

### "THE DAY AND THE HOUR."

We have been requested by a correspondent to explain, through the NEWS, a subject which has perplexed him and quite a number of people in the settlement where he resides. It is in relation to "The second coming of our Lord." The perplexity of mind which has troubled our friends seems to have arisen from the assertions made by certain individuals, that the second advent will take place in 1881, and by others that it will occur in 1890 or '91, the latter basing their conclusions upon the words of the Prophet Joseph Smith, contained in the Doctrine and Covenants, new edition, page 461. They are as follows:

"I was once praying very earnestly to know the time of the coming of the Son of Man, when I heard a voice repeat the following:

"Joseph, my son, if thou livest until thou art eighty-five years old, thou shalt see the face of the Son of Man: therefore let this suffice, and trouble me no more on this matter."

Joseph Smith was born December 23d, 1805. Eighty-five years added will bring the date alluded to above to December 23d, 1890.

On the 14th of March, 1835, Joseph the Prophet uttered some predictions concerning important events to take place in this dispensation, and said, "Even fifty-six years shall wind up the scene." This will bring the time to March 14, 1891.

Now the question is, do either of these prophetic dates fix the time of the second coming of Christ? We do not so understand them. In the first instance, the Prophet himself was in doubt as to the full significance of the words spoken to him while in prayer; for he says:

"I was left thus, without being able to decide whether this coming referred to the beginning of the millenium, or to some previous appearing, or whether I should die and thus see His face. I believe the coming of the Son of Man will not be any sooner than that time."

In the second instance the Prophet speaks of a certain period "winding up the scene." What scene? The present dispensation? The times of the Gentiles? The epoch before the millenium? The rule of the kingdoms of this world? Who knows? We do not, and we have no reason to believe that those brethren who assert that Christ will come in 1881, 1890 or 1891, have been blest with any more definite knowledge on this subject than is conveyed in these sayings which we have quoted. And even if they have, we do not consider it their right and privilege to teach it for doctrine; because any revelations for the Church on such matters will come through the head, as declared by the Lord in the early days of the Church, and it is necessary for order and protection from delusion and false doctrine. A man or a woman, through diligence, faith and prayer, may obtain knowledge from God in advance of current established principles, if so it will be given for the personal benefit of the recipient, not for the guidance of the Church; for God's house is a house of order, and the appointed channel is and should be the medium through which authoritative teachings flow to the Church.

The coming of our Lord and Savior is a very important event connected with this great and last dispensation. But the exact time of its occurrence, so far as we are aware, has not been revealed to man. Jesus when on earth, told his disciples that "the day and the hour" was known only to His Father, being kept even from the angels. Judging from the revelations to this Church the Lord has pursued the same policy in this generation, reserving the precise time of the second advent and other important incidents in the grand consummation of all things. The events are predicted in great clearness, but the dates are not disclosed.

We have noticed in our experience that when persons belonging to this Church have attempted to fix dates to prophecies, no matter how plausible their arguments and apparently correct their calculations, they have made as lamentable failures as those adventist prognosticators who have spread consternation and dismay among simple people, and deluded their own followers into folly. The safest way with prophetic hours, days and years, is to let them alone till there is further authorized

explanation. And if individuals are curious on these matters, and think they are blessed with more than common penetration and powers of calculation, let them keep the conclusions they arrive at to themselves, when they will have great satisfaction if they find themselves correct, and should they make mistakes, as others have done, they will save themselves from ridicule and blame and from committing the great wrong of deceiving and unsettling the minds of weak people.

In studying upon the subject of the second advent, our friends would do well to define in their own minds what they mean by "the second coming of our Lord." The scriptures speak of His coming "like a thief in the night;" of his "sending a messenger to prepare the way before Him;" as coming in clouds; as coming suddenly to his temple; as coming to "those who look for His appearing;" as "coming in like manner as he ascended;" as coming in the glory of His Father, attended by ten thousand of His Saints; as coming to take vengeance on those who know not God and obey not the gospel; as coming to Zion; as appearing at Jerusalem, to the destruction of the armies of its enemies; of standing upon the islands of the sea; of "sitting upon the throne of His glory" to "judge all nations;" etc.

