

and seeks the Lord, he would go forth and carry on the work until his kingdom was established. We see to-day the result of early persecutions. We were led by the power of God to this place, and have prospered, although men declared that we would starve and die in the Wilderness. Brother Orson Pratt covenanted with the Lord upon his arrival here on behalf of himself and the people, as an Apostle, that we would honor the Lord, keep the Sabbath day, pay the tithing of our increase, and build temples to the name of the Lord, because the Lord had delivered us out of the hands of our enemies. It was for us to remember the goodness of God to us, and the obligations we are under to him, and seek strength from heaven lest we, in our prosperity, forget the Lord. He testified to the establishment of the kingdom of God, and of the determination of the Lord to build it up despite the opposition of wicked men. The speaker referred to the dream of Jacob, who, upon awaking said: surely God was in this place but he knew it not; and to the covenant he entered into with the Lord on that occasion. After 20 years he returned to the same place with a multitude as a fulfillment of the covenant, which he acknowledged was the direct blessing of heaven upon him; and then the covenant was renewed between him and the Lord, and while this was going on between Jacob and the Lord, while Jacob was receiving blessings which were endless in their nature, the world of mankind, with all their love of pleasures, were hastening their own destruction. To the Israel of the latter-days was given the hearts to understand, and power to abide in the bonds of the everlasting covenant; and so sure as we are of his lineage, so sure will the God of Israel make us the saviors of men, as Joseph became the savior of his father's house.

PRESIDENT RICHARDS made a few closing remarks. He spoke of the importance of the day we live in, and the serious obligations the Latter-day Saints are under. He warned the people against carelessness and covetousness, and allowing themselves to be absorbed in acquiring the things of the world. He declared it the duty of the Saints to use their riches to the upbuilding of the Lord's work; and if a selfish desire blinded the eyes of the people to this fact the day would come when they would lose what had been entrusted to their care. In consequence of carelessness many evils existed in Zion, and the Lord through his servants was calling upon the people to repent. This duty was particularly incumbent upon the Presidents of Stakes and the Bishops of wards, and the Lord would hold them accountable to see that iniquity was rooted out of Zion. After singing and prayer conference adjourned till the following day at 10 o'clock.

THIRD DAY.

Oct. 8, 1886. 10 a.m.

Conference re-assembled this morning, the choir singing the hymn:

Zion stands with hills surrounded,
Prayer by Elder John R. Murdock.
Singing by the choir:

Let those who would be Saints indeed,
Fear not what others do.

ELDER JOHN HENRY SMITH.

The subjects chiefly dwelt upon at this Conference had been those which pointed to self-improvement, with a view to our becoming acceptable as a people to God, that we might be worthy of his divine aid when most needed. Our traditions and prejudices were such as to make it difficult for us to see and comprehend the principles of the Gospel as they exist in the bosom of God, our heavenly Father. Zion would consist of a pure people; a people who had learned to withstand temptation, and cleave to the law of God as He had revealed it in our day. The law in the commencement was that man should multiply and replenish the earth; and while He had placed a premium on lawful wedlock, His curse followed those who committed sexual crimes. Forbidding to marry had been declared a doctrine of devils, because in that was cunningly concealed a snare that would almost inevitably lead a fallen world into the meshes of iniquity, involving destruction and death. The bonds of matrimony were such that taught but criminal violation of the marriage covenant could break them, when the contracting parties were pure before God. The laws of God with regard to personal purity could not be broken with impunity; and upon a rigid observance of them depended our strength and standing before God and the world. This, he said, was a delicate subject to treat upon, yet its importance could not be denied. The speaker then spoke of the duty of parents to win the confidence of their children, and of teaching them the necessity of their observing the laws of life. The revelations of God were plain upon this duty of parents in Zion. The speaker felt that this teaching was applicable to the fathers and mothers in Israel, and that a due diligence in pursuing a proper course toward their children alone could render them free from the condemnation that attached to its non observance. God had given to us a knowledge of the higher law, and he who fell a prey to passion, to whom this law had come, would forever detach himself from the society of those who had kept the law of chastity.

ty. In closing, the speaker urged upon parents to labor with their children and jealously watch them, and guard them from the power of destructive influences; that the faith of God may grow up in their hearts, that they with themselves may be worthy of a full salvation in the Kingdom of God.

