who preserved their virtue and integrity that none would be able to seduce or withhold. The Saints should be careful not to be led astray by the subtle allurements of Satan, and if we would inherit and sustain those who were placed over us, they would not be likely to go away.

President David O. Calder said that those who kept saloons were looked down upon as unworthy of the association of respectable people even among the world. How then should such men be regarded among Saints? It was astonishing to learn that such persons were in the Church. It was a shame to think that Latter-day Saints should lose or sell their property for such vile purposes. Why should persons who have so little regard for the principles of the Gospel be retained in fellowship.

He felt that it was our duty to use our influence to counteract the efforts of those who sought to lead our children astray. There were many attacks made upon us in quiet insinuating ways, that we were in bondage before we were aware of it and in view of the many complications by which we are surrounded it behooved us to be near to the Lord, that we might with the Kingdom of God, might triumph over all the enemies of truth.

President Joseph E. Taylor said it was acknowledged that there was evil among us. Was this a necessity? was a question that it would be well to consider. If we indulged in the same evil would we not be liable to the judgments of God as other people? We were commanded to come out of Babylon and obtain from her sin. We were governed by principle, and if we magnified our callings as servants and saints of God, though we might be persecuted by our enemies, there was no reason why they should triumph over us in any particular. The evils that were among us were not here when we came, but they had come through our own choice or suffering, until there were evils and dangers on all sides to the young and inexperienced. It was the privilege of those who held positions of presidency to enjoy revelation from God to direct them in their labors. Our mission was to labor for the glory of God and the salvation of the world.

Adjourned until 10 a.m. on Sunday, July 8th, in the Tabernacle.

10 a.m., Sunday, July 8, 1883.

Conference assembled in the Tabernacle.

Elder Theodore B. Lewis said that the saints were endeavoring to promote and establish righteousness in the earth, yet so great and varied were the temptations to do evil surrounding us that it was not that it required great labor and care to counteract the efforts of the adversary to destroy and degrade the youth. The most effective way of counteracting this tendency to evil was in the proper training of the young. If they could be so taught that principles of righteousness would be firmly embedded in their very nature, the attacks and insinuations of sin would be vain. Parents would be held responsible for the proper training of their children.

Apostle Albert Carrington said that it was a matter of surprise to him that professing Christians were opposed to the kingdom of God. And he feared that we were not as diligent in the service of God as the world were in serving the adversary. We could not excuse ourselves if we were not faithful, for we had been taught the ways of God. Of all the creatures of God perhaps man was the only one that did not observe the law of his creation as

organization, yet man of all others,

boasted of his intelligence. There was an object in placing temptation before man, that he might gain an experience of good and evil, and prove himself. The Bible said, "God alone could give understanding, and all the intelligence that man possessed, whether they acknowledged it or not, came from God, and he revealed to him." Yet how strange it was that revelation was repudiated by the human family. The world ignored the claims of the Latter-day saints to being the people of God, notwithstanding the evident manner in which the scriptures were fulfilled in their history and the similarity of the organizations, ordinances, objects and teachings of the Saints to those shown in the Bible.

The eyes now shone forth from all their boasted enlightenment, were closed to the fact that God had again restored the Gospel with all its powers and blessings. Yet, notwithstanding their unbelief, it was a fact. The source through which the Gospel was restored, and which was assumed a humble one yet Joseph Smith was one of those noble spirits chosen before the foundation of the world; and he was that he was in a structural in establishing would swell and spread abroad until it covered the earth. The fruits of the Gospel were peace, intelligence, knowledge, truth, and the love of the world were less, slander, opposition and prejudice. Yet, in their foolish anger, all they did against us was to reveal a greater glory than they had. We have no occasion to fear the efforts of the wicked, but only need fear that we ourselves might take a wrong course. We trusted to the wisdom of God in establishing the Sabbath as a day of rest, and that it was a detriment to us in every way to disregard the commandments of God.

Bishop Millen Atwood said he rejoiced in the truth from the time he first heard the sound of the Gospel. The Saints should be careful to obey the world in all respects. All were equally responsible to keep the commandments of God. There was a greater satisfaction in giving evidence of having done our duty than anything else could give. The same power and authority existed in the Church now than did in the beginning and if we did not enjoy the same blessings and power it was an evidence that we were not as faithful as formerly.

Adjourned until 2 p.m.

2 p.m.

The sacrament was administered by the Priesthood of the Twentieth Ward.

Bishop Orson F. Whitney related his experience while abroad on his late mission. His knowledge of the truth of the work had been broadened by this experience. Those who expect to attain salvation must obey the principles of the Gospel. The Lord desired the salvation of his children, but he was also a just and consistent Being, willing to give guidance and instruction. The Savior said that it was in the days of Noah so should it be at the coming of the son of man. He showed that the saying was fulfilled in all the essential particulars in the coming forth of this work. The mountains of the Lord's house was established in the tops of the mountains and the nations were flowing into it.

