

through the Red Sea would be comparatively insignificant when compared with the great work God would accomplish in the latter days. If he had called upon no man for the accomplishment of this great work, and to prepare for the coming of the Savior, we were in a pitiable condition. We knew, however, that such a man had been raised up and inspired by the Almighty. The time must and would come when all would be under the influence and dominion of the Kingdom of God.

The speaker commented for some time on the necessity for revelation from God, the course necessary to pursue to become a citizen of the kingdom of God, and kindred subjects, and showed the nature of the work being performed by the Latter-day Saints. The works of the latter were before the world and spoke for themselves. He exhorted the people to avoid the evil practices that had been lately brought here by the so called "civilization" of the age. He concluded by stating that he knew the work with which he was identified to be of divine origin.

Elder ALBERT CARRINGTON presented the names of the following brethren, who were called on missions and unanimously sustained—

TO EUROPE.

Robert McQuarrie, Ogden City.

TO THE STATES.

Lucien Noble, Salt Lake City.

John Evarts, Davis Co.

HOME MISSIONARIES.—William Jeffries, Grantsville; William G. Young, Cottonwood; William Lee, Grantsville; Cyrus H. Wheelock, Mount Pleasant; Evan M. Greene, Smithfield; James A. Little, Kanab; John R. Young, Glendale; James L. Bunting, Kanab; John L. Smith, Beaver; Jonathan Crosby, Beaver; Joseph B. Nobles, Bountiful; William Martindale, Duncan.

Elder Carrington stated that it had been thought best to release Brother Walter Thomson, of Ogden City, from the mission assigned him, and to substitute in his stead, Robert McQuarrie, of Ogden City. This was in consequence of Brother Thomson's important public duties. The motion for Brother Thomson's release was unanimous.

Elder Carrington then proceeded to address the Conference. His remarks were interesting and instructive, being principally upon the necessity of all people endeavoring to honor God, showing that those who did so would be honored by him in turn. He showed that our Father and God was the source of all the intelligence and truth possessed by mankind. He also spoke of the utter shallowness and worthlessness of all things outside the gifts, graces and blessings comprehended in the gospel of Christ. He described the nature and organization of the Church of Christ, and also the kingdom of God, and the consequences that would accompany and follow the growth and development of the same. He showed the distinction between the church and the kingdom of God. Elder Carrington's remarks were reported in full.

President GEO. A. SMITH then addressed the Conference as follows—

The snow storm has prevented the large gathering that was anticipated. A great many people that would have attended Conference this morning could not consistently come on account of the weather, and the house is not as comfortable as it otherwise would have been; yet we are gratified at the liberal number which has assembled in this rather unexpected storm at this season. We have learned, I believe, to make no particular or certain calculations on the weather in these mountains in the spring season. It very frequently happens we have our spring in the winter, and our winter in the spring.

I have been edified in listening to the remarks of the elders who have spoken; but as the Conference has not been very large, and we shall not, at the present time, be able to entirely close our business, we think proper to adjourn from week to week until our business is completed. I wish, however, to offer a few suggestions for the benefit of the elders who have been called to take part in the labor of preaching the gospel more directly than they have hitherto done in the various settlements. It will be necessary that they organize themselves into convenient companies for the holding of two-days' meetings. Where it is practicable perhaps the Twelve would superintend this organization; but where it is not, some of the more experienced missionaries can step forward and make the necessary arrangements. For instance, in this county, Elders Lorenzo D. Young and Milo Andrus, and per-

haps some one or two others, might confer together, and appoint meetings in the different settlements—say at Mill Creek, Draper, at the Cottonwoods, West Jordan, and others; and on the occasions appointed for meetings enough of these elders, as they arrange among themselves, could meet there and devote a couple of days to preaching, giving instructions, talking upon the things of the kingdom and bearing testimony to the plan of salvation, stirring up the hearts of the brethren to faithfulness and diligence.

You know it is said by the apostle, "It pleased God, by the foolishness of preaching to save them that believed." I have felt satisfied that the preaching of the elders was very important, not only in instructing the young and rising generation, but in keeping alive and awake all those in the church who, peradventure, through the cares of the world, the deceitfulness of riches and a hundred other causes, may suffer themselves to become slothful, thoughtless and lukewarm. We see this very clearly illustrated in the revelation concerning Zion. The Lord through the Prophet Joseph Smith, speaking concerning Zion, in Book D. C., page 279, pars. 6 and 7 says:

