

ident of the Fund, endorsed the proposition mentioned. He would say that no one had been oppressed in being required to pay their indebtedness to this Fund, which was established by President Brigham Young for the gathering of the poor. The principal owed to the Fund was \$704,000, and the whole sum, with the interest due included, was \$1,604,000. It was proposed to remit one-half of the amount. This was for the benefit of the poor, not of those who were able to pay. The rich could help themselves—that is in this world, he did not know so much about the next. He moved that \$82,000 of this indebtedness be remitted. The congregation voted unanimously in favor of the motion.

President Taylor said the manner of remitting this would be arranged and explained. He referred to the indebtedness to the tithing—the amounts which some of the Saints had charged themselves with but had failed to pay. Through carelessness, poverty and other causes some had neglected this duty and it was desired to release the poor from this obligation. The amount against those who were willing but felt unable to pay was \$151,798.02. He moved that we remit half this amount—\$75,899.01 in favor of the deserving poor. Those who were better off should pay up and keep their record right before the Lord. The vote was unanimous in favor of the motion. He hoped that the people would be kind and helpful to those whose land suffered from irrigating water and to any who were in distress. Many persons had lost the last cow in consequence of the hard winter. He proposed that a thousand good cows—not one-tainted animals—be gathered up and distributed among such persons, 300 to be given by the Church and the balance to be donated by the different Stakes. This was also sustained by unanimous vote. He further moved that 5,000 sheep be distributed also; 2,000 to be given by the Church and the balance donated by the several Stakes. Carried unanimously. He then referred to the Relief Societies which were organized by the Prophet Joseph Smith and reorganized by President Brigham Young, and said the ladies of creation had shown that they could do something as well as the "lords." They had saved up a considerable quantity of wheat against a time of scarcity. It amounted to 34,761 bushels. How much had the brethren saved? He proposed that they loan this to those who needed it, the bishops to be responsible for it to be paid back after harvest. Some one asked whether it was to be without interest. Of course it was; this was the year of jubilee. The vote to sustain it was unanimous.

President Taylor counseled the rich Saints to relieve their oppressed brethren, act on a kind, brotherly, generous principle, and carry out the doctrine of the Lord Jesus Christ. It would not be amiss for Z. C. M. I. to cancel the debts of some of the poor against whom accounts were held. These operations were part of the United Order. When the Lord is blessing us let us bless one another. He will not let us suffer if we take care not to let one another suffer. Prospects were good for a bountiful harvest, and if we cared for each other God would care for us; we would be His people and He would be our God.

Bishop L. W. HARDY being requested to say a few words on tithing, said he believed in it because it was instituted by the Almighty. It was not a new doctrine. Abraham paid tithes to Melchisedec. At one time we had no tithing to pay but labor, so every tenth day was required for public work, and the people were prompt to respond when called on. Then the people became so numerous and engaged in various callings that they paid the tenth of what they raised. Now we found that men doing a very good business were paying about five dollars a year, who ought to pay five hundred dollars. This was a mockery. If an honest tithing were paid there would be sufficient to do all the public work, build temples, pay all the expenses of the Church, feed the poor, and there would be scarcely room to receive it, without any need of donations. Hundreds of so-called Latter-day Saints did not pay a dollar of tithing. It was hypocrisy to preach tithing and not pay it. The Lord could see the acts of men and He knew of these things, and would not justify them. It took an honest man to be a servant of God. We should pay our honest debts, and a debt to the Lord was as much a debt as one to man. He exhorted the Saints to sustain home manufac-

tures, sustain one another, and God would bless us. He argued that if a poor widow received one of these cows that were to be donated, feed must be provided and a place of shelter or else it would not be much of a benefit. The widow should pay her tithing but from that cow, just as well as the rich man of his abundance. "Let us all pay our tithing and be blessed."

Elder L. John Nuttall then read the names of Elders called to go on missions. They were sustained by vote of the Conference as follows:

#### GREAT BRITAIN.

Charles W. Stayner, Salt Lake City.  
Jesse West, 6th Ward, Salt Lake City.  
John Donaldson, Mendon.  
Samuel Roskelley, Smithfield.  
William Henry Shepherd, Beaver.  
Joseph Orton, St. George.  
William C. Parkinson, Franklin.  
Thomas X. Smith, Logan.  
David Rees Davis, Marsh Valley, Idaho.  
Robert Kewley, Benson.  
Thomas Jackson, Glenwood.  
William D. Williams, Ogden.  
Edward Kay, Mouna.  
J. W. Gardiner, Pleasant Grove.  
Thomas Griggs, 15th Ward, Salt Lake City.  
Edward King, 15th Ward, Salt Lake City.  
John Evans, Brigham City.  
Robert S. Fishburn, Brigham City.  
Thomas Maycock, 3d Ward, Salt Lake City.  
Lorenzo Farr, Ogden.  
Newton Farr, Ogden.  
James Finlayson, Payson.  
Wm. C. McGregor, Parowan.  
James Lowe, Beaver.