The general authorities of the Church were presented and sustained the same as at the preceding General Conference.

The authorities of the Stake were presented and sustained the same as at the preceding Stake Conference, with the following exceptions, and some others of a local nature.

The name of Lars Jensen as one of the Patriarchs of the Stake was omitted in having died in the month of June.

The names of Miner G. Axwood, James W. Cummings, Wm. S. Burton, Wm. W. Taylor, Julius F. Wells, C. W. Danahy, Abraham H. Cannon, Hyrum W. Taylor, Wm. White and Henry Tuckett were omitted from the Home Missionary list. The following names were added: John White, Eli A. Folland, Heber J. Romney, Chas. H. Felt, Archibald N. McFarlane, James M. Bailey, Wm. R. Jones, Wm. William Burton, Robert S. Wells, Chas. F. Wilcox and George Howe.

Apostle Erasmus Snow said that while he reflected upon the number of the Priesthood in the Stake alone and then considered the small beginning of this work, the Lord had recently called his servants to fill up the Quorums of the Seventies whose ranks had been depleted by the ordination of Seventies to other positions. To supply this it would be necessary to select suitable men from Elders Quorums, the best as to the qualifications of persons available for this calling. He taught by the Prophet Joseph, was that they desired with all their hearts to thrust in their sickles and reap, their calling being to cry repentance to the nations and carry the glad tidings of peace and salvation to the people. The Gospel was restored in our day with all of the blessings and keys and authority enjoyed by the Saints of God; the keys pertaining to the administration of the ordinances for the dead were restored which were also taught and practiced in ancient days. The principle of baptism was understood and practiced in a very early day, the earth itself in the days of Noah, having been immersed in war. Those who were disobedient and were destroyed by the flood were given an opportunity of hearing and obeying the Gospel in the spirit world that they might obtain such a degree of glory as their works would entitle them to receive. It was a comforting doctrine to those who loved and sought the welfare of their fellowmen, yet it was considered a bold one by professed believers of the Bible. The fundamental principle with the dead as well as the living was that the principle pertaining to the spirit alone, as the agency and intelligence, hence it was as consistent to teach the Gospel to spirits as to those who had bodies. The death of the dead did not deprive the spirit of intelligence. The performance of ordinances pertaining to the dead was one reason for the "temple" plan. The paradise that the Savior referred to in his promise to the thief on the cross referred to a place of departed spirits, and in the presence and glory of God, and in the instance referred to was a place of confinement. He exhorted the Priesthood to be like the example of their Lord in His labors for the redemption of mankind.

President Angus M. Cannon said that there had not been times during the conference to hear verbal reports from Bishops and Presidents, but it was designed to hold conferences for this purpose in the various districts of the Stake in the future, the blessing of God upon the congregation.

The conference adjourned. WM. W. TAYLOR, Clerk.

BY TELEGRAPH.

THE WARDEN UPON CHURCHMAN'S LIFE.

LATEST BY LIGHTNING.

Another Communication from Spencer Col. Geoffrey Intervened.

Des Moines, 9.-Col. George L. Geoffrey, member of the Utah Commission, returned from the west last evening and in an interview he briefly outlined what, in his opinion, was the ultimate effect of the Edmunds bill in accomplishing the

purpose for which it was intended.

"There are 180,000 people in Utah to-day," said Col. Geoffrey, "of these 140,000 are Mormons, and only 15,000 are non-Mormons. The Edmunds bill is confined solely to those who practice polygamy; a professor of the Mormon religion with only one wife does not come within the scope of the law. The law is designed to keep the name of every polygamist from appearing on the lists. The Mormons are determined to interpose every obstacle to the enforcement of the law, which to them is extremely odious. They have made up their minds to be submitted to the courts as soon as possible. The night before I started for the west, wrote were served on the Edmunds bill. There is no doubt that the courts will affirm the constitutionality of the law, the Mormons will leave no stone unturned to impair or obstruct the law. The suppression of polygamy is only a matter of time. While the Edmunds bill may not accomplish all that is claimed for it, I regard it as the entering wedge which is designed to divide the Mormon Church. The power of naming the officials has heretofore rested with the church as a whole, but when the law is enforced so that no polygamist can vote, the voting class will determine the candidates to the exclusion of those who fail to conform to the letter and spirit of the law. This of itself will ultimately break up polygamy. The railroads also account much in this direction. With railroads opening up the country, thousands of Gentiles will pour in who will steadily outnumber the Mormons and get possession of the municipal offices which are now held by the Mormons. When it becomes apparent that polygamists cannot rise to honor or profit, and are reduced to the position of a common laborer, the number of wives will speedily follow. As a people the Mormons are quiet and orderly and police regulations are laid upon to the same as elsewhere. Salt Lake City will compare favorably in this respect with any eastern city like population. Contrary to the general impression, however, practices are not more prevalent than in Gentile communities. There are many wealthy Mormons, especially in Salt Lake City. A recent census will show that the city is not so poor as it is called. It is due to the more refined classes to state that among their polygamy is gradually falling into disrepute. Those who till the barren soil of that region compose the poorer classes, and among them a plurality of wives is quite common. Numbers of proselytes, induced by missionaries to come from Europe, arrive on every train. They cannot rise to honor or profit, and are reduced to the position of a common laborer. The mountains and swamps, the unproductive soil with rude implements, in order to eke out a miserable subsistence. Numbers have entered Montana, Wyoming, Idaho and Arizona where they follow the course of the streams.