ELDER HEBER J. GRANT

said he had listened with pleasure to what had been said at the Conference, and hoped that we would practice the same. It was not that which we heard, but that which we practiced that would benefit us. Many attended meetings thinking they were benefited because they listened attentively; but such were mistaken if they did not reduce to practice what was taught them. The Gospel when practiced was calculated to make us perfect beings. If the naturally selfish would tithe themselves and donate liberally for charitable purposes, that weakness would be largely overcome. The work of self-improvement was the all-important one which when carried out effectually would prepare us to build up Zion in the way that God intends it should be. Some had allowed themselves to believe that the greatest of all gifts can be realized by them without meriting it. How inconsistent, when it is remembered that there can be no excellence without labor; no good results without working to produce them. The revelations of God on this subject, were that no blessing can be received unless the law upon which it is predicated is strictly honored, whether it be of a temporal or a spiritual character. It would be a waste of time to labor for and desire merely honor of men and the wealth of the world, as they are of a transitory nature. The speaker regretted that we cannot learn through the unpleasant experience of others, without having to suffer likewise; and reverted to the advice of the previous speaker with regard to the duties of parents to children. He had heard parents lament, when it was too late, of a lack of this duty. There could be no condition so painful as that which separated parents from children, and especially if this were brought about through negligence of parents in the performance of duty to their children. Condemnation came to us through our failing to live up to the light and knowledge that we possessed. He prayed that God would lead the Saints to do better in the future than they had in the past, and thus render themselves acceptable before Him.

PRESIDENT RICHARDS,

referring to the remarks of Brother John Henry Smith, said it was a subject of chief importance that we overcome the weakness of the flesh. The laws of God touching this subject came direct to us, and not through Moses and the prophets. This was a fundamental law by which our life's conduct should be governed, upon the observance of which the future of Zion depended. The pure in heart were known of the Lord, and it was only a question of time for the brightness of all such, wherever they might be, to shine forth to be seen and admired of their fellows. The regeneration of the human race was involved in the practice of the laws of chastity, and it was for the Latter-day Saints to accomplish this great work by their commencing at home and among their immediate friends and acquaintances.

President Richards then announced that the Epistle of the First Presidency [which has already appeared in the News] would be partly read now, and the balance in the afternoon. The reading of the Epistle was then commenced by Brother Heber M. Wells. At 11:45 an adjournment was taken till 1:30 p.m. The choir singing the anthem

Jerusalem my glorious home.

Benediction by Elder J. F. Wells.

AFTERNOON SESSION.

2 p.m.

Conference met pursuant to adjournment. The choir sang the hymn:

May we who know the joyful sound.

Prayer by Bishop Jos. Kimball.
Singing:

He died the great Redeemer died,
And Israel's daughters wept around.

The Sacrament was administered and the authorities of the Church presented and unanimously sustained as follows:

John Taylor, Prophet, Seer and Revelator to, and President of the Church of Jesus Christ of Latter-day Saints in all the world.

George Q. Cannon as First and Joseph F. Smith as Second Counselor in the First Presidency.

Wilford Woodruff, President and Wilford Woodruff, Lorenzo Snow, Erastus Snow, Franklin D. Richards, Brigham Young, Moses Thatcher, Francis M. Lyman, John Henry Smith, George Tensdale, Heber J. Grant and John W. Taylor, Members of the Quorum of the Twelve Apostles.

Counselors to the Twelve Apostles: John W. Young and D. H. Wells.

Patriarch to the Church, John Smith.

First seven Presidents of the Seventies, Henry Merriam, Horace S. Eldredge, Jacob Gates, Abram H. Cannon, Seymour B. Young, C. D. Fieldsted and John Morgan.

Wm. B. Preston as Presiding Bishop, with Robert T. Burton as his First Counselor.

