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SHOULDER LIFE'S TROUBLES.

If some of God's would be advisers
Could briefly the universe rule.
Could lift all humanity's burthens
And turn all the race out of school,
Or kill all the "thorns and the thistles,"
Would it equal the Deity's plan?
'Twere better to shoulder life's troubles,
And learn just as much as we can.

When "The stars sang together" for glad-
ness,
Pure spirits rejoiced that they could
Obtain on this sang little planet,
A knowledge of evil and good.
While here in this trying probation
(Intended to discipline man)
'Twere well we should shoulder life's trou-
bles,
As bravely as ever we can.

Some, longingly, sigh for the sunshine
Who better expand in the shade;
Adversity, brightens the metal
Of which men and women are made.
How foolish to rail at affliction,
To count ev'ry burthen, a ban;
Philosophers shoulder life's troubles,
And gain all the wisdom they can.
Mortality's lot 'tis to suffer,
'Twas decreed in the Councils above;
We ought to encourage each other,
And cultivate patience and love;
So needful, life's difficult lessons;
So precious, life's limited span;
'Tis meet, we should shoulder life's troubles,
And do all the good that we can.
EMILY H. WOODMANSEE.
Salt Lake City.

GENERAL CONFERENCE.

The Fifty-ninth General Annual Conference of the Church of Jesus Christ of Latter-day Saints, convened in the Tabernacle, Salt Lake City, at 10 a. m., April 8th, 1889.

There were on the stand, of the Council of the Twelve Apostles: Wilford Woodruff, Lorenzo Snow, Franklin D. Richards, George Q. Cannon, Moses Thatcher, John Henry Smith, Heber J. Grant and John W. Taylor; of Counselors to the Twelve, Daniel H. Wells; Patriarch, John Smith; of the Presiding Council of the Seventies, Henry Herriman, Jacob Gates, Abram H. Cannon, Seymour B. Young, John Morgan; of the Presiding Bishopric, William B. Preston, Robert T. Burton, John R.

Winder. There were also present a large number of Presidents of Stakes and other prominent brethren from various parts of Utah and surrounding States and Territories.

Conference was called to order by President Wilford Woodruff.

The choir sang:

All hail the glorious day,
By prophets long foretold
When, with harmonious lay,
The sheep of Israel's fold
On Zion's hill His praise proclaim,
And shout hosanna to His name.

The opening prayer was offered by Apostle Moses Thatcher.
Singing by the choir:

The great and glorious Gospel light
Has ushered forth unto my sight,
Which in my soul I have received,
From bondage and from death relieved.

PRESIDENT WILFORD WOODRUFF

said: I feel that our hearts should be filled with gratitude and thanksgiving to our Heavenly Father this morning for the blessings which we enjoy. We have again the privilege of assembling in the tabernacle of our God to hold the General Conference, and while we attend this Conference I hope that our hearts may be lifted up in prayer to our Heavenly Father that we may enjoy and receive His Holy Spirit, that our hearts may be united together, that the Spirit of God may be with us to instruct us, and guide us and direct us in our teaching, our counsel, our labor, while we are here together in this capacity. I feel thankful myself to have the privilege of once more meeting with the Latter-day Saints under these conditions. I feel that the Lord has been very merciful to us in granting us this privilege and the benefits which we have enjoyed in these valleys of the mountains. We will call upon our brethren to bear their testimony, and teach and instruct us as they shall be led by the Holy Spirit.

APOSTLE HEBER J. GRANT

expressed his pleasure at once more meeting the Saints in General Conference. He said substantially: I trust we may be blessed with the Spirit of God, that we may be strengthened in the faith of the Gospel, and that we may form resolu-

tions, and adhere to them, that will enable us to be more energetic in keeping the commandments of our Heavenly Father. The longer I live, and the more experience I gain, the more gratitude I feel for the breadth of the mercy of the Almighty to all mankind. None can read the revelations given to the Saints with an unbiased mind without being grateful for the principles communicated to this people. We are liable to become narrowed in our conceptions of the glories and economy of God, and lose sight of the fact that He is the Father of all peoples. It is, however, difficult to realize that He will bless even those who oppose His work. We should remember that it is according to His design to, in course of time, save all mankind except the sons of perdition. The Saints are accused of being illiberal in their views. This is unjust to those who understand the true genius of the Gospel. Of course there are those among us who are contracted, because they do not understand the scope of the plan of salvation and do not live according to their requirements. This is no fault of the system, but the wrong lies in those who do not conform to it. We are called upon to proclaim the fullness of the Gospel to all peoples until Christ shall come.

All will be rewarded according to the deeds done in the body. There is but one individual in every case capable of impeding the progress toward salvation of those who have professed to embrace the Gospel, that is the person himself. A disposition to run in grooves is often shown by people belonging to the Church. They select one principle and follow that to the exclusion or neglect of other doctrines of equal importance. We must conform to the whole system, and thus erect a perfect individual religious structure. We should not merely follow those principles in our practice that are easy of application to us because of our natures or circumstances. Those who imagine that merely to know that the Gospel is true as a whole will save them in the presence of God, without reducing the doctrines to practice, are laboring under a delusion. It is in line with the sectarian idea of the efficacy of death-bed repentance, which is a fallacy. Imbued with this error