

STAKE CONFERENCE.

The Semi-Annual Conference of the Salt Lake Stake of Zion convened in the Assembly Hall this morning at 10 o'clock.

There were present on the stand, President Wilford Woodruff, of the Twelve Apostles; the Presidency of the Stake, Angus M. Cannon, David O. Calder and Joseph E. Taylor, and others. Singing, "Let Zion in her beauty rise," etc. Prayer was offered by Elder Lauritz Smith. Singing, "Glorious things of thee are spoken."

President David O. Calder was pleased to meet with the Saints in a Conference capacity, though there were but few present. Spoke of the importance of being punctual, and where this was neglected in regard to meetings it was generally an index of character in other matters both of a spiritual and temporal nature. The practice of punctuality created a feeling of confidence in us towards those who were punctual, and as a rule those who were the busiest and who valued time the most highly would be found the most prompt. He regretted the indifference that was exhibited by many of the Saints in regard to such meetings, as these, seemingly being lovers of pleasure rather than lovers of God. It came with a bad grace from the Latter-day Saints to offer as an excuse for profaning the Sabbath day, that they were so much occupied during the week, in view of the many holidays we had, and the healthy location and labor in which the people were generally engaged.

The roll was called, showing two Patriarchs and four Presidents of Seventies present.

The 1st, 3rd, 5th, 11th, 12th, 13th, 15th and 16th Elders Quorums.

All the Wards of the Stake were represented by presiding authorities, excepting the 1st, 14th and 20th Salt Lake City, and the Mill Creek and Granite Wards.

The following reports were read: A Statistical report of the Stake for the Quarter ending May 31st, 1882, showing a net increase for that term of 188 souls.

Reports from the 3rd, 11th and 15th Quorums of Elders, and a Statistical and Financial report of Y. M. M. I. Association, for the year ending March 31st, 1882.

President Joseph E. Taylor spoke of the necessity of such organization of the Stake being represented in view of the importance of the business transacted. The time had been when the cares of the world would not have caused the Elders of Israel to forget an occasion of this importance. Much had to be accomplished by the people of God. The question was who were expected to accomplish these labors? There were duties devolving respectively upon every branch of the Priesthood and every member of the church, and the negligence of one affected the whole. It was the duty of Presidents to make themselves familiar with the members of their respective quorums, and they should labor with the same interest that a father would have for his children, with a view to check wrong-doing and encourage righteousness, being examples themselves of the principles they sought to inculcate. The duties of each branch of the Priesthood were clearly defined and if a man's whole time was not occupied he should first perform the duties of his calling in the Priesthood, and the Lord would bless his substance and provide abundantly for his necessities.

President Wilford Woodruff related an anecdote to show that the people in many instances took more interest in trifling matters than in those of importance. There were few who realized the importance of our calling and position. The eyes of millions in the spirit world were upon this people as upon them depended this work and the accomplishment of prophecies which had been uttered by the prophets since the beginning of the world and of others yet to be revealed which had been hid from the foundation of the world. The Priesthood we held was of the same nature as that by which the worlds were created. In view of the great responsibilities devolving upon us we could not afford to neglect our duties. He testified that he had found it easier to support his family since they had become numerous than when they were but few. Thousands of this people had been foreordained to come and accomplish the labor we were now engaged in. Referred to the blessings restored to the Saints in our day and the providence of God that had con-

tinually ruled the destinies of His people. In view of the blessings we enjoy and the responsibilities devolving upon us we should be careful to keep our covenants and observe the commandments of God.

Adjourned until 2 p.m.
The choir sang the hymn, "Guide us, O thou great Jehovah."
Benediction by Bishop Isaac M. Stewart.

Saturday, 2 p.m.
Singing: "Come ye that love the Lord."

Prayer was offered by President David O. Calder.
Singing: "How are thy servants blest," etc.

