

necessary to enable a people to perform so great a work. Those who took part in it would have to be fully informed in regard to the correct principles of government, maintaining that principle of freedom which, as Revelation says, "belongs to all mankind." Those who are ignorant in this line are unfit to engage in such an exalted labor. It devolved upon the youth especially to acquire information upon subjects involving the principles upon which human rights are based. The speaker here defined the nature and object of a political constitution, and asserted that the late legislation, being of a class character, was flagrantly violative of the one which prevails in this Republic. So was every law that trench upon inviolable or natural rights—the right to life, liberty and property. Congress nor any other legislative body had the legitimate power to enact a law that would take from any one class of citizens either of these rights by any other process than that by which such deprivation ensued to every other class. Neither had any judicial body the right to administer the laws differently upon one class than upon another, for such proceedings disturbed that equality which should exist in a free or popular government, endangering the very existence of the nation. It had been stated that the latest law aimed at the people of Utah had been, before its final passage, shorn of its most vicious features, and thus rendered less harmful. Notwithstanding this it was an infamous piece of legislation, and only fit to be denounced in the most unqualified terms, and the speaker so characterized it. The hand of God was visible in the deprivation of the Saints of their rights. It caused them to clamor for them, and they should continue to do so, without ceasing, for they thus became, by the act of their enemies, the most vigorous advocates of constitutional principles in the country. They were thus being qualified for the great work of the future in saving a distracted country from ruin. This advocacy should not only be directed to the enjoyment of their own rights, but likewise those of the whole race.

The choir sang:
Glory to God in the Highest.

Recess till 2 o'clock.
Benediction by Elder Heber J. Grant.

AFTERNOON. 2 p.m.

The choir sang:
Praise ye the Lord, 'tis good to praise
Your hearts and voices in His praise.
Prayer by Elder Hugh S. Gowans.
Singing by the choir:
Ye sons of men, a feeble race,
Exposed to every snare,
Come, make the Lord your dwelling place.
And try and trust His care.

ELDER FRANKLIN D. RICHARDS,
of the Quorum of the Twelve Apostles, presented the statistical report for the last half year. This shows: First Presidency, 3; Apostles, 11; Patriarchs, 65; Seventies, 6,444; High Priests, 3,723; Elders, 12,411; Priests, 2,423; Teachers, 2,497; Deacons, 6,854; Members, 81,338; total officers and members, 115,689. Children under 8 years of age, 46,684. Grand total of souls, 162,383.

The report of the Ladies' Relief Society was read, showing as follows: Number of branches, 235; membership, 18,703. Amount disbursed during the past six months: For charitable purposes, \$8,496.04; emigration, \$302.15; temple, \$1,084.37; Deseret Hospital, \$279.80; home industries, \$340.96; books, \$149.60; buildings, \$2,334.66; amount on hand in cash, real estate, cash for wheat, and other property, \$30,577.32; wheat, 31,110 bushels.

The following is the showing exhibited by the Young Ladies' Improvement Associations: Number of members, 7,744; manuscript papers published, 258; books in libraries, 2,476. (Moran, Maricopa, San Luis, San Juan, Utah, Little Colorado, Sevier and Utah Stakes made no report.)

Report of the Deseret Sunday School Union: Number of schools, 438; number not reported, 13; officers and teachers, 8,349; male pupils, 26,152; female pupils, 25,428; total number of pupils, 51,580; total officers, teachers and pupils, 59,929; number of classes, 4,929; books in libraries, 40,844; amount of funds collected, \$8,726.41; amount disbursed, \$3,170.66.