John Taylor, as Trustee-in-Trust for the body of religious worshippers known and recognized as the Church

of Jesus Christ of Latter-day Saints, to hold the legal title to its property and contract for it.

Counselors to the Trustee-in-Trust: the Counselors to the President, the Twelve Apostles, their Counselors, and Bishop Wm. B. Preston.

Wilford Woodruff as Church Historian and General Church Recorder, with F. D. Richards as assistant.

Truman O. Angell, General Church Architect, and W. H. Folsom assistant.

Auditing Committee—Wilford Woodruff, Erastus Snow, Franklin D. Richards and Joseph F. Smith.

Clerk of Conference—John Nicholson. Geo. F. Gibbs Clerk pro tem.

Church Reporters—John Irvine and George F. Gibbs.

The reading of the Epistle was completed by Brother Heber M. Wells, lasting one hour.

PRESIDENT F. D. RICHARDS

occupied the remaining time. He could not believe but that the heart of every Latter-day Saint would respond to the sentiments contained in the Epistle of the First Presidency. It came to him as the voice of inspiration from heaven, and it was a source of gratification to find that the line of instruction given by the speakers had so fully harmonized with the sentiments contained in the Epistle. The Presidents of Stakes; the Bishops of the several Wards and all those who had attended Conference from the outlying districts were requested to carry away with them the spirit of the Conference and present to the people of their various Wards, for their instruction and benefit, the various subjects and topics that had been discussed upon.

The usual statistical report could not be presented for the reason that it was not complete. The speaker complimented the officers of the Relief Society on the full and complete report submitted.

In order to be truly benefited by what had been presented to the conference, the speaker advised the people to seek unto the Lord that His Spirit might be given them, to bring to their mind such doctrine, exhortation or counsel as they might be in need of during the hours of trial or darkness they may have to meet.

The success of the work of God did not depend upon our great numbers; it was the design of heaven to shed off all that were found not to have within them the throbbing and growing germ of eternal life; and the day was near at hand when the true weight and value of every man would be ascertained and his proper place definitely known; now was the time to labor; now was the time to treasure up the words of life, as this was emphatically the preparatory state for man to meet his God. Repentance was always in order; repentance of errors and human infirmities. He called upon the people to repent and live to fear God and keep His commandments, for the fear of the Lord was the beginning of wisdom; and a good understanding of all them that kept His commandments. Brother Richards proclaimed against men holding the holy Priesthood using their influence by way of leading others either to break the Sabbath, to practice pernicious habits or in any way dishonor themselves or so bring reproach upon the people of God. The priesthood was bestowed upon man to redeem and save, to use an influence for good among their fellows, and all would be held accountable to God for the use they made of it. Some, too, he said, were careless and unwise in their talking about sacred things upon railroad cars, and upon the public streets in a loud tone of voice, which was generally ridiculed by those who overheard them. Wisdom in this as in other things should be practiced in our day, as well as in former days when the Savior admonished his disciples about casting their pearls before swine. He cautioned the Elders against prognosticating the future, as some were doing, setting down dates when such and such things were going to take place, lest they meet disappointment.

In closing his remarks the speaker thanked the people of Coalville, on behalf of himself and visiting brethren, for the hearty welcome they had received at their hands; he hoped and prayed that much good would come to them personally, as well as to all that had attended the Conference, and that they would be encouraged to prosecute their labors by way of completing the building. He reminded the Saints of the covenants they were under one with another and with the Lord; and of the duty devolving upon them to purify themselves and to build up Zion, and to live to glorify God in the flesh, that they may glorify him the more when they should come into His presence.

The choir sang the anthem:

Rejoice in the Lord.

and the Conference adjourned for six months.

Benediction by Patriarch John Smith. George F. Gibbs, Clerk pro tem, of Conference.

THE NEEDFUL EFFECT.