#### EUROPE.

C. H. Lundberg, Logan.  
Charles P. Warnick, Pleasant Grove.  
Hans J. Christensen, Logan.  
Niels O. Anderson, Ephraim.  
Christian Hogansen, Montpelier, Idaho.  
Simon Christensen, Richfield.  
Anders Gustave Johnson, Grantsville.  
John Christensen, Brigham.  
Hans Madsen, Marriott.  
Peter Anders Lofgreen, Huntsville.  
Jens I. Jensen, Elysium.  
O. C. Tellefsen, Hyrum.  
John Dahle, Logan.  
Lars K. Larsen, Hyrum.

#### UNITED STATES.

John W. Jackson, Glenwood.  
William M. Palmer, Glenwood.  
Hyrum Jensen, Salina.  
Abraham R. Wright, 20th Ward, City.  
Jens Frederick Mortensen, Salina.  
Mads Anderson, Mt. Pleasant.  
Joseph W. Burt, 21st Ward, City.  
B. H. Roberts, Centerville.  
Thomas Davies, East Portage.  
Benjamin Isaacs, Spanish Fork.  
David Spillsbury, Toquerville.  
Alma P. Spillsbury, Toquerville.

#### SOUTHERN STATES.

Henry C. Boyle, Payson.  
George O. Pitkin, Millville.  
George T. Bean, Richfield.  
William J. Bean.  
Albert D. Thurber, Richfield.  
Peter A. Nebeker, Willard.  
Joseph B. Keeler, Provo.  
Walter Scott.  
William Clark, Lehi.  
Nicholas H. Groesbeck, Springville.

#### GERMANY.

Carl C. Schramm, Payson.  
John Adler, Mant.  
Ulrich Stauffer, Willard.  
Morris D. Rosenbaum, Brigham.

#### FRENCH SWITZERLAND.

George L. Graehl, Jr., Brigham.

#### NETHERLANDS.

S. Van Dyke, Ogden.

#### SANDWICH ISLANDS.

Sidney Coray, Provo.

#### SAN JUAN.

William Hyde, Salt Lake City.

\* Names of those now in their fields of labor

The following report was read:

Statistical Report of the Deseret Sunday School Union, for the year ending December 31st, 1879.

No. of Stakes from which reports have been received	21
" Sunday Schools reported	285
" Officers and Teachers	4,998
Average Attendance of Officers and Teachers	3,405
No. of Pupils	30,768
Average Attendance of Pupils	21,922
Total number of Officers, Teachers and Pupils	55,750
No. of Theological Classes	133
" Bible and Testament do.	901
" Book of Mormon do.	361
" Doctrine and Covenant do.	150
" Juvenile Instructor do.	203
" Jaques Catechism do.	187
" Miscellaneous do.	1,316
Total number of Classes	3,350
Number of Books in Sunday School Libraries	17,008
Am't of Funds on Hand, end of previous year	\$982.84
" Collected in 1879	\$5,742.75
" Disbursed in 1879	\$5,513.08
" In Treasury end of year	\$1,108.28
Number of Schools not Reported, and therefore not included in the above figures	19

The above report shows an increase of about 2,000 children more than were reported for the last year; and also a proportionate increase in the number of classes and the average attendance of both teachers and scholars, number of books in libraries, etc. The rapid growth and prosperous condition of the Sunday School cause generally, throughout the different Stakes of Zion is very gratifying and gives us abundant cause for thankfulness to God our Heavenly Father for his blessings on his faithful servants and handmaidens engaged in this good and great work.

GEO. Q. CANNON,  
Gen'l Supt. Deseret S.S. Union,

GEO. GODDARD, Ass't.  
LEVI W. RICHARDS, Secretary,  
JOHN C. CUTLER,  
Treasurer pro tem.

President TAYLOR said in holding up our hands to sustain our missionaries he understood it to mean that we sustain them as upright and honorable men. He did not want any to go on missions unless they felt the spirit of their calling, and their wives should be sustained as honorable women; they should be maintained with their children and taken good care of by the Bishops and Presidents of Stakes and those who had voted to sustain the missionaries. Prayers were very good, but food, clothing and other necessities were more helpful sometimes than prayers, and we should take care that no missionaries' families were allowed to suffer.

Choir sang the anthem:

"Resound His Praise."

Adjourned till 2 p.m.  
Dismissed with prayer by Elder Moses Thatcher.

#### WEDNESDAY, 2 p.m.

Choir sang—

Let every mortal ear attend  
And every heart rejoice.

Prayer by Elder JOS. F. SMITH.

