

QUARTERLY CONFERENCE.

Of the Salt Lake Stake of Zion held in the Assembly Hall, Salt Lake City Saturday March 14th, 1885, commencing at 10 a. m.

Singing by the choir.

Prayer by Bishop Millen Atwood.

Singing.

The roll was called. There were present Counselors Edward Snelgrove and Elias Morris, of the High Priests' Quorum, three High Councilors, eleven Home Missionaries and a good representation of the Seventies.

All of the Elders' quorums of the Stake were represented by their presiding officers excepting the 13th, 15th and 17th quorums.

All the wards of the Stake were represented by their Bishopric except the 10th, 17th, 19th city wards and the Farmers, Union, North Jordan, Brighton, Mountain Dell and Pleasant Green of the country.

The statistical report of the Stake, for the six months ending Feb. 28th, 1885 was read and accepted.

President Angus M. Cannon stated that some of the wards had not reported for six months and that one ward in this Stake had never sent in a full report, and urged the necessity on the part of the Bishops attending promptly to this matter.

John C. Cutler, Superintendent of Sunday Schools for this Stake, then read a report of those organizations, for the year ending Dec. 31, 1884, showing a total enrollment of 8,886 officers, teachers and pupils. The enrollment in the Sunday Schools for the past three years has had an annual increase in numbers of about ten per cent.

The clerk read the report of the Relief Societies for the six months ending March 5, 1885. It was accepted, and Sister M. L. Horne, President of the Relief Societies, made a few interesting remarks upon the condition and labors of those benevolent institutions.

The Tenth, First, Fifth, Sixth and Second Quorums of Elders were represented by their respective presiding officers, who stated that their meetings were tolerably well attended, and that teachers had been appointed to visit and labor with such Elders as do not attend. The effects of these labors, in some instances, were most gratifying, but in others little good seemed to result. Some complained that many of the persons who had been ordained Elders in order to obtain the blessings of the Lord's House, had soon become dilatory and negligent to all the duties of the Priesthood.

Brother C. K. Savage spoke of the necessity of making the meetings of quorums and other organizations interesting and instructive. The presiding officers should be careful not to allow the meetings to become dry. There are many subjects that could be handled by the Elders in an interesting manner. Such a programme of exercises should be arranged as will create an interest in the meeting and insure a good time to all who attend. In this way the quorums will encourage the attendance of the young men perhaps more than any efforts of the teachers who may be sent to visit and labor with them. Of course we cannot expect everything to move along without friction. Many difficulties will be met and must be overcome. This gives us an experience which it is a part of our mission on the earth to obtain. The speaker also referred to the march of infidelity and the growing disregard of the Sabbath, and the necessity of restraining the tendency of our young people in these directions.

Choir sang an anthem and the meeting adjourned until 2 p. m.

Prayer by Elder Peter Hansen.

AFTERNOON.

Singing by the choir.

Prayer by Edward Snelgrove.

Singing.

The clerk read the quarterly report of the Primary Associations, and Sister Ellen Clawson gave a verbal account of their labors and condition. She said they are doing well, and preparing the children for advancement into the Y. M. and Y. L. M. I. A. The report was accepted.

The presiding officers of the Eleventh, Twelfth and Thirteenth quorums of Elders gave verbal reports of the conditions of the bodies over which they preside. The average membership is about 100 and the attendance about 30. Meetings are held regularly and are very interesting to those who attend. They all complained that the young men who promise in Priesthood meetings that they will perform the duties of Elders, and then are ordained, become careless and indifferent, forgetting their obligations. This is the worst class with which they have to deal.

The President of the Fourteenth Quorum of Elders reported the condition of that body, after which the clerk read reports from the First, Fourteenth, and Eleventh Quorums of Elders, the Y. M. and Y. L. M. I. A. Associations, all of which were accepted.

The names of the general authorities of the Church, and those of the Salt Lake Stake of Zion were presented and unanimously sustained.

Among the Stake authorities the names of Elias A. Smith, Jessie W. Fox, Jr. and Alonzo H. Raleigh were sustained as new alternate members of the High Council, and Sister Lydia Ann Wells was sustained as Second Counselor to President E. C. S. Clawson of the Primary Associations. These were the only changes made.