Elder Richards then proceeded to address the Conference. It was highly needful that the people should, on such occasions as this, be instructed upon those things it was important they should know. Without the aid of the Spirit of truth efforts in that direction would be in vain. The work we are engaged in and our relationship to the rest of the human family are unique. Existing circumstances are calculated to excite in us the most intense sensibilities, also to arouse us to an acute contemplation of our relationship to each other and the world at large. Many are doubtless filled with sorrow and apprehension on account of the treatment of their parents and brothers by the courts. But we are living in peculiar times, when all things seem to be rushing on to some unseen goal. All things appear to be spurred into remarkable activity. Journalism keeps issues at fever heat, the development of science were making such strides that slingshots were compelled to step out

of the way. The speaker referred to the remarkable advancements made in the matter of facilities for rapid travel. This reminded one of the saying of the Lord through one of the Prophets to the effect that He would hasten His work in its time. It would transpire, however, that what was now being passed through would in the future be looked back upon as one of the most interesting epochs ever experienced. Some of the most unpleasant medicines to the palate are the most beneficial in their effects.

About fifty years ago the congregation of the Saints, in Ohio, was few in numbers, gathered within the walls of a small schoolhouse. Now behold the spectacle of this great people, becoming so numerous! The progress made was an exemplification of the correctness of the parable given by the Lord concerning the mustard seed. Changes were going on in all nature, and so it is with the work of God. When this work was but a small branch in Colville, or elsewhere, it appeared but a limited affair. When the Church was organized on the 8th of April, 1830, it was announced that two men had been ordained to the Melchisedec Priesthood by Peter, James and John. These were Joseph Smith and Oliver Cowdery. Oliver ordained Joseph to be the first Apostle of the last dispensation, and Joseph in turn ordained Oliver to be the second. The speaker then gave some interesting details concerning the gradual establishment of the quorums of the Priesthood, and the development of its organization. Also the growth of a knowledge of principle, line upon line and precept upon precept. He made special mention of Thomas B. Marsh, formerly President of the Twelve, and Martin Harris, one of the witnesses to the Book of Mormon. They fell away in an early day, and came back many years after. While they were severed they made no progress. When they returned they showed that not a forward step had been made by them. So it was with all apostates. Those who remained faithful, however, progressed as the work enlarged and advanced.

The speaker followed up this theme of progress through the different phases of its onward march to the present stage of it, when about thirty stakes were organized and in operation. It was by virtue of the union of the Saints that they had this strength. It was this consolation that was so distasteful to our enemies—especially when it was exhibited by going to the polls and depositing votes for the men in our midst.

Elder Richards said he wished to depart from the thread of his discourse and say something regarding our Father Adam. He lately heard a preacher say something that was an imputation against the character of our first parent. Adam, according to the word of the Lord upon the subject, did not sin, but the woman did. This brought the first man face to face with a serious problem—whether he should take a course to redeem the woman from the effects of her act, or live eternally alone without her. He took the very best step that could be taken under the circumstances.

Elder Richards resumed the subject of the progress that had been made in exercising the authority and performing the functions and duties of the Priesthood. He advised that the quorums of High Councils and Bishops' courts be kept full. He explained the difference between members of the Councils of the Stakes and alternate High Councilors. The former were High Councilors of the Stake and alternates were High Councilors in the Stake. It was within the province of the High Councils of the Stakes not only to adjudicate upon disagreements among brethren, and offenses against the laws of the Church, but also to decide upon differences in relation to doctrine. Many other points of a similar nature, which can scarcely be incorporated in a synopsis, were elucidated by the speaker. Special attention was given by him to the powers of the Priesthood in its various quorums and courts.

In speaking of the Patriarchal office, Elder Richards expressed doubt that the people generally appreciated it. He even had some doubt as to whether the Patriarchs themselves appreciated their calling. There was a general Patriarch of the Church and a number of other Patriarchs who were called to act in that capacity over their posterity, and who were under the presidency of the general Patriarch. Those generally who held the patriarchal office were urged to seek the spirit of their calling, and the Presiding Patriarch was urged to ascertain who the others were who held the office and look after them.