Will all these events happen in a day? If not, what do people mean who fix a certain date for the second advent? The truth is that connected with that most important occurrence in the world's history, is a series or chain of events and appearances that are each alluded to in the Scriptures, ancient and modern, but which cannot be seen in their proper sequence without the aid of revelation. It is the privilege of the Saints who read, to understand by the light of the Holy Ghost, and to advance in knowledge concerning these things, by the favor of God, beyond that which has been written in books. But it is not given to them to announce these things as doctrine or to assume authority which God has placed in the Presiding Officer of the Church. This should be borne in mind continually, and it should be remembered that the Elders are not authorized to teach opinions or calculations or theories of their own, but only that which they know and understand, that they may speak as those having authority and not as the man-made ministry of apostate Christendom.

The day of the Lord is near at hand. Let all men and women so live that when He appears they may be prepared for His coming. This is of more importance than the counting of periods and the forming of theories, which at best are founded upon indefinite data. And if those who teach talk only of the thing they comprehend, some light will be disseminated and much error will be avoided.

### SUMMIT STAKE CONFERENCE.

The regular Quarterly Conference of Summit Stake was held in the bower at Coalville, Saturday, Aug. 6th, 1881, opened by singing, prayer and singing.

President W. W. Cluff said he rejoiced that the Saints in Summit County have the prospect of raising the best crops this season ever raised here; the people are generally in good health, and are more interested in living their religion.

Patriarch Thomas Ball showed that the Saints were gathered from all the various religions throughout the world, and when they arrive here they all become united in observing certain religious rites and ceremonies.

Elder C. Allen said we have all individually obtained a knowledge of the truth, and we understand principles as we never did before. Our young men are sent to the nations of the earth, and they accomplish what they are sent to do, for God is with them and blesses them. Singing and benediction.

2 p. m.

Conference opened as usual.

The Bishops of Rockport, Almy, Wanship, Parley's Park, Kamas, Peoa and Coalville, reported the condition of their several Wards.

The President of the High Priests' Quorum and the President of the First Elders' Quorum represented their quorums, exhorting them to greater diligence and perseverance.

Patriarch Ball made a brief report of his labors, and expressed himself as being ready to do his duty; some

do not appreciate blessings, because easily obtained.

High Councilors John Hortin, Jacob Hoffman and Samuel Faddies briefly expressed their feelings and duties as High Councilors.

The priesthood were invited to meet in the school house at 7 p. m.

Singing. Benediction.

Adjourned to Sunday, 10 a. m.

Sunday, August 7th, 10 a. m.

Conference opened with the usual services.

The Bishops of Hoytsville, Upton, Hennefer, Evanston, and Echo, reported their Wards. High Councilors Thos. L. Allen, Joseph A. Fisher, Richard Birch, John Boyden and Ed. Eldredge, severally bore testimony, and were thankful for the privilege.

Choir sang an anthem. Benediction.

2 p. m.

Conference opened as usual.

Sacrament was administered by Bishops Salmon and Attwood.

Alma Eldredge read the names of 21 Home Missionaries, who, by vote, were sustained.

Thos. Gibbons, Henry Evans, and Andrew Hobson, spoke their feelings.

Counselor Ward E. Pack, had enjoyed himself very much in hearing the remarks during this Conference. It requires great independence, to observe, and keep the commandments of God, and fulfil the duties required of us. We have been gathered from our homes and friends in distant countries. Many of the Saints were driven from their homes. Some are astride of the fence and don't know on which side they may fall. It is necessary for us to do all the good we can and assist those who are weak in the faith, and teach and instruct the young in correct principles, that they may know for themselves that this is the plan of salvation, and that we are assisting in building up righteousness on the earth; we are desirous of doing good to all, that the living and dead may be administered for.

He read a report of receipts, \$993.95, and disbursements, \$1,400.30, on the Stake House, between March 1st and August 6, 1881.

Alma Eldredge presented the general authorities of the Church, who were unanimously sustained.

Thomas Bullock presented the authorities of the Stake, who were also unanimously sustained.