A Madman on His Mission.

CHICAGO, 9.-Times' Des Moines, Iowa special: Henry George, of Maine, N. Y., fired a dozen shots through his bedroom window into the Morgan House, yesterday afternoon, destroyed furniture and felled a man named Holmes who attempted to capture him. Five policemen finally overpowered him on the roof of the hotel. He tried to put a bullet in his forehead, but the ball glanced leaving only a furrow in the skull.

Respected.

WASHINGTON, 7.-The President has given up his trip to Yellowstone. He says that it will have to wait until he is a private citizen and can with propriety get out of reach by telegraph for a week. When he inquired last week at the signal office how long it would take to run a military telegraph temporarily into Yellowstone Park from points nearest to it on the Northern Pacific Railway, his idea was that it might take a week, and would probably cost \$500 or \$600. He intended to pay that out of his own pocket. He found, however, that it would take more time and very much more money than he had estimated. The President thought this too high a price to pay for a picnic among the Geysers. He says he has deferred the trip until the summer of 1885.

Seville Snod.

CHICAGO, 9.-Gutman's sister has brought another action in the courts of this county against her divorced husband, George Snodgrass, asking that he be restrained from molesting her abode and from disturbing her property; that he be compelled to contribute to her support and that of her child, and to give her the necessaries of life. Gutman's sister has supported herself and daughter by dressmaking and kept the child at a boarding school.

A Split in the Church.

CHICAGO, 9.-The Episcopal Church controversy which has grown out of the high church tendencies of Arthur Ritchie, pastor of the Church of the Ascension, and which has already served to draw out a letter of protest from the Bishop of the diocese, had another sensational feature added to it yesterday. Arthur Ritchie, at the morning service, announced that he had received a regular service, a regular mass would be said for the soul of Daniel Fountain who was drowned in Lake Michigan in the latter part of May. The announcement of a regular mass was apparently such a pronounced step toward Romanism as to cause great indignation of the Ascension to rebel, and one-half the congregation left the church. In the morning the request of the widow of Daniel Fountain, the celebration of mass was postponed for a few days. It is believed now that the Bishop will be compelled to order a trial of the Pastor for infringement of church rules.

FOREIGN.

LATEST TRANS-ATLANTIC DISPATCHES.

FATHERS.

CHICAGO.

LONDON, 9.-Deaths from cholera: Damietta 95, Mansurah 45, Alexandria 1, Samsoud 8, and Shibirin 6. Total deaths in Egypt 154. The number of last evening were the fatalities for Saturday. The number of deaths on Sunday were 85 at Damietta; 41 at Samsoud; 9 at Mansurah; 1 at Shibirin and 1 at Alexandria.

Cairo, 8.-It is reported that a yacht is being prepared and will be held in readiness to take the Khedive to Naples in the event of the spread of cholera making his departure necessary.

Hong Kong, 8.-Cholera has broken out at Sovonow and is raging violently.

WANTED.

25 GOOD JOINERS APPLY AT ANH-STRONG & CO'S NEW FLOOR MILL.

STRAYED.

FROM THE 17TH WARD OF THIS CITY, a red and white spotted COW, 3 years old, and a black and white spotted COW, 2 years old, both of which will be suitably rewarded by returning to Fred & Olive, First South Street.

FOR SALE.

SEVENTEEN ACRES OF GOOD LAND, with good water right in five acres of cleared, timbered, and planted land, and the balance in forest. Can also be used for stock raising. For price etc., apply by post or call to D. C. Wood, at Woods Corner.

ESTRAY NOTICE.

I HAVE IN MY POSSESSION:

One chestnut mare, 3 years old, striped in face, branded FUR on left shoulder, white hind legs, no marks or brands visible.

One chestnut mare, 1 year old, striped in face, branded FUR on left shoulder, white hind legs, no marks or brands visible.

One light bay mare, 3 years old, striped in face, branded FUR on left shoulder, white hind legs, no marks or brands visible.

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