In this issue appears a communication from Brother George C. Parkinson, whose term of imprisonment in the Utah Penitentiary will expire tomorrow. He writes that this institution is one year on conviction for highway robbery, a man against whom a

warrant of arrest had been issued for unlawful cohabitation. The person pursued was found in the cellar of the Oxford Co-op. Store, of which Brother Parkinson was superintendent. The person in question hid himself without the aid or connivance of the gentleman named. Being conscious of his innocence of having committed any illegal act, Brother Parkinson believed from the first that he would be acquitted, but he had not fully reckoned upon the character of the anti-"Mormon" process by which he was pursued. It would be difficult to find a young man more upright and exemplary than he in all the walks of life, and doubtless this is well understood by those who were the instruments in having him thrust into a place designed for depraved and criminal characters.

The effect produced upon him by his bitter experience is worthy of note. Here is a man fully imbued with the fact of his innocence of any crime against the law of the land or of humanity, who has suffered a terrible injustice. In consequence, justice appears to him arrayed in more beautiful habiliments than ever before. It is a principle to be more reverentially adored and sacredly preserved, and with this increased admiration for that which is the normal right of every creature must be the concomitant desire to accord it to others in the sphere in which he moves. Never at any time did liberty appear so precious as now. Its value has been, in his mind's eye, enhanced a thousand fold by the deprivation of that boon. With this deeper and wider conception of the worth of freedom is necessarily a commensurate desire to maintain and perpetuate its principles.

Overtopping the other sentiments expressed by the correspondent is that of the true Christian, who, while suffering abuse and injustice eliminates from his heart those feelings that generally rankle in the minds of men in similar situations. There is no disposition on his part to seek an eye for an eye or a tooth for a tooth. Retaliation belongs to the lowest forms of intelligence. The more advanced are governed by a higher principle. Their efforts must not be turned in the direction of inflicting suffering for suffering, evil for evil, but must aim at the correction of wrongs from the standpoint of a higher philosophy, independent of the spirit of vengeance.

Of late we have referred to different fundamental propositions enunciated by the Prophet Joseph Smith. Another of them may be fitly introduced in this connection. He stated, in effect, that there were three spiritual forces in operation among mankind—(1) the spirit of man, (2) the spirit of Satan, (3) the spirit of God.

The first judges of all matters from the standpoint of human reason, tracing effects to causes and reaching conclusions by that process. The spirit of man, who has been accorded his free agency to choose his course for evil or good, is susceptible of being influenced by either of the other two, so far as he yields himself to them. The Satanic spirit is productive of diabolical deeds; cruelty, oppression, vindictiveness; such exhibitions, for instance, as are manifested in the efforts put forth to crush the Latter-day Saints, in the present crusade. The spirit of God, when it operates upon the spirit of man produces the antipodes of the infernal crop. It leads men to do good to all; to establish truth, justice and liberty in the earth, and to maintain them. It also inspires man with faith, that wonderful power which enables him to leap the barriers circumscribed by merely human reason and grasp the unseen. It is that principle or capacity, or whatever it may be termed, which gives strength and endurance to the religious soul that seems superhuman. It cannot be appreciated by those who do not possess it, and is too frequently termed fanaticism by those who ignore its existence from a religious standpoint. The trouble is that those who thus denounce it are incapable of separating faith from fanaticism and on account of this inability to discriminate, class all forms of dependence upon the unseen and divine as of similar hue and quality.

Accepting the general proposition as correct it is not difficult to judge of the spirit by which men are actuated. One has but to look at the product to estimate the character of the source. It is the province of man to place himself in rapport with the Divine. It is the normal position of the former to receive and the latter to bestow. The quantity will depend upon the effort of the recipient to place himself in accord with divine principles—with the truth as it dwells in the bosom of God. Experience is an invincible teacher. It is for the Latter-day Saints to accept its lessons, that the heavens may draw near to them as individuals and as an organized body. The imitations thrown out by Brother Parkinson have led to these reflections, not that his case is extraordinary in these times, but merely that it serves to illustrate a principle.

As individuals who are subjected to trials, oppression and wrong may come out of the ordeal brighter, better and more capable of taking a stand for the right, so may the community place itself upon a more solid basis by means of the peculiar circumstances through which it is now passing. To produce this grand result the lessons of experience must be appropriated in such a way as to place the people in closer communion with heavenly forces. By

this method the receiving capacity of the community will be increased and the power to dispense commensurately enlarged. Thus, and only thus, will the Church become a light to the world.