W. W. Cluff said we have heard reports from all the Wards and Councils, and we learn that the people are well, they have good prospects, and are enjoying three of the greatest blessings of life. Our new superintendent of schools takes great interest in schools and will visit the several school districts. We want you to sustain him in his duties. We want each Bishop to make a correct statistical report of his Ward, and send the same to our clerk by the 10th of September, so that he can compile the same correctly to send to the First Presidency.

The Priesthood will meet Saturday, September 3d, at 11 a. m., at Wanship.

A special meeting in Peoa, Sunday, September 4th, at 10 a. m. and 2 p. m.

Louisa Roundy, of Wanship, was voted for as President of the Primary Association.

Conference adjourned for three months.

Choir sang an anthem.

Benediction by Alma Eldredge.

THOMAS BULLOCK,

Clerk of Stake.

### BEAR LAKE STAKE CONFERENCE.

The 17th Quarterly Conference of this Stake was held at Paris on the 6th and 7th of August.

Saturday, 10 a. m.

On the stand were John Taylor and George Q. Cannon, of the First Presidency; W. W. Taylor, of the Presidency of the Seventies; President Preston, of Cache Valley Stake; Elders L. J. Nuttall and Geo. F. Gibbs; Wm. Budge and George Osmond, of the Stake Presidency, and many of the local authorities.

The Saints were addressed in the forenoon by Elders Preston, W. W. Taylor and G. F. Gibbs, and also by President John Taylor. Subjects treated upon were the rapid growth of the kingdom of God, union and equalization, and the authority and order of the Priesthood.

In the afternoon the statistical report of the Stake was read and the Bishops gave a verbal report of their fields of labor, all the wards, numbering 18, were represented.

The following appointments were

made and sustained by vote of the conference:

G. B. Spencer as Bishop of the 1st Ward, Paris.

John U. Stucki and Wm. L. Rich as his counselors.

Thomas R. McCann as Patriarch. President Geo. Q. Cannon spoke on the necessity of seeking first the kingdom of God.

On Sunday a temporary organization of the Seventies was effected.

The speakers were Presidents Jno. Taylor and George Q. Cannon. Subjects spoken upon were the order of the Priesthood; the powers and gifts conferred upon Joseph Smith; the gathering, and the great work to be performed in the Temples of God in the redemption of the dead.

At the conclusion, President W. Budge remarked that all business not absolutely necessary to be brought before the Conference had been laid aside in order to give the Saints the benefit of instruction from the First Presidency and the other brethren who had kindly consented to visit us.

Benediction by Prest. W. Budge.

And thus has passed one of the most interesting and instructive times the Saints here have ever spent in conference. On Sunday we were blessed by the presence of Apostle C. C. Rich, who, although feeble in health, sat all day and drank in with us the spirit and instructions which were so freely and richly poured out.

T. MINSON,

Stake Clerk.

### SANPETE STAKE CONFERENCE.

The Quarterly Conference of the Sanpete Stake of Zion was held at Manti, on the 13th and 14th days of August, 1881, convened at 10 a. m. on the 13th.

There were present Apostle Wilford Woodruff, President Teasdale, of Juab Stake, Elders K. G. Maeser and T. Talmadge, of Provo, President Petersen and Council of this Stake.

After the opening exercises Apostle Woodruff said he was glad to see the Saints, and to see how abundantly the people of Sanpete were blest; had never seen such crops before in these valleys since the entrance of the Pioneers.

Elder Teasdale exhorted to be mindful to keep the commandments of God and not follow the foolish fashions that are sought to be introduced amongst us.

Elder W. H. Folsom testified to the restoration of the blessings and privileges of the gospel, also that the Saints were better off than before they commenced to build the Temple; that the hearts of the children are being turned to the fathers, that God fulfills the promises made by the Holy Ghost, and that the spirit that is upon the people inspires them to union.

President Peterson notified the Bishops that it is necessary that they forward their reports by the 10th of September, so that the Stake report could be made up and forwarded by the 17th of September.

Adjourned to 2 p. m.

2 p. m.

After the usual opening exercises, Counselor Maiben read report of receipts and disbursements of the Manti Temple.

Supt. W. H. Folsom said the report showed smaller receipts for the last quarter than for any preceding quarter, yet a great amount of work had been done, owing some to the preparation of material.