The Saints were remiss in many particulars. They had sold their inheritance to those who were opposed to them, had married among the same class also and fostered them in their business enterprises, furnishing them with means that had since been used to oppose the Saints. The people should repent of these things and support their friends. It was within the power of the Saints to increase their faith and power and the presence of the gifts among them by the observance of what God required of them. The revelations given by the Almighty should be studied carefully as a guide, and if the Saints would do their duty under all circumstances they would be prospered. Those things which were intended for evil would prove blessings, just as the experience of the past few months already demonstrated. The young among the people had been led

to study the laws of the country and know what their rights were, and many other lessons, necessary for those to know who are in a future time destined to rule. Invoked the blessing of the Almighty upon the congregation. The annual meeting of the Y. M. M. I. A. was announced for 7:30 this evening when it was promised that an epistle from President Woodruff would be read.

The choir sang an anthem.
Benediction by Elder Geo. E. Lambert.

THIRD DAY.

Friday, April 8, 10 a. m.

The Conference was called to order by Elder Lorenzo Snow and the services commenced by the choir singing:
May we who know the joyful sound
Still practice what we know.

Prayer was offered by Apostle John Henry Smith, after which the choir sang:

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

The names of the authorities were presented by Elder F. D. Richards, in the following order and unanimously sustained:

John Taylor, Prophet, Seer and Revelator to, and President of the Church of Jesus Christ of Latter-day Saints in all the world.

George Q. Cannon as First and Joseph F. Smith as Second Counselor in the First Presidency.

Wilford Woodruff, President, and Wilford Woodruff, Lorenzo Snow, Erastus Snow, Franklin D. Richards, Brigham Young, Moses Thatcher, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant and John W. Taylor, members of the Quorum of the Twelve Apostles.

Counselors to the Twelve Apostles: John W. Young and D. H. Wells.

Counselors to the President, the Twelve Apostles and their Counselors, as Prophets, Seers and Revelators in the Church.

Patriarch to the Church, John Smith.

First seven Presidents of the Seventies, Henry Merriman, Horace S. Eldredge, Jacob Gates, Abram H. Cannon, Seymour B. Young, C. D. Fieldsted and John Morgan.

Wm. B. Preston as Presiding Bishop, with Robert T. Burton as his First and John K. Winder as his Second Counselor.

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.

Counselors to the Trustee-in-Trust: the Counselors to the President, the Twelve Apostles, their Counselors, and Bishop Wm. B. Preston.

Wilford Woodruff as Church Historian and General Church Recorder, with F. D. Richards as assistant.

Truman O. Angel, General Church Architect, and W. H. Folsom, assistant.

Auditing Committee—Wilford Woodruff, Erastus Snow, Franklin D. Richards and Jos. F. Smith.

Clerk of Conference—John Nicholson.

Church Reporters—John Irvine and Geo. F. Gibbs.

Elder F. D. Richards said it was well known that recent legislation enacted by Congress contained some provisions affecting the organization of the Church, in consequence of which the following

PREAMBLE AND RESOLUTIONS

had been prepared to submit to the Saints, which he proceeded to read:

Whereas, By section 26th, of a certain act of Congress, approved March 3d, 1887, it is provided, that all religious societies, sects and congregations shall have the right to hold, through trustees appointed by any court exercising probate powers in a Territory, only on the nomination of the authorities of such society, seat or congregation, so much real property for the erection or use of houses of worship, and for such parsonages and burial grounds as shall be necessary for the convenience and use of the several congregations of such religious society, sect or congregation; and

Whereas, That body of religious worshippers called the Church of Jesus Christ of Latter-day Saints, has certain houses of worship, parsonages and other real property, in the Territory of Utah, that has for many years past belonged to and still does belong to the members of said church generally, which said property is not the special property of any local congregation or special body of said people; and

Whereas, It is desirable that they name and have appointed by the proper probate court, some suitable person of their own selection of the authorities of their church, to hold such property as is named in said act, and for which there is no trustee duly or legally appointed.