Choir sang—

Hark the song of jubilee,  
Loud as mighty thunders roar.

Elder L. JOHN NUTTALL presented the authorities of the Church, who were unanimously sustained by the Conference, as follows:

John Taylor, as President of the Quorum of the Twelve Apostles, as one of the Twelve Apostles, and of the Presidency of the Church of Jesus Christ of Latter-day Saints.

As members of the Quorum of the Twelve Apostles—Wilford Woodruff, Orson Pratt, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, George Q. Cannon, Brigham Young, Joseph F. Smith, Albert Carrington and Moses Thatcher.

Counselors to the Twelve Apostles—John W. Young, D. H. Wells.

The Twelve Apostles as the presiding quorum and authority of the Church, and, with their counselors, as Prophets, Seers and Revelators.

Patriarch of the Church—John Smith.

As the First Seven Presidents of the Seventies—Joseph Young, Levi W. Hancock, Henry Herriman, Horace S. Eldredge, Jacob Gates, and John Van Cott.

President Joseph Young moved that Wm. W. Taylor be elected one of the First Seven Presidents of Seventies, to fill the vacancy occasioned by the death of Elder A. P. Rockwood. Carried unanimously.

The Presiding Bishop of the Church—Edward Hunter, with Leonard W. Hardy and Robert T. Burton as his Counselors.

John Taylor as Trustee-in-Trust for the body of religious worshippers known and recognized as the Church of Jesus Christ of Latter-day Saints, to hold the legal title to its property and contract for it.

The Twelve Apostles, their two Counselors and Bishop Edward Hunter as Counselors to the Trustee-in-Trust.

Albert Carrington as President of the Perpetual Emigrating Fund for the Gathering of the Poor, and F. D. Richards, F. M. Lyman, H. S. Eldredge, Joseph F. Smith, John W. Young, Angus M. Cannon, Moses Thatcher, William Jennings, John R. Winder, Henry Dinwoodey, Robert T. Burton, A. O. Smoot and H. B. Clawson as his assistants.

Orson Pratt as Historian and General Church Recorder, and Wilford Woodruff as his assistant.

Truman O. Angel as General Architect of the Church, and T. O. Angel, Junr., and W. H. Folsom as his assistants.

As Auditing Committee—W. Woodruff, E. Snow, F. D. Richards J. F. Smith.

George Goddard as Clerk of the General Conference.

Elder ALBERT CARRINGTON quoted II Nephi, 26 chap., 31 par., "But the laborer in Zion shall labor for Zion; for if they labor for money they shall perish," and said it behooved us to comprehend that we should labor for Zion, for the upbuilding and establishment of God's kingdom and of righteousness upon this the footstool of our Father in the heavens. He would ask if during the past fifty years we had given diligent heed to this requirement? The Lord had decreed that those who dwelt on this land and gave heed at all times to his commandments in all things, should be pros-

pered, and if not they should be cut off from His presence. We were required to love the Lord with all our hearts, and our neighbors as ourselves. Did any one think that these commandments would be set aside to suit our whims and notions and private views and feelings? If so they would find themselves much mistaken. He wished to speak more particularly of the Perpetual Emigrating Fund. Organized in 1850, it had relieved thousands of our oppressed brethren and sisters from their bondage in foreign lands, and given them the opportunity of the privileges enjoyed in these mountains by modern Israel. When he reflected upon the way some who had been assisted had treated that Fund and those who were in a worse condition than that from which they had been relieved, he almost felt that he might become discouraged. But in view of all things connected with this work he could not become discouraged, though he was annoyed at the neglect and indifference of many in regard to this Fund for the gathering of the poor. It was desirable that as many should be assisted by means of the Fund this season as possible. In 1860 about \$60,000 or \$70,000 was used from it to assist the poor to gather, and having taken out those who were in the depths of poverty, it was designed the next season to aid those who could save up a portion of their passage money. But it seemed that this point had not been reached, the very poor still receiving assistance. It might be complained that many had been gathered who had proven themselves unworthy. But how, without a special revelation in each case, could it be discovered who would act in a manner becoming Saints? The gospel net was to gather of all kinds. He complained of the conduct of those who owed the Fund and claimed exemption because their notes, having expired in law by the statute of limitations, could not be collected by law. A debt was never outlawed in justice and equity. He endorsed the movement to forgive the debts of persons unable to pay, but thought the others ought to settle their obligations. None had been assisted were advised when they obtained work first to pay their tithing, provide themselves with necessary comforts, and then as fast as possible pay up the means advanced. But some refused to pay the interest, while others declined to pay part or all of the principal, while those who enjoyed the life and light of the gospel fulfilled their agreements as fast as they were able. With all the efforts of the P. E. Fund Company, they had only been able to send to Liverpool since the close of the last season's emigration the "magnificent sum" of £112. He felt ashamed of it, but it was all that the company could do. He deemed that the gathering of scattered Israel was as much a part of the work of building up the kingdom as anything else, and except we were a little more diligent in this matter he thought we should not be carrying out the commandment he had quoted from the Book of Mormon.

