

Simply listening to good counsel and advice in meeting was of no benefit, unless that good was incorporated into the lives of the hearers. It was gratifying to the speaker to see so large a congregation present. He had never known a time when the people attended their meetings as well as during the past few months. It was also gratifying to see that while the enemies of the Saints were intriguing for their overthrow, they were really growing much stronger. This was evidenced by the better attendance at Sunday, Fast-day and other meetings. There was an awakening among the Saints, who were endeavoring to live closer to the laws of God.

The Scripture said that nothing could be done against the people of God that would not be for their benefit, and the Saints were realizing the truth of this saying at the present time. The promises of the Lord, as set forth in the hymn sung at the opening of the meeting, would be realized by the Saints, and this assurance gave them strength to suffer all things rather than relinquish their religion. Many supposed that the infliction of penalties would cause them to surrender. But it would not, for the testimony of the Lord given to the Saints afforded them too great a bulwark of strength. Punishment could not change a man's convictions, and there was more pleasure in suffering for the truth than to have the approval of the world and be conscience-stricken. Religion could not be legislated into or out of any people, and the time would come when the world would realize the truth of the doctrines of the Latter-day Saints. If the enemies of the Saints could only hear the testimonies of the latter, they would perhaps understand that they could not change their convictions. Like the ancient disciples of Jesus, His people in the latter-days were willing to endure persecution, if it was necessary, to gain their great object in life, an exaltation in the presence of their God. They were able to bear testimony, in all soberness, that the Gospel of Christ had been restored to the earth; that Joseph Smith was a true Prophet; and that God's work would ultimately triumph. They knew not when the redemption would come, and cared but little, but that it would come they knew, and labored and waited for it. They had received the Priesthood of God, with instructions how to use it, and possessed authority from the Lord Jesus to act in His name. The world called the Saints sacrilegious for making this claim, but it was not sacrilege, it was the truth.

The Saints were accused of being priest-ridden, but the accusation was utterly untrue; there was no community independence of character. Men and women did not renounce all their former associations and suffer as the Saints had done for what they conceived to be true, unless they possessed the spirit of independence to an unusual degree among men. The Saints refused to give a promise to free themselves from suffering, because that promise would be wrong. Their Heavenly Father had commanded to do certain things, and for the sake of avoiding temporal suffering, they would not promise to neglect that which they considered their duty.

The speaker then read from Section 121 of the Doctrine and Covenants, verses 33 to 46, relative to the powers of the Priesthood. He called special attention to the 41st verse:

"No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness, and by meekness, and love unfeigned."

If this revelation was not carried out, and men endeavored to exercise unrighteous dominion with their Priesthood, that Priesthood would be taken from them. Men could only keep this power by living virtuous and honorable lives, and being examples of righteousness to their fellow beings. A man who had received the authority of the Priesthood and who had obtained a testimony of the Gospel had a great responsibility under those gifts, to use them for good. The speaker knew that through keeping the commandments of God, he could get back into His presence, and that testimony was dearer to him than life. He had been asked why apostates were so bitter to the Saints, and his reply was, because they were anxious to wipe away the testimony they had had of the truth of "Mormonism," and it was to destroy this testimony that they sought to overthrow "Mormonism." They would do anything to prove it was not true. But no man who had once known that Jesus was the Christ, and that His Gospel had been restored to earth, could wipe out that testimony. No effort of such a man could destroy "Mormonism," for he knew all the time that it was the work of God, and it had been his failure to keep the law that had caused him to go aside. The speaker exhorted the Saints to live by the principles of righteousness and serve God with all their might, mind and strength.

BISHOP ORSON F. WHITNEY was the next speaker. He had listened attentively to the remarks and strong testimony of Brother Grant, and had joy in his heart to know that his own testimony was the same; that his heart and its emotions were attuned to the sentiments expressed; and that in the midst of much weakness he possessed the knowledge that was the power of God unto salvation. He would not for worlds part with that testimony, which was kindled within him as the result of faith, repentance

and being baptized. He had received through the laying on of hands, the Holy Ghost, the Spirit of Truth, which guides into all truth; the spirit promised to every baptized believer in the Church of Jesus Christ; the spirit which was poured out upon His ancient disciples, and which was to be with them to the end, if they kept His laws, as a Comforter in His absence. It was needful that He should go that the Comforter might come. His mission at that time being complete, He returned to His Father, and shed forth on His disciples the promised Spirit, which was to show them things past and to come, and take of the things of the Father and reveal them. It was this spirit that gave a testimony of the truth.