Now, therefore, be it resolved by the Latter-day Saints, in general Conference assembled, That we nominate and appoint as the trustees to hold the real property of the character aforesaid belonging to the said worshippers generally in said Territory, the following named persons, to-wit: Presiding Bishop, Wm. B. Preston, and his Counselors, Robert T. Burton and John K. Winder, and we request that the authorities of the Church of Jesus Christ of Latter-day Saints make formal nomination of these parties to hold said offices of trustees, with all the powers, rights and duties that virtually do belong or should belong to

such position; reserving the power to the authorities of said Church to fill all vacancies in said body of trustees as shall from time to time occur.

Motioned by Apostle John Henry Smith, seconded by President A. M. Cannon and unanimously carried by the congregation, that the preamble and resolutions be adopted.

ELDER F. D. RICHARDS

reminded the Saints that Presidents Taylor, Cannon and Smith had been in seclusion for a long time past, in consequence of the efforts of their enemies; but assured the congregation that their care and anxiety concerning the affairs of the Church had been none the less than if they had been at liberty to mingle with their brethren and sisters. He then proceeded to say:

"In view of recent occurrences, and the assaults which have been made upon the First Presidency of the Church of Jesus Christ of Latter-day Saints, I move that we, the officers and members of the Church, in general conference assembled, express to our faithful brethren who preside over us, and to the world at large, by our vote, our undiminished confidence in and love for them."

"That, inasmuch as President John Taylor is our prophet, seer and revelator, chosen by the Lord, we do express to him in this manner, our love and respect for him, and unite in saying that we have viewed with admiration the steadfastness, integrity and valor which he has displayed in the cause of God."

"That, as Trustee-in-Trust, we approve of his course, and endorse and ratify his official acts, and have entire confidence in his integrity in this capacity."

"And that we also entertain the same feeling for his two Counselors, Presidents George Q. Cannon and Joseph F. Smith, in their places; and desire to assure these, our beloved brethren, that we do uphold them by our faith, prayers and works; and that we look forward with delight to the time when we shall have the privilege of again beholding the faces of these, our brethren, the First Presidency of the Church, and hearing their voices in our public assemblies."

ELDER LORENZO SNOW

read from the 139th Psalm and the 6th chapter of Daniel, and proceeded to say that for the past two and a half years he had been deprived to a great extent of the privilege of mingling with the Saints. During eleven months of that time he had been incarcerated in prison. The contrast between his present surroundings and those which he had during that time was very great. The Savior pointed out some of the sacrifices which His followers would be required to make, and the Saints had lately had practical experience therein. They had found blessings accompanying the same, however, which went far towards compensating them for all that was disagreeable connected therewith. The Saints were indeed greatly blessed. Many of them previous to embracing the Gospel had been under tribute to masters in the countries from which they came, their bondage being almost as great as that of the slaves in the South before the war. The Gospel had made them free, brought them out from Babylon and surrounded them with many comforts. They had pleasant homes and many of them costly furniture, musical instruments, fine horses and carriages and other luxuries which they never could have obtained in the countries whence they came. The Lord should have the praise for all this. Ingratitude to Him under the circumstances would be little less than a sin. Not only had they been greatly blessed temporally, but their hopes for the future had been vastly extended. The ties here formed in the covenant were expected to continue throughout eternity. The law of celestial marriage which had been revealed had opened up to their understanding a knowledge of future blessings to be enjoyed which were worth all the sacrifices we were required to make. Paul had a view of these blessings when he exclaimed in ecstasy, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril or sword?" and then added, "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." The Saints in this age had experienced tribulation, distress, persecution, famine and perils of various kinds, but they had found that while faithful nothing could separate them from the prospect they had of future blessings. In Kirtland in the infancy of the Church their enemies upon one occasion plucked a cannon upon a hill-top and leveled it at their Temple; in Missouri they had been compelled to sign away their property to satisfy the demands of their persecutors; they had been driven from their homes in other places; some of them had been imprisoned in this land, but none of these things had effected the desired end—they still entertained the same hope of the future; they had not been separated from the love of Christ. He never personally asked the Lord to spare him from any sacrifice or trial, as he understood there was not only experience to be gained but blessings