Elder C. W. Penrose spoke of the importance of being punctual in all matters. The works of God were a pattern to us in this regard, everything being done in the time and season thereof and all being in perfect order and harmony. We should pattern after the ways of the Lord, subjecting ourselves to the will of God, in all things. Our mission was to bring about the same government on the earth that existed in heaven, and so regain for the earth a position in the presence of God. Our example should be such as to gain the respect and confidence of the world, so would the wicked and the honorable of the earth seek counsel from us. This would be accomplished by the faithful performance of the small duties, so called, for if we were neglectful in the small things we would not be prepared for the greater. If we were called to an office we should seek for the spirit thereof and honor the calling. He referred to the importance of officers of the Lesser Priesthood being thorough in these positions. There were no duties devolving upon us either as officers or members that we could neglect without losing a blessing. We should attend our meetings, and to our prayers both vocally and in secret, keep the commandments of God and so teach others, doing the things that pertain to the present in the season thereof. And if we were faithful in all of the things revealed from the Lord the spirit of God would fill us with peace and joy all the day long.

President A. M. Cannon said that the following questions had been asked by a president of an Elders' Quorum:

"Have Bishops any right to recommend brethren to be ordained to the Melchisedek Priesthood, or to receive their endowments in the House of the Lord, who neither pay tithing nor donations?"

"What course should be pursued in relation to Elders who reside in Wards where duly organized quorums exist, and regular meetings are held, who continuously absent themselves from said meetings and from all other meetings of a religious character, and who deport themselves in a manner unbecoming the true Christian, and repulsive to a Latter-day Saint?"

He would not recommend a man to be ordained to the Melchisedek Priesthood who did not pay his tithing, for this was a requirement of the Lord, and he would go further and say, that nothing that we had should be withheld when the Lord required it. It seemed harder for us to pay our tithing in the days of prosperity than when our means were limited. Where a man was so cramped in his feelings as to fail to assist in any way in paying the expenses of the Ward or would not pay his tithing, it would not be a benefit to him to have the Melchisedek Priesthood conferred upon him. In refusing to observe these laws we ignored the right of God to our possessions. If we were poor and paid our tithing, the Bishop would be made familiar with our circumstances, and if our income was small he would be in a condition to know that we needed aid, if such was the case. While he would not cut a man off from the Church for failing to pay his tithing, he certainly would not recommend such to be ordained to the Priesthood nor for the blessings of the Lord's house. Where brethren who held the Priesthood transgressed and after being labored with they failed to repent, they should be cited to appear before their Quorums, and if such a course availed nothing they should be reported to the High Council. The question had been asked, if an Elder who was acting as a Teacher whose mate was an advanced Teacher, and they were called upon to administer to a sick person while on teaching, if the Elder had the right to call upon the Teacher to anoint the sick person and, if so did he do it by virtue of

the Elders request or the Priesthood held by himself. He would say that such ministrations should be attended to according to the the Priesthood held. If the person administering was a Teacher, he should do so as a Teacher or by all the authority or grace he had with God. He spoke of the importance of the Bishops continuing their efforts in behalf of the Temple, and urged the brethren to be energetic in this regard. We should be strict in observing to pay our tithing in kind. He testified that the Lord continued to reveal His will to His servants, and we should so live that we may know the voice of the good shepherd. Said it had been suggested that two day's district meetings of the Saints be held in central wards throughout the Stake, which he thought might have a good effect. Judging from the slim turnout here to day he was of the opinion that the people of the city could not be aware that to day was our Stake Conference.

Bishop Joseph Rawlins, spoke of the importance of positions in the Priesthood, the extent of which it was not possible to understand without the inspiration of the Holy Spirit. As a people, we had gathered for the purpose of preparing ourselves to build up of the kingdom of God, and he believed, notwithstanding the apparent indifference of many, that the hearts of the main body of the people were set to accomplish the labor they came here to perform. He felt the suggestion of President Cannon in regard to district meetings was a good one. He had observed that those who were the most faithful in their duties were the most blessed in the blessings of earth and also of the Holy Spirit.

Bishop James Crane, said he had felt interested in the Gospel for over thirty years, and his interest and affection for the work had remained with him to the present time. The Saints in their early experience rejoiced in the blessings of the Gospel. And on the other hand received the persecutions and hardships which were promised. So it was to the present time. With us as a people and as individuals, from the preaching and practicing of the Gospel. He regarded the principles of plural marriage as elevating and calculated to develop the character, and related instances of the happy results attending the practice of this principle. The fact of the outsiders being stirred up, against us was an evidence that the people had not altogether forgotten the Lord.