The Saints are accused of being in the iron grasp of an ecclesiastical despotism; that they have no minds of their own; that they serve masters through fear or hope of temporal profit; that on election days they are herded to the polls like sheep, and are afraid to disobey their masters. What a marvelous power is thus ascribed to the "Mormon" leaders! With 55,000,000 of people opposed to the Saints, pleading, warning and threatening them, and endeavoring to get them out of this alleged bondage; to think that 15 or 16 or 50 men can withstand all this influence, brought to bear to induce these so-called "Mormon dupes" to come out of bondage and shake off their chains; to think that all these millions, backed by the powers of the government have not the power of these 15, 16 or 50 men! What a humiliating confession for statesmen, politicians, editors, etc., to make! The fallacy of the assertion was evident on its face. It was something more than the shrewdness, sagacity, influence and magnetism of the "Mormon" leaders that bound the people together. Would to God the wise men of the earth could see this. But the words of Isaiah were being fulfilled, in that when the marvelous work of God was set up the wisdom of the wise should perish. There was no stronger proof of this than the baseless charge that 150,000 people could thus be held together by fear. Why were they not afraid of the millions opposed to them? Or if it was for temporal benefit, why did they still cling to the faith in the face of threatened confiscation of property? If it was for power why do they still remain when their power is gradually being taken away? Why do they prefer to go to prison, or into exile, or suffer untold trials if the foolish charge be true. The Saints were not the kind of men and women who have nothing but self-interest at heart; who have the pleasures of the moment and the good things of earth paramount in their thoughts.

No, the power that binds them together and induces them to accept the counsels of those placed to lead them; the spirit that enables them to cling together is the same power and spirit poured out upon the disciples of Christ, when they went forth as lambs among wolves, for the salvation of mankind. This power and knowledge enabled the Apostles to meet their death like heroes, following in the footsteps of their Master; which enabled the Christian martyrs to go to the burning stake, to bear the tortures of the inquisition, to be crucified, torn asunder, driven from city to city, rather than relinquish their convictions. Those men were not the dupes of a despotism; they were not hypocrites; they knew what they were doing and that they were engaged in the work of the Great God. Why can not the wisdom of this age see a parallel in modern history, when they see men go meekly forth to punishment, and rather than make a mere promise, which would release them, suffering imprisonment in a loathsome dungeon? Why can it not be seen that the history now being written is similar to that which the Christian world so admire? Because, as the Savior said, they stone the living prophets and garish the tombs of the dead. They build temples and cathedrals to St. Paul, St. Peter and others, and ignore, despise and persecute the Saints in their midst, and cry, "Away with them to prison, let them be exterminated." Verily the wisdom of the wise is perishing, and the prophets are being fulfilled.

In this is one reason why the Latter-day Saints cling together. They see the inconsistency of their enemies, and the fulfillment of the sayings of the Prophets. Their testimony is being stamped into them deeper and deeper by such things. Their mission is one of peace, of salvation, and the world would some day recognize the fact, and rejoice to read the history of the Latter-day Saints, though it may be written in the blood and tears of suffering innocence and steadfast heroism. The Saints know what they are doing and saying, and in a general way what will be the outcome. They have received the Gospel and the Spirit of God, which enabled me to understand the past, the present and the future. The work in which they were engaged would never stop or grow smaller, but would grow from a little stone into a great mountain, and upon it would the nations lean for succor, temporally and spiritually. This was the mission of the Saints, and God had chosen them because He knew they would stand true, and by His help accomplish this work. This labor was necessary because the world had departed from the truth. Darkness covered the earth and gross darkness the people, but the glory of the Lord would rest upon Zion. These

were the words of a Prophet of God, who gave as a reason for this marvelous work, that the people had transgressed the laws of God, changed the ordinances, broken the everlasting covenant; they drew near to Him with their lips while their hearts were removed far from Him. Were there not evidences of this fact on every hand?

What inspired the fathers of the nation to construct a constitution to defend by its provisions the weak against the strong? It was because they foresaw a time when men would seek to tear down the safeguards of American liberty, and they provided a bulwark behind which the weak might take shelter. That Constitution provided that Congress should make no law respecting an establishment of religion or prohibiting the free exercise thereof. The fathers saw that these things might be attempted, and they placed the Constitution as a check upon the majority. But men were now breaking over its bounds, and tearing down the bulwarks of liberty. When the Saints appealed for protection against their oppressors, they were told they were traitors—traitors to even claim the rights of American citizens; that they were nullifiers and obstructionists because they took shelter behind the Constitution. When they pleaded for the right of religious action, they were answered that the Constitution does not give the right to act, only to think or believe. This, forsooth, was the glorious boon of American liberty. We could believe and think but could not practice our religion. What a laughing-stock is such liberty in the eyes of the nations, and what a stench in the nostrils of a just God! The Russian serf need not come here for such liberty, for he could believe, though bound in chains and immured in the dungeons of Siberia. Yet the "Mormons" were told this liberty was all for which the patriots had split their blood and risked their all. Verily the wisdom of the wise is perishing from the earth.