to be derived from endurance of the same. He had experienced the benefits of the faith and prayers of the Saints while imprisoned. He had not been ambitious to go to prison. He went there because he could not honorably avoid it. When he could no longer keep out he discovered the Lord wanted him to go, and he was reconciled to it. He had not felt gloomy nor despondent while surrounded by prison walls; he saw chances of doing good even there, and endeavored to improve the same. While there he was visited by and introduced to many eminent men of the nation, tourists and others, the marshal evidently taking pleasure in introducing to such persons who happened to be in the city the "Mormon" Apostle in stripes, to which he personally did not object. His stripes were not such as Paul endured, nor so great in number. Paul speaks of having received 199 stripes; he had but eighty. An Apostle in prison had evidently been regarded by many who visited him as a great curiosity. He had reminded some of them that Apostles in other ages had occasionally occupied peculiar situations, as for instance, when Paul fought with wild beasts at Ephesus. He had enjoyed the visits and had many pleasant conversations with intelligent men, a number of whom had assured him that they did not regard him and his brethren as ordinary prisoners, or criminals, which sentiment quite agreed with his own feelings. The brethren had lived in harmony with the prison officials and not quarreled with anyone. They had occasional visits from U. S. officials, including the Governor, with whom he personally had a number of conversations, the Governor trying to make a politician of him and he trying to convert his excellency to "Mormonism," in which they were neither of them successful. He had found the Governor and also the Marshal possessed of good qualities, and had been consoled while in prison by the reflection that his condition might have been much worse, which consolation people might profitably indulge in under other circumstances.

Among other lessons while in the Penitentiary was that of living in the "United Order," a lesson which President Young had tried hard to impress upon the Saints. They there dressed and fared alike, shared all things in common and lived in perfect order. They arose at the same hour in the morning, washed, dressed and at the slightest tap of a bell fell into line for their meals. They retired to their "hotels" in the evening with the same unanimity and to their bunks promptly at nine o'clock without any complaining or disorder, and scarcely a whisper could be heard afterwards. All this was done willingly because they had to do it, the penalty for any failure being the sweat box. This fine illustration by a "united order" and the manner in which it was accomplished, reminded him of the boast of the Missouri mobocrats, who compelled the Saints to sign away their property to them, that they had accomplished what Joseph Smith had failed to do—they had induced them to consecrate their property. He had enjoyed the pleasure of preaching to the spirits in prison, and when he emerged therefrom, he led a number of them out, and they were glad to get out, too. He was not ambitious to go back to the penitentiary and he did not know of any who had shared his experience who were. When complimented by his friends on looking so well after his term in prison he had assured them that he did not propose to return to still further improve. A number of anecdotes of prison life were related by the speaker in a thoroughly humorous strain, a fair idea of which could scarcely be conveyed in a brief synopsis. He spoke at considerable length and his remarks were greatly enjoyed by the congregation. In closing he announced that an epistle from the First Presidency would be read during the afternoon, and that the Conference would close in time for those wishing to depart by trains to do so.

The choir sang the anthem

O Lord most merciful.

Benediction was pronounced by President A. O. Smoot.

AFTERNOON SERVICES.

The Conference reassembled at 1:30 and the choir sang as opening hymn:

All praise to our redeeming Lord,
Who joins us by His grace.

Prayer was offered by Elder F. D. Richards, which was followed by the choir singing

I'll praise my Maker while I've breath.

Elder Lorenzo Snow announced that President Joseph F. Smith and Apostle F. D. Richards had for some time been acting as a committee to select missionaries, and presented a motion that they be sustained by vote of the assembly in continuing so to act. The vote was unanimous.

The Epistle of the First Presidency, (which has already appeared in the News) was then read by Bishop O. F. Whitney, its delivery occupying one hour and three quarters. The large audience listened intently to the reading, and evidently greatly enjoyed the inspired words of their absent leaders whom they were so favored in hearing from while denied the great boom of listening to their voices and enjoying their presence in person.

Elder Lorenzo Snow announced that the Conference would adjourn, to meet (Concluded on Page 208.)