Adjourned until 10 o'clock a.m. Sunday, July 2, 1882.

The choir sang "Jesus from whom all blessings flow." Benediction by Bishop Joseph S. Rawlins.

Sunday, July 2, 1882.
Conference assembled in the Tabernacle at 10 a.m.

The choir sang: "Come thou glorious day of promise."
Prayer was offered by Elder John Van Cott.

Singing: "Praise ye the Lord, tis good to raise," etc.

Reports from the 4th and 16th Quorums of Elders were read.

Elder Abram H. Cannon said it was said this people had many peculiarities, one of which was the practice of calling brethren to address the people without previous preparation. This was astonishing to the world, but it was not a matter of surprise to the Saints who realized that a person possessed of the Spirit of God, which all the Saints were entitled to, would be prepared for any duty required at his hands. Another peculiarity was the means the Lord had made use of through which to restore the Gospel, choosing an obscure boy instead of some prominent minister of the day. Notwithstanding the opposition which was arrayed against the Prophet Joseph, even in his early youth he knew whereof he spoke, and realized that the principles he proclaimed would have a tendency to stir up the anger of the wicked against him as against prophets and apostles anciently. The health, peace, order and prosperity of this community was an evidence of the truth of the mission of Joseph Smith and an unanswerable refutation of the slanders against the people's morality. He regretted the tendency among some of the young to deny the truths of the Gospel. It behooved the parents and companions of such to show them the beauties of the Gospel which commands all knowledge calculated to elevate man. The revelations of God contained more principles of true science than all of the sciences of man could convey. Urged the

importance of studying the principles of the Gospel and of the young preparing themselves to make any sacrifice to carry on the work which their fathers had done so much to establish. The Saints could not give up any principles of the Gospel. If they would keep all of the commandments of God He would deliver them from their enemies, and in any event they could not do more than kill our bodies.

President Wilford Woodruff said that young men were taken from the various vocations of life and sent forth to proclaim the Gospel to the people of the nations of the earth in their own tongues. This work was one that had been spoken of by the ancient prophets, and no one could reject it who could sincerely believe the Bible. God had restored the Gospel through the Prophet Joseph strictly in accordance with the prophecies uttered by his servants anciently, and this was the same Gospel that was taught by them, and the Church was organized in the same way and by the same authority as the Church of Christ anciently. No man had authority to administer the ordinances of the Gospel unless he was called of God, and all promises or ordinances made without that authority would end with death. The Saints had been persecuted more before the principle of celestial marriage was revealed than since. This was the only principle by which we could claim our family relationship on the other side of the veil. The Lord had verified the truth of the testimonies of the Elders of Israel to all who obeyed their words in honesty of heart. We were engaged in an important work and it behooved us as Saints to keep our covenants.

Adjourned until 2 p.m.
The choir sang the anthem, "I will Exalt Thee."
Benediction by Elder George Reynolds.

2 p.m.
Conference reassembled.
The choir sang the hymn commencing, "Praise ye the Lord my heart shall join, etc."

Prayer was offered by Elder James W. Cummings.
Singing: "How sweet communion is on earth."

The Sacrament was administered, the Priesthood of the 9th Ward assisting.

Elder John Nicholson said: The Latter-day Saints were entirely distinct in many particulars from the rest of the world. Their faith and practice in the marital relation were at present the objective point of a strong opposition. The Latter-day Saints claimed that the coming forth of this work was in fulfillment of the prophecy of Daniel in the interpretation of Nebuchadnezzar's dream. The first principles of the Gospel as practised by the Saints to-day were similar to those revealed and practised anciently, the same authority existed and the same blessings followed. Not only were the first principles of the Gospel revealed but others followed among which was the revelation concerning celestial marriage. This institution was practised by righteous men in ancient times and the Lord justified them in the practice. Under some conditions plural marriage was made compulsory, and there was nothing in either the Old or New Testaments that condemned it. It was not, however because this doctrine had been practised anciently that we accepted it, but as with all the other principles of the Gospel, because God had again revealed it in our day, and we quoted the Scriptures to show the inconsistencies of professed believers in the Bible raising an outcry against polygamy. He referred to the prosperity, honesty and uprightness of the people as a refutation of the charge that this doctrine was a relic of barbarism. He considered that if anything could be called barbarous it was the conduct of the people of the nation in seeking to break up the peaceful homes of the Saints.