A certain nobleman had a spot of land, very choice; and he said unto his servants, Go ye unto my vineyard, even upon this very choice piece of land, and plant twelve olive trees, and set watchmen round about them, and build a tower, that one may overlook the land around about, to be a watchman upon the tower, that mine olive trees may not be broken down, when the enemy shall come to spoil, and take unto themselves the fruit of my vineyard. Now, the servants of the nobleman went and did as their lord commanded them; and planted the olive trees, and built a hedge round about, and set watchmen, and began to build a tower. And while they were yet laying the foundation thereof, they began to say among themselves, And what need hath my lord of this tower? and consulted for a long time, saying among themselves, What need hath my lord of this tower, seeing this is a time of peace? Might not this money be given to the exchangers? for there is no need of these things! And while they were at variance one with another they became very slothful, and they hearkened not unto the commandments of their lord, and the enemy came by night, and broke down the hedge, and the servants of the nobleman arose and were affrighted, and fled; and the enemy destroyed their works, and broke down the olive trees.

Now behold, the nobleman, the lord of the vineyard, called upon his servants, and said unto them, Why! what is the cause of this great evil? ought ye not to have done even as I commanded you? and after ye had planted the vineyard, and built the hedge round about, and set watchmen upon the walls thereof, built the tower also, and set a watchman upon the tower, and watched for my vineyard, and not have fallen asleep, lest the enemy should come upon you? and behold, the watchman upon the tower would have seen the enemy while he was yet afar off, and then ye could have made ready and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer.

Now if they had done as they had been instructed and kept awake, perhaps by faithful preaching and diligence on the part of some of them in getting up meetings, or in some other way had taken upon themselves to build the tower and set watchmen upon it, they would have seen the enemy when afar off and would have been prepared to defend the tower and the vineyard, and to preserve the property of their lord. I have quoted the parable, to show the importance, as I think, not only of our bishops and the presidents of stakes and branches being diligent with the aid of their teachers, but that the elders should wake up and have meetings more frequently than for some time past. In the county of Davis, a number of elders have been selected to take part in these home missions. We do not wish to confine any of them to the two days' meetings; nor to labor within the limits of that county. They should be alive, on any and every occasion that they may have opportunity, in ward meetings, or circulating round through the settlements, in preaching the gospel of peace, bearing testimony and stirring the Saints up to diligence. It will be well for Elders Anson Call, W. B. Nobles, or some of the other elders who have been appointed, to notify the rest, and make arrangements for their meetings in the different wards—Bountiful, Kayesville, Farmington, and all those places where there are large houses; and perhaps when the season advances, get up one or two county meetings. And if the houses are too small, hold your meetings under the shade of a grove or bowery, and have a general good time.

And the same course may be taken by the elders in other counties.

The Twelve will give advice or instruction at any time it is required, in relation to the duties of these missionaries. It is very likely that before the close of the Conference there may be more selected; but those we have already selected, we hope will be alive and diligent in the performance of their duties, and aid the bishops and all the presiding authorities of the several wards in giving instructions, preaching the gospel of peace, and causing comfort, satisfaction and happiness to dwell freely and abundantly in the hearts of all. We are very well aware that one of the great enjoyments of a Latter-day Saint, when he is living in the exercise of his holy religion, is in going to meeting, and in hearing the instructions of the servants of the Lord.

These missionaries should also visit and encourage the Sunday schools in all the neighborhoods where they travel. I do not expect them to be stationary where they live, but to pass into neighboring counties, and, if necessary, and their circumstances will permit, to travel from one end of the Territory to the other. Those who have been appointed heretofore as home missionaries need not consider that they are released from that appointment in consequence of their not being included in this one. They should continue their labors and instructions among the Scandinavian brethren in their native tongue, as well as among the German, French, Welsh, or other branches wherever it may be necessary to have meetings in the languages of emigrants from other nations who have not had time, opportunities or facilities to learn the English language well enough to understand the general preaching and instruction.

The day is cold, and the room somewhat unpleasant; it is therefore probably best not to continue our services. May the blessings of God be and abide upon you. Amen.

President Smith moved that the Conference adjourn to meet again on Sunday, April 21st, at 10 a.m. in the New Tabernacle, which was carried unanimously.

The choir sang:

"O make a joyful noise unto the Lord."

Benedictory prayer by Patriarch JOHN SMITH.

JOHN NICHOLSON,
Clerk of Conference.

ELSEWHERE may be found the Bill of Hon. W. A. Wheeler, of New York, ostensibly "To Promote the Purity of Elections in the Territory of Utah," but really intended as another blow at the liberties of the well-deserving people who secured and have redeemed this mountain region to the Union, to the production of material wealth, and to the enhancement of the general welfare and prosperity of the country.