BOUND OVER.

J. P. MORTENSEN HELD TO ANSWER FOR HAVING TWO WIVES.

Between 10 and 11 o'clock on Saturday night several deputies surrounded the residence of John P. Mortensen, in the Eighth Ward, and placed that gentleman under arrest on the charge of unlawful cohabitation. His family and a number of neighbors were also subpoenaed as witnesses, and instructed to appear before Commissioner McKay today. The defendant himself was taken before the Commissioner who released him on \$1,500 bail to appear at the preliminary examination to-day.

The complaint in this case is signed by D. W. Rensch, under date of October 9th, and alleges that, from November 1st, 1883, to October 1st, 1886, the defendant lived with his wives, Mrs. Eva Mortensen and Mrs. Anna Mortensen, contrary to the provisions of the Edmunds law.

The witnesses called to testify for the prosecution were Miss Jennie Mortensen, Mrs. Anna Mortensen, Mrs. Ellen Johnson, H. J. Schultz, Mrs. Eliza Sanders, Miss Mary Jacobsen, Miss Eva L. Mortensen, Laurentius Dahlquist and Mrs. Amanda Dahlquist. Of this number only the two Misses Mortensen and Mrs. Anna Mortensen knew anything of the defendant's affairs, and were placed under bonds of \$200 each.

The testimony showed that the defendant had been away on a two years' mission, from which he returned a few days ago. While he had been home he had lived with his wife Eva most of the time.

During the examination a witness who was being interrogated ventured to look around at the other witnesses, when the Commissioner said to her "See here! You just look at the District Attorney."

The defendant was held to await the grand jury's action, his bail being placed at \$1,500.

The skeleton of a man with his address, "A. J. Soule, residence 1156 Post Street," has been found in an unoccupied sheep camp, 20 miles south of Huron, Tulare County, Cal. The supposed cause of death was heat and dust.

At Colfax (W. T.), on October 11, a dispute arose between Cash Cole, a sporting man and pugilist of Palouse City, and Bill Lennan, which resulted in three shots being fired into the body of Cole. There are no hopes of his recovery. Lennan claims that he acted in self-defense.

WANTED.

BACK VOLUMES (OR A SET) OF THE Deseret News; Autobiography of Parley P. Pratt; Journal of Discourses; Millennial Star, any volume after vol. 18; Latter-day Saints Messenger and Advocate; Times and Seasons; Elders' Journal; The Wasp; The Nauvoo Neighbor; The Voice of Joseph, 1844; The Olive Branch. Also, many other Books, Newspapers, etc., on the *Mormons* (Latter-day Saints) not mentioned above, for which good prices will be paid by

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SUMMONS.

In the Probate Court in and for the County of Summit and Territory of Utah.

Third Judicial District.

Elizabeth Jones, Plaintiff,
vs.
Owen Jones, Defendant.

To Owen Jones, Defendant, Greeting:
YOU ARE HEREBY SUMMONED TO appear in an action brought against you by the above-named plaintiff, in the Probate Court, in and for the County of Summit and Territory of Utah, and to answer to a complaint filed against you in said Court by said plaintiff; within ten days (exclusive of the day of service) after service on you of this summons, if served within the County of Summit, Utah Territory; otherwise, if served outside of said county but within the Territory of Utah within twenty days, and within forty days if served elsewhere.

This action is brought against you by plaintiff to dissolve the bonds of matrimony alleged to exist between you and the plaintiff; and for the care and custody of three minor children, the issue of said marriage, on the grounds of habitual drunkenness and a failure by you to provide for defendant.

And you are hereby notified that if you fail to appear and answer as above required, the plaintiff will apply to this Court for the relief therein demanded.

Witness the Hon. Alma Eldredge, Judge, and the seal of said Court, affixed at my office in Coalville, said County, this 13th day of August, A. D. 1886.

THOMAS ALSTON,
Probate Clerk.

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