

## RELIGIOUS.

## Sunday Services.

Religious services were held in the Tabernacle on Sunday July 28 President Angus M. Cannon presiding. Elder John Morgan was the speaker. He treated, by way of introduction, upon the religious nature of man, and held that, as a rule, the expressions of that sentiment in the human breast were sincere, notwithstanding that they might be crude and unpolished. It was exceedingly difficult for the people of the world generally to believe that the "Mormons" are sincere in their religious faith. This arose largely from a misunderstanding of the character of their religion. There were large numbers who understood that the Saints do not believe in Jesus Christ, but had accepted it as a fact that they look to Joseph Smith as standing in the same relation to them as the Savior does to the balance of Christians.

These errors, grounded in the minds of the people at large, were very discouraging to the Elders who are sent out as missionaries. They were compelled to labor to uproot these false conceptions that had gained ground and grown up before room could be found on which to plant the seed of the Gospel.

The speaker had heard a stranger who had paid a three days' visit to this city remark, on a railroad train, that the "Mormons" exhibited foolishness in building so costly a structure as the Temple. The means thus expended could, in his view, have been used for far better and more practical purposes. He expressed the opinion that the government would some time seize the structure and put it to some public use. He did not explain by what right or authority this could be done. This did not seem to occur to him. On being asked if he knew the purposes of a Temple, he confessed his ignorance upon that point. On it being explained to him that ordinances for the benefit of the dead, that their spirits might be liberated through the far-reaching power of the Gospel, were performed there, it modified his views and feeling on the subject.

It was, as already said, difficult to make the general public believe that the "Mormons" are sincere in what they profess, yet their entire history vouched for their sincerity as a people. So in reference to their loyalty to the government of the United States. They had shown throughout a checkered and trying career that their loyalty to American institutions was second to that of no other people.

Elder Morgan then elucidated the first principles of the "Mormon" religion: Faith in the Eternal Father and in His Son Jesus Christ, repentance of sin, baptism by immersion in water at the hands of one holding divine authority for the remission of sins, and the laying on of hands for imparting the Holy Ghost. He characterized as a fallacy the popular idea that the Saints were held in thralldom by a tyrannical process admin-

istered by a few men holding the Priesthood. That all things shall be done by common consent is a law of the Church, and the holders of the Priesthood comprise almost the entire male portion of the Church. It would be through its power, and the wisdom displayed through it, that the Saints would be delivered from the trials and difficulties that would soon overtake them. That deliverance would not come by the wisdom and power of man, but by the power of God.

## Box Elder Stake.

The quarterly conference of the Box Elder Stake was held in Brigham City Tabernacle on Sunday and Monday, July 28th and 29th, President Rudger Clawson presiding.

The speakers on Sunday forenoon were Elder Samuel Smith and Apostle Lorenzo Snow, whose good counsel and instructions were listened to with marked attention by all present. In the afternoon Councilor Charles Kelly presented the general authorities of the Church, also the officers of the various wards in Box Elder Stake, all of whom were unanimously sustained. President Rudger Clawson spoke of the power of the priesthood, which is the power of God; also of the impossibility of separating spiritual and temporal things.

On Monday afternoon the first speaker was Barnard White, who referred to the power of God which was with this people, as the prophets had predicted should be the case.

Apostle Lorenzo Snow quoted the saying of the Savior, "Except ye are one, ye are not Mine." He dwelt upon the necessity of unity, and said we should be united in temporal as well as in spiritual things. Listen to the counsel of the Priesthood, for it is not the man who holds the Priesthood that we honor; but the Priesthood is the Priesthood and power of God. Do unto others as you wish others to do unto you, and love God above all things. Let us be united and be one as Jesus and His Father are one; also let us be as humble and obedient as He was.

In the afternoon President Clawson presented Samuel Smith to be a Patriarch in the Church of Jesus Christ of Latter-day Saints, and John D. Peters and Jeppa Jeppson to be members of the High Council of Box Elder Stake. They were all sustained by the unanimous vote of the people.

Councilors John Kelly and A. Madson and Elder C. Dunn advised the Saints to be united and keep the commandments of God.

Apostle Lorenzo Snow related some of his experiences when he first embraced the Gospel, and how he obtained a knowledge of the truth of this work. All Latter-day Saints should have a knowledge for themselves that this is the work of God.

The meetings were well attended and a good spirit prevailed during the conference.

O. PETERSEN,

Clerk pro tem.

Brigham City, Utah, July 30th, 1889.

## SOUTHEASTERN UTAH.

On Grand River, Utah, July 12. —Mr. Johnson, the assessor of this county, who has for years held that office, a Mormon gentleman very much liked and respected, has favored me with his opinions on the Ute treaty, and with some facts in regard to his co-religionists in the Blue Mountains. He is good authority on the subject, having been all over the ground in question, being personally acquainted with the settlers and having talked with the commissioners on their visit to Utah, when they were referred to him for information.

"I saw," said he, "a copy of the *News* article on the treaty in Moab, and I thought I knew where it came from."

"Yes," said I. "Have you any objection, Mr. Johnson, to give me a statement of the facts as known to you for publication in that paper?"

"Not at all," he replied.

"Well, we have been told on what appeared to be good authority that the Mormon Bishop at the Blue Mountains was a warm friend of the proposed scheme; that he proposes to use his personal influence for its success. Is that the case?"

## THE BISHOP'S MOTIVE.

"It is true," was the answer, "that the Bishop has spoken of going to Washington in the interests of the treaty. But there appears to be a mistake as to his motive. His people under the proposed arrangement do not receive a fair compensation for their improvements. The commissioners, who promised to do them justice, cut down the estimates of the value of their improvements. They did not do at all as they agreed to do. And it is upon this matter that the Bishop wishes to be heard. The proposition now is to give pay only for such improvements as are of value to the Indians. You can see at once that that is an injustice. These people have made a canal at great expense in labor, which is not yet successful in carrying water. They have set out orchards and planted alfalfa, and made many beginnings in the work of forming homes, which are not taken the least note of by the commission. But to poor people this matter is most important. I can say decidedly that there is some mistake in representing the Bishop as friendly to the treaty."

"How about the settlers? We are told that they are anxious to remove to new homes in Colorado as soon as the old reservation is opened."

"I do not know one who is in favor of the change. They wish to remain where they are. But they feel themselves powerless in the matter, and have no choice but to submit. Some of them do not own a team to move with. At the time the commissioners were there a proposition was made to them to give the Utah settlers a first choice of lands in the old reservation, but they replied that they could not treat with white people—their business was exclusively with the Indians."