Apostle Woodruff said he thought the Saints were doing well, and they seemed quite spirited in the matter of Temple building; hoped they would continue in well doing. If we fully understood the condition of our fathers, who have gone before, and what is required of us, we would never require to have another sermon preached to us about the redemption of the dead. God has decreed the redemption of the dead as well as the living, who will keep His commandments, he has decreed that he will preserve this kingdom and people to accomplish his great purposes in the dispensation of the fullness of time.

Elder A. Lund, Clerk of the Stake, read the statistical report of the Stake, which showed an increase during the last quarter of 200 souls in the Stake; also superintendent's report of Sabbath Schools.

Bishop Pollard of the 15th Ward, Salt Lake City, bore his testimony to the truth of the latter-day work, and of the great blessings enjoyed by the Latter-day Saints.

Apostle Erastus Snow having arrived spoke of the labor devolving upon the Elders to carry the gospel to the people; the majority of the Saints who are gathered are engaged in building temples, exhorted the Saints to be humble before the Lord that their labors may be accepted of him, and not to be over anxious to dispose of the fruits of their fields but seek to obtain a just remuneration therefor.

Counselor Maiben announced a series of lectures by Professors Maeser and Talmadge in the wards of this Stake, the first one this evening in Manti.

Adjourned till 10 a. m. Sunday.

Sunday, 10 a. m.

President Peterson having been taken sick was unable to attend.

After singing and prayer,

Apostle Erastus Snow gave a brief sketch of his labors and travels since his last meeting with the Saints in this Stake, one year ago, also an exceedingly interesting discourse upon the restoration of the keys of the Holy Priesthood and the ordinances of the gospel; contrasted the condition of those who received the gospel and were faithful to its precepts with that of those who rejected it, showing the justice and mercy of God.

Elder K. G. Maeser bore testimony to the truth of the gospel. It was the spirit of inspiration that had enabled the Saints to endure all that they had been called to pass through. The same spirit was now necessary to enable them to endure to the end.

Apostle Woodruff said he wished the Saints to remember the teachings of Brother Snow. Heard him preach in Kirtland over 40 years ago, and his testimony is the same today as it was then. We have much teaching and preaching, and many revelations, but many of the Saints do not seem to understand the principles of the gospel.

Adjourned.

2 p. m.—After singing and prayer, sacrament was administered. Counselor Maiben presented the General and Stake Authorities of the Church, all of whom were unanimously sustained.

Apostle Woodruff said, it is important that the Saints should know the position they occupy, and their future destiny. Read from the revelation called "The Vision," also the 5th chapter of John's revelations. Said that the Savior while on earth was very poor, as far as the wealth of the world was concerned, as an evidence, when called upon to pay axes, he had to send Peter to catch a fish, from which to obtain the money. No man who ever lived can say he descended lower than the Savior did. Spoke upon the variety that is seen upon the earth and among men, showing that each has his own identity, which he will retain to all eternity, and that God in all dispensations has had spirits upon the earth to work with. If the eyes of the Elders were opened they would never set their hearts upon the things of this world. We shall build these Temples because God has decreed it. The Savior is watching over us and will continue to do so until his second coming. God has decreed that Zion shall not be moved out of her place, but if we transgress we shall be chastised. Wished to say to the young it is their duty to get married, but not to get themselves into a condition to be obliged to marry or they would reap sorrow. The spirits that have been reserved will be born in spite of all the laws to the contrary. Said that Zion would never go backward, and the curse of God would rest upon those who apostatize after having partaken of the blessings promised. Those of the daughters of Zion who have been legally married have a right to bear the souls of men, and though they know it not, many of the rising generation will never taste death, but will be changed in a moment. It will require great faith to stand in the midst of the judgments of God.

Counselor Beals said he had been pleased with the instruction given by the Apostles and also the Elders who had spoken during Conference and for the visit to us, and their blessings upon us. Said Conference would adjourn to meet at Ephraim in November.

Singing. Benediction by Elder George Teasdale.

Large Congregations were in attendance notwithstanding the people were in the midst of an abundant harvest.

GEORGE TAYLOR,

Clerk of Conference.