It would yet devolve upon this people to rescue the principles of liberty from the destroyer. While the nations are preparing for war; while nihilists and socialists are preparing to disrupt governments and destroy society, the Latter-day Saints are preparing to bring salvation, temporal and spiritual, to all who will receive it. This is or will be Zion, and unto it will gather some from every nation, and they will be the only people not at war one with another. The prophets of this people had declared that many would gather small bundles and flee to Zion for safety. The Prophet Joseph saw in vision the horrible destruction among the wicked, until he called on God to close the vision, for he could not endure it. Look at the Christian nations of to-day, preparing to fulfill his prophecy; calling upon the name of the Prince of Peace on the Sabbath, and during the week making guns and preparing to blow each other into eternity. Millions of men armed to the teeth in Christian nations, preparing to murder each other. Verily is the mission of the Saints needful, and their work was started none too soon. They should be of good cheer, for God lives and reigns in the heavens. The Saints were a hard people to discourage. The speaker had remarked to a friend recently that it would be a splendid thing if Congress should fail to pass the Tucker-Edmonds bill. Yes, was the reply, and it would be a splendid thing if they did pass it. You cannot make the Saints believe that God will not order all things for their best good. They should live their religion and be patient and hopeful and the God who makes and unmakes men and nations will overrule all things for His own glory and the success and triumph of His cause.

The choir sang the anthem,
Sweet is Thy mercy, Lord.
Benediction was pronounced by Elder James C. Watson.

IDAHO ITEMS.

A CONTINUOUS STORM—A PECULIAR PALACE—IDAHO SALARY BILL—SCRAMBLE FOR OFFICE.

PARIS, Idaho, Feb. 18, 1887.

Editor Deseret News:

Our valley at present is all one color; the fences, sheds, stables and one story houses, are nearly all invisible, and happy is he who owns a two story house, so that he can look out of the upper story windows over the tops of the snow drifts, upon the broad expanse of the "beautiful" with which we are so abundantly blessed the present winter. We have no reason to complain of the quantity of snow that lies upon the ground—it is not being over two feet deep except in drifts—but we certainly could get along with less frequent wind-storms and if they were not quite so forcible they would be all the more enjoyable. People sometimes complain of changeable weather, but in this part of the country any such complaint as that cannot be sustained at present. Since 1887 dawned upon us the weather has been quite the reverse of this—that is we have had one continued storm since January 1st until present writing with no prospect of any change in the near future.

In my last communication I inadvertently referred to a gin-palace about to be erected in our metropolis, and I understand that some parties have taken umbrage at my remarks. I certainly should apologize for calling a board shanty a pal-

ace; this, however, is the only inaccuracy that occurred. In regard to selling liquor, it is generally understood that the proprietors of the establishment alluded to above are not selling it in their Paris establishment, but yesterday the same firm, McLennan & Rogers, were brought up before his honor, Judge Grimmer, and fined \$25 and costs for selling liquor in Montpelier without a license.

The salary bill passed by the late Legislature has created quite a stir among chronic office-seekers, as it materially increases the compensation of nearly all the county officers. Now that the sheriff gets an annual salary of from \$1,200 to \$1,500 there are many aspirants for the office. A few years ago it was a difficult matter to find a man who would hold the office; no less than three changes took place in the year 1883 by resignation, but things have changed since then; now there are dozens in sight and the time has come when "no Mormon need apply," hence the scramble.

The Prosecuting Attorneyship is also a bone of contention; the present incumbent, Mr. R. S. Spence, holds over on account of no one having been elected to fill the position, or rather the person who was elected was ineligible—and another aspirant appears on the ground who seems determined to oust the present incumbent because he is a Mormon. The case has already been argued before the board of county commissioners, and they decided they had no jurisdiction in the matter, and the case is likely to be brought up before the district court at its next sitting. It seems to matter but little to these men whether the people want them or not. The people elected Mr. Spence to the position and he has ably and honorably filled it, and no one desires to see a change, except those who are working for pecuniary benefit. It is to be hoped that not only in this case, but in all similar ones where the parties stir up strife in order to aggrandize themselves, that they will be foiled in their ignoble efforts.

Since the non-Mormons came into office there seems to be a good deal of trouble in their camp, and we on the outside—the disfranchised ones—can look complacently on and laugh at their follies and profit by their inconsistencies.

Our quarterly Conference was well attended. Crowded meetings, excellent instructions, and a good spirit prevailed.

On account of snow blockades on the railroads, our mails are from three to six days late, but we are in hopes that troubles arising from this cause are nearly at an end for this season. The Oregon Short Line Company have made herculean efforts to keep their road open and they have succeeded admirably; the trains have unavoidably been late, but they have seldom missed a run, which, considering the terrible weather we have had, is an excellent showing on the company and employees.