This Bill, which Mr. Wheeler reputedly fathers, is objectionable in several particulars. The repeating of votes as well as other illegal voting is common in all the large cities of the Union, and most so in some of the largest. According to common understanding those illegalities have been uncommonly common in one or two of the "Gentile" burgs of Utah. The enacting of good constitutional laws, by the proper authority, to punish and prevent repeating and other wilfully illegal use of the ballot, must be commended by every lover of peace and good order. But this Wheeler Bill is designed to accomplish no such thing. It is designed to assist in the overthrow of "Mormonism," and the disfranchisement of the believers in "Mormonism." That is the naked fact, when stripped of all covering of profession and pretence. All the gloss, sophistry, casuistry and hypocritical pretences that any such measure can possibly be arrayed in can not hide its real character from our view. We see the true nature of the measure in a moment, we know it instinctively and instantaneously, and all disguises are more than useless, inasmuch as they do not deceive sagacious people for an instant, but they do manifest the animus and the desperate expedients to which the unprincipled authors of such measures are compelled to resort in order to deceive the country at large and carry out their nefarious plans and their treasonable conspiracies against the rights and liberties of the community towards which their vile purposes are directed.

We will now point out some of the objectionable features of this Bill.

1. Its title is a misnomer—it is not designed "to promote purity of elections." The design is to promote impurity of elections and to place official

control of the elections in the hands of the small, ambitious, aggressive and unprincipled minority who are boastfully the enemies of the people of the Territory generally.

2. It abolishes woman suffrage in this Territory, after having become a law and after the ladies of the Territory have several times availed themselves of the rights which that law confers, at a time too when the woman suffrage idea is growing, spreading, and meeting with more cordial and extended and enlightened acceptance.

3. No place of public resort is purified or refined by the expulsion from it of the feminine element. Father Adam would unhesitatingly eat the deadly apple, follow Eve among the thorns and the thistles, and earn his bread by the sweat of his brow, rather than remain and revel in the delights of Paradise deprived of her company. Is Mr. Wheeler really afraid of the ladies, and especially of the Utah ladies? So far as our thoughts go, it is vastly better to be with than without them. Even on election days and at the very polls, the company of the ladies is infinitely superior to their room, and the man who does not think so, though he be a congressman, is an object of unmitigated pity, if not of contempt.

4. It imposes the sneaking ballot, *volens volens*, upon the people of the Territory, when they have not given any indications of their favoring it, but rather the contrary. This is a matter that should be properly left to the people themselves, or their chosen representatives, to decide, and the same observations will also apply to woman suffrage.

5. It gives the Governor power, "in his discretion," to do certain things, whereas the important quality of "discretion" is the very identical quality in which many political partizan Governors of Territories are most woefully lacking.

6. It gives the Governor power to designate election precincts and fix polling places, to appoint inspectors of elections, and registers to register persons eligible to vote. If the Governor were chosen by the people, or were appointed from candidates chosen by the people, there would perhaps be no serious objection to this appointing power. But he is not chosen by the people. He is imposed upon them in utter disregard of their choice or their preference in any respect, and too frequently Governors of Territories, being for the more part greedy political adventurers or needy partizan hangers-on, are anything but in sympathy or harmony with the wishes and sentiments of the people, and in their gubernatorial appointments are very liable to act otherwise than for the welfare of the people. For these reasons it would be inadvisable and likely to be hurtful to confer so much power upon Governors of Territories, power that it would be infinitely better to leave with the representatives of the people.

7. It provides no penalty for arbitrary or unjust conduct of the registers, who, under the circumstances likely to exist under such a law, would be sure to look well after their political "friends" even if at the expense of those who might not be placed upon that peculiar list.

8. We may further say summarizingly that the whole spirit of the Bill is to take rights and liberties out of the hands of the people and their elected representatives, and concentrate power in the hands of distantly appointed officials, and others appointed by them, not only without the consent of the people, but often in positive and diametrical opposition to their well known choice and wishes, all of which is so directly and thoroughly opposed to and subversive of every principle of true republicanism and American freedom that no honorable man can for a moment consent to it when his eyes are open to the facts.

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and bars were unknown in Utah. People slept in wagons, went about their business and came back again and found everything safe; but I should now advise all persons to take care of their property or some very bad Mormon or somebody else might undertake to steal, for those days of primitive simplicity appear to a certain extent to have gone by for the present. I think, however, that the great moral influence of the Latter-day Saints will be enabled to continue in the midst of these mountains those principles of morality, purity and integrity which have been so thoroughly pre-eminent here from the time of our arrival to the present.

Peace to the faithful. Amen.