The general authorities of the Church were then presented and sustained as at the last Stake conference, with the exception that the name of Levi W. Hancock was omitted as one of the First Seven Presidents of Seventies, he having departed this life.

The authorities of the Stake were sustained as at the last Stake conference, with the following exceptions and changes:

The names of George C. Ferguson and Jacob Gibson, deceased, and

Jacob Peart, engaged away from the Stake, were omitted from the Home Missionary list. The names Abram H. Cannon, Andrew Jensen and ——— Gains, of the Sugar House Ward, were added.

Asahel L. Fuller was sustained as president of the 13th quorum of Elders, with John H. O'gathorne and Orin P. Miller as his counselors.

Charles A. Harper as president of the 14th quorum of Elders, and Orson A. Woolley and Jonas Johnson, as his counselors.

James Watson as Bishop of the 19th Ward, and Henry Arnold and A. W. Carlson as his counselors.

The names of the Assembly Hall committee were omitted, they having completed their labors.

President Joseph F. Smith rejoined in this work, it was designed for the salvation of the whole human family so far as they would yield to the laws of God, whether living or dead. The revelation on the baptism for the dead had been given that all men might have an opportunity of receiving and obeying the Gospel. The principles of the Gospel were essential to salvation, and none could obtain the blessings pertaining thereto excepting through observing the principles thereof; the same laws applied to all. In order that the dead might receive the ordinances of this Gospel we were required to build temples and perform labors therein. The world did not understand these things, they claiming that there would not be any opportunity to receive the Gospel if they did not receive it in the flesh. But the Lord had revealed to His servants in our day that the Gospel would be proclaimed to all, that all might be judged according to the deeds done in the body and the light they were in possession of. The Gospel was being proclaimed by the Elders of Israel, but the opposition to and persecutions of the Saints by the wicked did more in many instances to promulgate the truth than the testimony of the Elders. Persecution stirred up the Saints to unity and faithfulness and to seek after God, while if we were let alone we might lapse into slothfulness and indifference, and be expected the world would continue to oppose us until we were willing to subject ourselves unto the Lord in all things. It was necessary that offences should come, that the righteous should suffer persecutions, but we unto those by whom these offences come; we unto that people who persecuted and shed the blood of the Saints of God, they would be destroyed and utterly swept away. While the Gospel would go forth proclaiming liberty to the captive, redemption for the living and the dead, and without these principles and the ordinances pertaining to them no flesh could be saved.

The Conference was then adjourned. The choir sang the anthem "O, praise the Lord."

Benediction by President Angus M. Cannon.

WILLIAM W. TAYLOR,
Clerk of the Stake.

BY TELEGRAPH

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AMERICAN.

WASHINGTON, 6. — The *Evening Star* says: Monday night a wagon drove from the jail into one of the alleys through which the rear of the Army Medical Museum is reached, this wagon, without doubt containing the body of Giteau. At the Army Medical Museum, today none of the physicians or other officials would say anything about the whereabouts of Giteau's body, what would be done with it. "I don't know anything,"

Before it was decided to bury the body in the jail, Warden Crocker had an understanding with Hicks that it should be removed to the Army Medical Museum.

Warden Crocker, when asked about this latest removal, seemed rather displeased that anything had been said concerning it. He simply said: "If the body is not at the Medical Museum, it will be there a day or two." The Warden's intention is not to make the fact of the exhumation public, for some weeks at least.

There was an exciting scene in the House to-day while Robeson was engaged in defending his administration of the Navy Department under Grant. The man who pursued Robeson most relentlessly during the Forty-fourth and Forty-