

be asked. Yes I do, but I consider this one of the least causes of regret. I remember one brother who was in prison, but whom it was sought to indict again, who wrote in a letter: "They cannot dig dungeons so deep, nor build prison walls so high as to shut out the Spirit of God from the hearts of his servants imprisoned therein." He wrote other like sentiments; but they suppressed his letters as treasonable. He, however, brought them out of prison with him and read them to his family that they might remember the truths they contained.

If we prefer darkness rather than light it is because our deeds are evil; but if we have repented of our sins we have the Holy Spirit within us.

Our hills teem with the precious metals, and our fields with flocks and herds, making it necessary for us to have more room to dwell in. When Brother Taylor spoke of the increased tithing, I reflected that the richest do not pay the most tithing according to their means. Often the poor man and the widow observe this law more faithfully than does the rich man.

The test that the Prophet Joseph spoke of was, that after we should become a great and wealthy people in the Rocky Mountains, we should be tried with wealth. We see this fulfilled. One man will apostatize on getting a title to a piece of land; another will apostatize after he gets a horse and carriage, and others lose their faith when prosperity comes to them.

Let us keep ourselves pure from the corrupt influences of the world, and render unto Caesar the things that are Caesar's, and unto God the things that are God's. Let us hold our houses, lands and all that we have subject to his divine direction, that we may obtain an inheritance which shall be incorruptible.

The choir sang an anthem. Conference was adjourned until 2 p. m. Benediction by Apostle Heber J. Grant.

#### Sunday Afternoon.

Services began at 2 o'clock. The choir and congregation sang the hymn commencing:

Where the voice of friendship's heard,  
Sounding like a sweet-toned bird.

Prayer by Elder Abram H. Cannon. The choir sang:

Farewell, all earthly honors,  
I bid you all adieu.

The Priesthood of the First Ward officiated in the administration of the Sacrament.

President Angus M. Cannon stated that it had been the habit to sustain, at these conferences, the ward and quorum authorities, but it had been deemed advisable not to do this, on the present occasion, as it could be attended to in the proper wards and quorums.

President Cannon then read the statistical report of the Salt Lake Stake for the six months ending February 28, 1889, showing as following: Seven Apostles, 12 Patriarchs, 1,264 Seventies, 403 High Priests, 2,012 Elders, 407 Priests, 366 Teachers, 1,320 Deacons, 4,577 members; total officers and members, 20,368; children under eight years of age,

6,819; total, 27,187; number of families, 5,179. He also read the report of the Young Men's Mutual Improvement Associations, of which there were forty-four in the Stake; the report of the Young Ladies' Associations, forty-four in number, with 786 members; the Relief Societies, which have a membership in the Stake of 2783; the number of Societies is 44; the financial reports of the organizations were also read, as well as reports of the Second, Eighth Tenth, Twelfth and Fourteenth quorums of Elders.

#### THE GENERAL AUTHORITIES

of the Church were then unanimously sustained as presented at the last General Conference.

#### THE STAKE AUTHORITIES

were also unanimously sustained as follows:

Angus M. Cannon, President; Joseph E. Taylor and Charles W. Penrose, Counselors.

High Councilors—Wm. Eddington, Theodore McKean, George J. Taylor, Henry Dinwoodey, Joseph Horne, Anders W. Winberg, John T. Caine, Jesse W. Fox, Elias Morris, James P. Freeze, Milando Pratt, Elias A. Smith.

Alternates—Jesse W. Fox, Jr., Alonzo H. Raleigh, Joseph D. C. Young, John Nicholson, John Clark, David L. Davis, James Moyle, Orson A. Woolley, William W. Riter, Edward Snelgrove.

President of the High Priests' Quorum—Elias Morris, with Wm. C. Dunbar as Second Counselor.

Clerk of the Stake and of the High Council—James D. Stirling.

Stake Reporter—John M. Whitaker.

Patriarchs—Charles W. Hyde, John Lyon, Lorenzo D. Young, William J. Smith, George W. Hill, William Draper, Joseph C. Kingsbury, Alonzo H. Raleigh, Washington Lemon, Thomas E. Jeremy and Henry Norman.

#### APOSTLE MOSES THATCHER

was called to address the congregation. He said that what was witnessed this afternoon as an evidence of the doctrine of common consent was one of the chief corner stones of God's Kingdom. It was the giving of a sign of the free choice of the people of those called to govern them. Whether it is exercised with due consideration is a matter for each to determine for himself or herself. Without the exercise of this God-given power no officer could operate in the Church. We should not exercise it as a mere matter of form, but as a matter of conscience and choice. We are directed to select righteous men, for when these rule, the people rejoice. We read of this doctrine of the rule of the righteous in organizations outside of the Church of God, for wise men have recognized the principle in past ages. I have desired to say this that the people may realize the responsibility of the exercise of the franchise which God has given them. Under His command the officers of the Church are placed before the people, and He has conferred upon them the power to disapprove any

man in whom they have no confidence; and unless he has it, he has probably violated that which God has given him. And yet we are called a priest-ridden people, bound down by the edicts of the few, but that is not true. It has never been true.

I did not desire to speak upon this subject, but upon another, and will read from the Doctrine and Covenants, section 29, commencing at verse 33:

"33. Speaking unto you that you may naturally understand, but unto myself my works have no end, neither beginning; but it is given unto you that ye may understand, because ye have asked it of me and are agreed.

34. Wherefore, verily I say unto you, that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created.

35. Behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural nor temporal, neither carnal nor sensual."

I desire to speak briefly upon this by reason of remarks which I have heard among the people. Tracing history back through the Prophets, we see that God has given various commandments. To Adam, to Moses, to Solomon, to Joshua, to Christ Jesus, to Joseph Smith, He gave commands to perform great works. All these things we refer to as spiritual matters. While the commands were given spiritually, actions were performed temporally. Man and woman were created spiritually in the image of God before they were temporarily. It is absolutely impossible to unite people spiritually when they are divided in temporal matters. You cannot unite spiritually an honest man with a dishonest man. You can no more unite men who have no confidence in each other than you can unite the heavens and the regions of darkness.

When I hear men say that the authorities of the Church should spend all their time theorizing, I say to them, Nay. They must labor for the temporal as well as the spiritual benefit of the Church. In President Brigham Young, it was the combination of these elements that made him great. He grasped the richer things of heaven, and the small details that would better the earthly condition of the people. He taught those who had not the information, how to sow and reap, and to build their habitations. There are none in our midst who are without food and clothing, which are provided for the poor and the needy. This is largely the fruit of the labor of the great leader and Prophet, Brigham Young.

I recently met a brother who had been for eight months without work. He had not been able to obtain employment, though he was willing to labor. He had been supported from the storehouse of the Lord. But he