Yours,
RUSTIC.

The Reverend Sam Jones says: "Obed is the skin of truth stuffed with sawdust and sand. The Episcopalian is always talking about apostolic succession—about where they came from instead of where they are going to, and half of his crowd is going to hell, and he knows it. The Salvation Army is just what the Methodist church was 100 years ago, with the addition of the life and drum."

War risks are now being considered by underwriters and insurers. W. T. Coleman & Co. placed a risk of that character on Friday at one-quarter of 1 per cent. premium. The risk will cover shipments from this port and from Oregon to Great Britain. The amount is \$250,000, and the risk will commence on June 1st and expire December 31st. A prominent shipper to Australia recently covered a cargo on the way to Melbourne at one-tenth of 1 per cent.

The article by Prof. N. S. Shaler, of Harvard, on "The Stability of the Earth," in the March Scribner's, which is certain to attract unusual attention both from the high scientific position of the author and from the nature of the subject, will be accompanied by very numerous illustrations, mainly from photographs selected from the author's extensive collection of views, gathered from all parts of the world, which throw light upon the subject of earthquakes and other movements of the earth's crust. Included in the number are several showing the effects of the recent Charleston earthquakes. For sale at Dwyer's.

OBITUARY.

GLEASON.—Desdemona Chase Gleason, daughter of Isaac and Phebe Chase; was born in Sparta Township, Livingston County, New York, on the 3d of April, 1821. Embraced the Gospel in her native place, June 21, 1839, being baptized into the Church by Elder Peletiah Brown. She was married to John S. Gleason on the 8th of December of the same year. She gathered to the bosom

of the Church, in Nauvoo, Illinois, in 1841, and through the stormy scenes and trials of the period of persecution prior to and subsequent to the martyrdom of Joseph the Prophet, remained firm and unwavering to the Truth. She was among the first company of Saints that left Nauvoo in the exodus of 1846, crossing the frozen Mississippi on the ice in the month of February. After many toils and privations incident to a journey of over a thousand miles across the plains into a wild and uninhabited country, she reached Salt Lake Valley in the fall of 1848, being one of Amasa Lyman's company. After several years residence in various places she finally settled in Farmington, Davis County, where she continued to reside until death. She was seized with an acute attack of pneumonia, on Monday, the 14th instant, and on the Friday following, at noon, breathed her last. She was the mother of six children, four of whom were boys, the youngest, Hyrum, being now on a mission in the Northwestern States. Among the last wishes she expressed was that she should remain at his post and honorably fulfill his mission. Her husband and four children are left to mourn her absence. She was a firm, faithful and consistent Latter-day Saint, honest and plain spoken, kind and hospitable, and drew around her many friends who, with numerous relatives, deeply regret the separation, though perfectly assured that with her all is well. The funeral services were held in the Farmington meeting house on Sunday, February 20, 1887, at 2 p. m. Bishop O. F. Whitney, of Salt Lake City, delivering the discourse, which was fraught with comfort and instruction. The remains were interred in the Farmington cemetery in the presence of a large assembly of mourning relatives and friends.

A leading citizen of Hagerstown, Md., Mr. George W. Harris, had suffered for some time with facial neuralgia and toothache, when he tried St. Jacobs Oil. He says: "It gave me instantaneous relief, and I consider it a wonderful remedy."

Prof. Chas. P. Williams, Ph. D., of Philadelphia, says there is neither morphia, opium nor minerals in Red Star Cough Cure. Price, twenty-five cents a bottle.

ESTRAY NOTICE.

I HAVE IN MY POSSESSION:

One bay MARE, eight years old, brand resembling J on left shoulder, has a sucking colt.

If said animals are not claimed on or before March 1st, will be sold at two p. m., to the highest cash bidder.

R. B. GARDNER,
Pine Valley, Utah.

February 19th, 1887.

ESTRAY NOTICE.

I HAVE IN MY POSSESSION:

One brown six year old MARE, branded on the right thigh, resembling a part of a quare, has a bay yearling colt, with star in forehead, small white spot on nose, no brand visible.
One black yearling horse colt, branded TS reversed on left thigh.

If the above described animals are not claimed on or before February the 24th, 1887, they will be sold at public auction, at the Estrey Pound, in Tooele City, at 10 o'clock a. m., February 24th, 1887.

M. B. NELSON,
Roundkeeper.
Tooele City, Utah Territory, February 15, 1887.

SEEDS!

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Seed of this quality I am now ready to sell to every one who tills a farm or plants a garden, sending them FREE my Vegetable and Flower Seed Catalogue, for 1887. Old customers need not write for it. I catalogue this season the native wild potato. JAS. J. H. GREGORY, Seed Grower, Marblehead, Mass.