President TAYLOR stated that Z. C. M. I. felt disposed to do their part in the matter of release of poor debtors, so far as prudence would permit, and he thought that if other firms and persons did the same it would be a good thing. He had heard that it was stated by some that Z. C. M. I. was not a Church institution; that it was a monopoly, and so forth. This he denounced as infamous. The Church owned \$380,000 stock in the concern, and 560 members of the Church were also stockholders. He thought those who talked like this should be tried by their Bishops for slander. "It was quite possible that mistakes had been made, but to-day the Institution was in excellent condition, paying fair dividends, and he hoped its stockholders would not allow themselves to become a prey to speculators.

This work required us to attend to things temporal as well as spiritual, pertaining to time as well as eternity; but these affairs of money were of small moment compared with the great things of the kingdom. Still, they had to be handled with care and prudence. As for the P. E. Fund it was not calculated to relieve from their obligations those who could meet them, but the poor; but if the others would not pay up and be just, let them go and be counted with the unjust. This was the work of God and we were required to labor to save the world, to save ourselves and our ancestors, and build up the kingdom of God. No matter how much we labored in this direc-

tion it was only our duty. God required it at our hands. He repeated his remarks of the morning enjoining it upon the authorities and the people to make comfortable and happy the families of those sent on missions. It was a great privilege to be able to do good. While we sent the gospel abroad we ought to live it at home. While we paid deference to proper authority, we ought not to join in or fellowship corruption. We wanted to bring up our youth in the ways of the Lord, and the young people's Associations were doing a good work in this direction. No people under the heavens received greater blessings than we. Notwithstanding the course pursued by our enemies, we enjoyed greater liberty than millions in the world; we should feel thankful for this, be honest, true to our word, avoid litigation, and do right, and God would protect us in our rights. We ought to be ladies and gentlemen; and true politeness consisted in making others as happy and comfortable as possible. Men should treat women with kindness and courtesy, and not be afraid lest they would run away with the men's rights. Husbands should cherish their wives, and wives their husbands, and parents their children, and we should extend peace everywhere. He denounced the sins of civilizations ought to be introduced among us as infernal, and declared in the name of the Lord, that if Bishops and Presidents did not root out iniquity from among the Saints, and if they sheltered the evil-doer they would have to fear the sins which they covered up. If we would work righteousness God would bless and sustain us and bring us off victorious.

In response to the question whether we should hold conference another day, the congregation responded "Aye."

Choir sang the anthem,

Sing to the Lord a joyful strain.

Adjourned till Thursday, at 10 a.m.  
Dismissed with prayer by Elder BRIGHAM YOUNG.

#### THIRD DAY.

THURSDAY, 10 a.m.

Choir sang—

Praise ye the Lord, my heart shall join  
In work so pleasant, so divine.

Prayer by Elder ORSON PRATT.

Choir sang—

Joy to the world! The Lord will come,  
And earth receive her king.

Elder LORENZO SNOW said we as Latter-day Saints professed to believe in the fullness of the everlasting gospel restored from heaven with the priesthood, ordinances, gifts, blessings and spirit, which revealed things past, present and to come, connected with that gospel. In receiving it, we promised to be obedient to the spirit of life and light and truth. During the past fifty years, that spirit had led us in the light of the intelligence of heaven just so far as we had been faithful to the covenants we had made at the waters of baptism. And just so far as we had failed to do this we were the losers. So far as we had been led by this spirit we had enjoyed peace and temporal union, overcome the enemy, and forwarded ourselves in the path to the celestial kingdom. Our failures arose either from our own ignorance, or negligence or willfulness; the fault was not in the Lord nor His work. At this juncture it would be well for us to renew our covenants before the Lord, to be more faithful in the ensuing years than in the past, and make our motto to be truly, "The Kingdom of God or nothing," that we might establish in our midst the laws of the celestial kingdom; that all our possessions might become sanctified, that we might show to the heavens our worthiness to hold that priesthood which God had conferred upon us. He closed by bearing testimony that by the physical administration of the power of God, he received a testimony of the truth in his baptism of water and of the Holy Ghost. He knew also that in his gospel ministrations the heavens had honored them and those who received the ordinances obtained a similar testimony. Joseph received his authority from angels, he conferred it upon others, and the power of God had accompanied it everywhere.

Elder WILFORD WOODRUFF quoted the word of the Lord through the prophet Isaiah, "A little one shall become a thousand and a small one a strong nation. I the Lord will hasten it in His time." In the course of fifty years a little church had become many more than a thousand, and it would take less than fifty

Concluded on page 172.