The Home Missionaries were also

unanimously sustained and the names of William W. Willes and John D. C. Young were added to the list.

Elder George C. Lambert gave a brief verbal report of the Y. M. I. A. He said the work of the Associations is one of vast importance and was accomplishing great good. Most of the organizations were in good running order and fairly attended. There are, however, many wild, thoughtless boys who have not yet been enrolled, but they are gradually coming in.

The active season of their labors is fast drawing to a close, but it is to be hoped that as many associations as possible will continue to meet at least once a month during the summer season.

Brother George Halliday, the Bishop of Santaquin, said he had come to visit our conference for the purpose of taking notes, and had been much interested and benefited. It would seem by the unanimous way in which the assembly had just voted, that they are all Latter-day Saints, and he hoped that such was the case, for he despised hypocrisy. He said we live in a Christian land, where many of the people imagine themselves to be the especial and exclusive favorites of heaven, notwithstanding their corruptions; but all such would find that God has arranged things so that all will get their merited reward. He regretted that some who pretend to be Saints have removed their hearts far from God, and placed their minds upon the things of this world. The Latter-day Saints should seek by earnest prayer for the spirit of God, not only in secret, but in quorum and other meetings. They should contend for that spirit until God poured it out upon them as he did upon His servants in days of old. In this way meetings would become more interesting and enjoyable.

Choir sang and the meeting adjourned until 7.30.

Benediction by Elder Abram Hatch.

SATURDAY EVENING.

Meeting was called to order by President A. M. Cannon.

Prayer by Elder Edward Stevenson. Brother John Coulam, President of the Ninth Quorum of Elders, gave a verbal report of that quorum which did not differ materially from other reports already given.

Brother Elias Morris, in behalf of the High Priests' Quorum of this Stake, reported the condition of that organization. He regretted that through ill-health Brother Elias Smith, the President of the Quorum, was still unable to attend the meetings. He thought that they were not at all behind the other branches of the Priesthood, as their meetings were quite interesting and well attended.

Bishop Wm. Thorn, of the Seventh Ward, made a few remarks. He took great pleasure in studying and comparing ancient and modern prophecies. For many years the Saints have been living in peace, and almost unconscious of the great events about to transpire. We had been seriously disturbed only once by our enemies, in 1858 by the Echo Canon war. This amounted to but little if any harm, but much good. Our enemies, however, are not discouraged, but still are working for our destruction. He reported his Ward as being in a flourishing condition, and most of the quorums and organizations held their meetings regularly and were tolerably well attended. The lesser Priesthood, however, was not as well organized as he could wish.

Bishop Adam Speirs, of the Tenth Ward, gave a short account of the condition of things under his jurisdiction. Although the ward contains members of all kinds, he rejoiced that he had been able to receive the aid of a faithful and efficient corps of teachers. The associations, etc., were all in good working order.

Bishop McKee of the Eleventh Ward was the next speaker. He referred to his association with the Prophet Joseph Smith and the persecution in the early days of the Church. He looked upon persecution as necessary for the good and experience of the Saints. Opposition binds us together and tends to purify us. He related some very interesting incidents in the life of Joseph Smith, showing the power of God which he enjoyed, and which pertains to the Priesthood.

The Clerk read reports from the Third, Seventh and Seventeenth quorums of Elders which were accepted.

Bishop Atwood of the 13th Ward spoke of the obstacles met with in his ward. They were mixed with all kinds of persons and religions. The various meetings of the Saints however, are well attended. Many had recently put away bad habits, and were returning to lead better lives.

Singing. Benediction by Elder George Goddard.

SECOND DAY.

Sunday, March 15th, 1885, 10 a. m.

President Angus M. Cannon Presiding.

Prayer by Bishop F. Kesler.

Apostle H. J. Grant was the first speaker. He realized that the Latter-day Saints were engaged in the work of the Lord, and it was their duty to live acceptably before Him day by day; to learn the duties required of them today, and the plain things of the Gospel, and not to deal with mysteries. It was within their power to obey every command that God had given them, if they would be diligent and true. They could not expect to enjoy blessings without having earned them, for the greater the labor they performed in keeping the laws of God, the greater

would be their reward. They should be thankful for the power they had received to overcome evil, and should not look with scorn upon those who did not possess an equal power. Those who kept the law had not much difficulty in teaching obedience to the law, and it was the duty of the Saints to conduct themselves so that their lives might be an example to others. If they neglected to keep the commandments of God, they sinned, not only against themselves, but against all who looked to them for an example, and would be held accountable for the injury they did. All of the Saints were entitled to a testimony of the Gospel and to receive revelations for themselves, according to their necessities, and if they did not it was because of their own negligence. They must not expect to receive that which they do not earn. Whatever light and intelligence they attained to in this life would continue with them in eternity, and every blessing was predicated upon law, without obedience to which the blessings would not come. The salvation men received depended upon their own exertions. There were many in the world who lived pure and upright lives, and the Saints who had received additional light should not look with disdain on those, but should endeavor to do them good, to bring them into the light. That which elevates and improves is from God, that which destroys is not. The Saints should not complain of the belief of others, but should show the better way, living in love and humility, in obedience to the principles of the Gospel.

Bishop James Crane said that the Lord had made known His will to the Latter-day Saints, and to obtain salvation they must obey Him. For this their enemies persecuted them, but they did not dare do otherwise than honor God and His laws with the light and intelligence they had received. If they erred in anything, they should repent and seek to the Lord.

President Angus M. Cannon was thankful for the great blessings enjoyed by the people, and although the world were agitated the Saints were happy in the knowledge that God was their Father, and that they were doing His will. Every promise of which they had been worthy had been fulfilled. Calamities had come because of transgression, and the innocent had suffered with the guilty. He felt gratified to know that the greater portion of the people loved the Lord, and he believed they would make any sacrifice required of them. Compared the condition of the people when in Illinois with that of to-day. It had been predicted that judgments should commence at the house of the Lord. Many appeared to shrink from the trials surrounding them, but he believed it was only the calm before the storm; a great revolution was taking place in the hearts of the people, who were but measuring well the power of the adversary, and preparing for the conflict which they knew must come. The world were in the condition shown to John, when the people of the Lord were commanded to "Come out of her." The Saints had too much of Babylon in their midst, and were too dependent. They had encountered opposition, first from a neighborhood, then a county, next a State, and finally all of the States, and when they came to the West, as their enemies thought to waste away, God had stretched forth His arm in their hour of necessity, and delivered and abundantly blessed them. They must cease relying on the outside for support, but build themselves up as a people, giving employment to those among them who were seeking labor to obtain the necessities of life. They should keep their sons and daughters from among the associations of the wicked in their daily labors, and guard them with a jealous care. It was the duty of the people to become self-supporting. There were many among us who had turned from the truth, and were fighting the cause of the Lord. It was a Judas, one of the Apostles, who betrayed Christ. False brethren had betrayed Joseph and Hyrum Smith, and led mobs against the Saints. There was nothing more degrading to a man than for him to forsake his God and betray his brethren. The speaker instructed the Saints to obey the Word of Wisdom, that they might enjoy the blessings promised through its observance; and to draw near to the Lord—to keep themselves and their children free from the contamination of the unrighteous, to love their liberty and maintain it in obedience to the will of God. Referred to the Deseret Hospital as an institution that should receive their support. Exhorted the Saints to do the will of God in all things, that they might be delivered from bondage.

The choir sang. Benediction by Elder William Jennings.

AFTERNOON.

Singing by the choir.

Prayer by President Abram H. Cannon.

Singing.

The Priesthood of the Fourth Ward officiated in the administration of the sacrament.

President Abram Hatch said that the keeping of the commandments of God was an individual labor. The Saints should learn to fully realize their position before the world, and to perform the duties devolving on them. The Lord would permit their enemies to do only that which was for the good of His people.

President Seymour B. Young said he believed the declaration of the Prophet Nephi, that God did not require any-

thing of His children but that He gave them power to obey. Whenever He had a people on the earth they had met with opposition from the wicked. It was a struggle between the two powers as to which would gain the mastery. Our Savior had taught the world, by precept and example, to honor God and keep His commandments, and met with opposition and persecution in promoting these holy principles. Holy men in all ages had been treated in a similar manner. This had not been alone in religious matters, but in scientific, and in all labors for the benefit of the human family. Great reformers, in all periods of the world's history, had been persecuted, and many of them had in turn persecuted others. The desire to oppose that which was not understood seemed natural to mortals. The Latter-day Saints proclaim peace to the children of men, and should practise the principle and not have a spirit of retaliation toward those who persecuted them. It was the will of the Lord that His Saints should be more united in serving Him.

President Abram H. Cannon felt that it was a matter of congratulation to know that the persecutions suffered by the Saints were because of the advancement of the cause of truth. When the Church made rapid progress Satan was aroused to prevent the will of God but would fail. The effect of persecution was the opposite to that intended. The spirit was growing among the young of our people, to obey the will of God, regardless of the opposition of men. The enemies of the Church of God could not stay its progress, and the power of the Lord would be made manifest if we were faithful.

Elder John H. Russell said it was not altogether in saying, but in doing, that we received benefit. It was the duty of the Saints to learn and make use of the powers and opportunities within their reach. They should not waste time in speculating about the mysteries but should learn the primary lessons before reaching for more.

Elder Joseph C. Kingsbury exhorted the Saints to draw near to the Lord and keep His commandments.

David L. Davis, David F. Davis and Thomas Harris were sustained as home missionaries.

The choir sang an anthem.

Benediction by Patriarch John Smith.

EVENING, 7.30 P. M.

Prayer by Elder E. B. Tripp.

Bishop H. B. Clawson said he had a vivid recollection of the scenes of the exodus from Nauvoo, and could not but contrast that time with the greatly improved condition of the people to-day. Spoke of his recent visit to Arizona, the opportunities there for making new settlements, and the climate and surroundings of the Saints in that section of country. He also spoke of the Deseret Hospital as a necessary institution among us, and one to which the Saints should give their support.

Bishop John Q. Cannon said the Gospel we had embraced was a practical one, which included every duty of life, temporal and spiritual. It was the especial duty of the Bishops to attend to the temporal welfare of the people. The Saints had not in all respects been wise stewards in their temporal affairs, and it was necessary that a reformation take place. They should not be too stern with each other, but ought to be charitable and forgiving. They sometimes felt too weak to contend with the adversary; it was on these occasions they could show their strength of character. They were now surrounded with enemies, and should draw more closely to the Lord, for it was only through His power that they could be delivered.

Bishop E. F. Sheets said the Saints had been well taught in their spiritual duties, but there had been a neglect of temporal instruction. There was too much extravagance and wastefulness among them. They should learn to take care of their substance, to be self-sustaining, to provide labor for the many among them who were without the means to earn their livelihood.

President A. M. Cannon suggested that the Bishops take these things into consideration in their wards, and be indeed fathers to the people, uniting them together that they might be freed from bondage.

The choir sang.

Conference adjourned.

Benediction by Elder Isaac Hunter.

THE SIMPSON POLYGAMY CASE.

THE TESTIMONY ALL IN.

The work of securing a jury in the above case was continued in the District Court yesterday afternoon.

James Dwyer was excused because he could not show that he was a citizen.

Seven more names were drawn from the jury box. Of these, Wm. Skewes, being prejudiced against all polygamists, was challenged by the defense; Geo. H. Snelgrove refused to answer the question as to his religious belief, and was excused; R. C. McEwan had formed an opinion in the case; excused. Adolph Anderson filled all requirements, and was passed, this completing the panel, which is as follows: James E. Paine, G. D. Schell, Edward Bird, I. A. Brim, J. R. Nichols, Edward Rotch, Geo. Lee, G. W. Walton, W. W. Knox, J. W. Meacham, I. Jennings, Adolph Anderson.

The clerk read the indictment, charging Thomas Simpson with having committed the crime of polygamy by marrying Emma Everett, when he had a wife, Hannah Powell Simpson, living

Amy Smith, the first witness, testified to having been a witness to the marriage of Thomas Simpson and Miss Everett, by Judge E. Smith, in July, 1883.

John Simpson, nephew of the defendant, testified that he knew the latter in Hull, England; was present when he married Emma Everett; knew Hannah Powell in Hull; believed she was acquainted with defendant there; knew nothing of their marriage there; warned him when he went to Judge Smith that he had better look out, that he would catch it for going into polygamy, and he denied going into it; had testified to this before the Commissioner; got the idea that his uncle had married Mrs. Powell from his having followed her to London; remembered her arrest; did say that he must let defendant's wife know, and referred to Mrs. Powell; merely had an idea that she was his wife; had no particular reason for having that idea.

Thomas Davis, the next witness, had worked with Simpson at the Utah Central; he and Hannah Powell had visited witness' house in company; had always addressed her as Mrs. Simpson; defendant made no protest to this; knew nothing of a subscription to bring his wife from the old country; had visited Simpson's house once; he and Hannah Powell had always left witness' house in company.

Mrs. Thomas Davis testified that Simpson and Mrs. Powell had visited at her house frequently; they always left together; she had called Mrs. Powell Mrs. Simpson, as she thought she was.

Joseph Westwood was called. He had headed a subscription list started for the purpose of bringing Mr. Simpson's wife from the old country, and handed the money obtained, together with the list, to Simpson.

George Everett testified: Emma Everett was his sister; she died Feb. 4th; had heard Simpson speak of his wife Hannah, both before and after he married Emma; after the subscription was raised Simpson said he had sent for his wife three times, and would do so no more.

Cross-examination—Was a Mormon; knew nothing about polygamy; had no hard feelings against Simpson; told the Commissioner that Simpson had married Miss Everett on July 12; had sworn out the complaint against him; a marshal went with him before the commissioner; had told no one before that; witness' sister and Simpson were married about two months before they separated; she said she left him because the other woman was coming out; witness had put down something on the subscription list to bring her out.

Re-direct—Had never seen the District Attorney before making the complaint to Commissioner McKay.

The court adjourned until 10 a. m. to-day.

TO-DAY'S PROCEEDINGS.

Mrs. George Everett, a sister-in-law of defendant's wife, Emma Everett, was the first witness sworn, and testified that previous to defendant's marriage with Emma Everett she heard him say he had a wife in England and intended to send her money to come here. She knew of his writing to her. She did not know anything of their marriage. In June, 1883, defendant said he would send for her to come once more, and if she did not come then, he would never send again. He married Emma Everett in July, 1883.

Heber W. West testified to having seen a subscription purporting to be for the purpose of bringing defendant's wife from England.

Mr. A. Barker said he had contributed to a subscription which he understood was to bring defendant's wife from England. He did not read the heading of the subscription list.

John Russell testified: He was acquainted with Thos. Simpson, but could not tell when they first met. They both had worked in the freight department at the U. C. depot. He did not remember whether defendant got a pass from him to go to Ogden to meet his wife in the fall of 1883 or not. He had given defendant several passes.

William Lunnan, night watchman at the depot, testified that about a year and a half ago defendant came to him one evening in his shirt sleeves and said Everett had turned him out of his house, where he was boarding. He asked Simpson why he had been served in that way, and he said they had found out that he had a wife in England and had now turned a cold shoulder to him, and would not let him go into the house. On this occasion defendant said he expected his wife here in the fall. Witness saw her baggage when it arrived, and it was marked "Mrs. Simpson."

George Everett: Remembered having been shown the divorce granted to the defendant; John Simpson showed it to him. He denied having told John that if his brother, the defendant, had paid \$5 or \$10 a month for the support of Emma, there would have been no trouble in the matter.

Here the evidence for the prosecution rested, and Mr. Whittemore, after making a short address to the jury, stating what he proposed to show, introduced witnesses for the defense.

Mrs. Hannah Powell testified: She had known defendant for 12 years, in Hull, England. She arrived here Nov. 14, 1883, and commenced living with Mrs. Simpson, defendant's mother. She was married to Samuel Powell 25 years ago, and had two children by him a son aged 24, and a daughter 20. Mr. Powell died in London about four years ago; she was never married to defendant. Marriage with him was talked of before he left England, but it never took