

QUARTERLY CONFERENCE

Of the Weber Stake of Zion, held in the Ogden Tabernacle.

SATURDAY, Jan. 19, '84, 10 a.m.

The congregation were called to order by Pres. L. W. Shurtliff. Choir sang the hymn on page 28: God moves in a mysterious way, etc. Prayer by Counselor C. F. Middleton. Choir sang the hymn on page 62. Great God, indulge my humble claim.

PREST. L. W. SHURTLIFF

Said it was gratifying to all to meet in conference, and hoped that we would be blessed with the presence of the Spirit of the Lord, and that we may strive to improve by what we hear.

The following wards were then reported:

- 4th Ward, Ogden, -Bp. E. Stratford. North Ogden, Bp. T. Wallace. Mound Fort, Bp. D. Moore. 3rd Ward, Ogden, Bp. W. Farr. Harrisville, Bp. P. G. Taylor. Slaterville, Bp. J. A. Allred. Pleasant View, Bp. E. W. Wade. Marriots, Bp. J. Ritchie. 1st Ward, Ogden, Bp. B. C. Critchlow. Uintah, Elder Robt. Gale, presiding.

All the wards were reported as being in a favorable condition, there being a general desire to do better in the future, and an endeavor, by a great majority, to observe the Word of Wisdom. All the organizations of the various wards were reported as being in a healthy and thriving condition, particularly the Y. M. and Y. L. I. A., and on the whole there are encouraging prospects for the future.

SUPT. R. BALLANTYNE

Reported the Sunday Schools of the Weber Stake (some 25 or 26 in number), most of which were well attended. In some cases nearly all the children residing in the wards attended the Sabbath School, and yet there was room for more, as he only remembered one instance where there was any complaint of lack of accommodation. He recommended a system of Sunday morning visiting by young men called for that labor, to further advance the interests of, and increase the attendance to Sabbath Schools. He reported a general improvement throughout the county in Sabbath Schools. There was a great work to be performed to make a pure and righteous people, for which our young people were being educated. According to the last report the number of scholars enrolled was 2,300, and teachers 400. But he would estimate the present attendance to be 3,000 scholars and 400 teachers. He invited parents and all interested to co-operate in this great work of educating the young in the principles of the Gospel of life and salvation.

The choir sang an anthem and the conference was adjourned till 2 p.m.

Benediction by Counselor N. C. Flygare.

2 P. M.

Congregation was called to order by President L. W. Shurtliff. Choir sang the hymn on page 216.

Behold the mountain of the Lord.

Prayer by Elder Joseph Hall.

Choir sang the hymn:

The time is nigh, that happy time.

The following Wards were then reported:

- Plain City, Bp. G. W. Bramwell. Wilson, Bp. B. H. Bingham. Huntsville, Coun. Wm. Halls. Hooper, Bp. Gilbert Belnap. Eden, Bp. D. McKay.

All of these were reported favorably, a marked improvement being manifest; especially among the young.

COUNCILOR N. C. FLYGARE

was pleased to hear such good reports. He always looked forward to Conferences with feelings of pleasure, for here we can obtain that spiritual food which is necessary for us to be enabled to discharge the duties devolving upon us. This improvement which had been reported, he felt, was not an excitement of the present time, but that it was genuine and lasting, and he hoped that we would continue in well doing, that we might be worthy of the blessings in store for the faithful. He spoke upon the temporal condition of the Saints, and thought that if we had listened to the teachings of our leaders in days gone by, we would be in a better condition temporally, to-day; but it was not too late to mend. We are dependent, at the present time, upon our enemies for many things which we need, but the day will come when these doors will be closed and we will not be able to obtain these things. He showed the necessity of home manufacture and advised all to co-operate to that end for the benefit and well-being of all. The Presidency had visited nearly every Ward in the Stake during the past quarter, and wherever they had gone they had been well received, the people feel-

ing well and manifesting signs which are well calculated to establish them firmly in the principles of truth. He rejoiced in the privilege of laboring in so great a cause and prayed God to bless us all.

COUNSELOR C. F. MIDDLETON

was pleased to see so large a congregation to hear the reports of the Bishops, and also to hear of an increase of good feelings among the Saints in general throughout the Stake. He thought we had received more favorable reports at this Conference than had been given at this time of the year for many years past. He showed that the general good health of the people was an indication that they were endeavoring to live up to the Word of Wisdom, and when we endeavor to keep the laws of God the blessings will follow them. We are making an exchange and not a sacrifice, as some thought. We have left our homes and friends and have come here in these valleys that we might worship God according to the dictates of our consciences, and not be abused; making the exchange of home, friends, and relatives for these privileges of the Gospel and the association of the Saints. We have many duties to perform, and if we do our duty God is willing to aid and help us in the same. He realized that Bishops, and all others called to labor were co-operating with the Presidency, which gave them much joy. He referred to the necessity of the Saints becoming self-sustaining. We should work after our own interest, and there are many industries which might be established which would be profitable to the Saints. In regard to the young, he was pleased to see the young placed under such favorable circumstances for acquiring a knowledge of the Gospel; that they have so many ways for educating themselves that they may hold responsible positions in the future. He recommended co-operation not only in merchandising, but also in every pursuit of life. He felt that the work of the Lord was on the increase, and prayed God to bless us that we may be prepared to do good and roll on the work of the Lord.

PRESIDENT L. W. SHURTLIFF

was gratified at the encouraging nature of the reports of the Bishops, and to notice the progress which has been made. He said that many, to-day, is an evidence that they are taking great interest in the advancement of God's Kingdom. He felt that a spirit had fallen upon the people which had awakened in them a desire to purify themselves before God, as in the case of the Word of Wisdom; and how much better we would feel if we would endeavor to fully observe this law, for obedience is better than sacrifice; and when we feel right we will feel like little children, humble before God; and when we feel this way we have the utmost confidence and assurance that all will be well with us. We cannot afford to do other than be united with our brethren, for we have no friends outside of the Church of God. He counseled the Saints, the brethren especially, to lay aside the little weaknesses to which they have been addicted. He admonished all to let their example be such as will be worthy of imitation by the young. He prayed God to bless the Saints of this Stake of Zion and all Israel.

The choir sang an anthem.

Conference adjourned till 10 a.m., Jan. 20th.

Benediction by Apostle F. D. Richards.

SUNDAY, Jan. 20, 10 a. m.

The congregation was called to order by President L. W. Shurtliff. The choir sang the hymn

'See the mighty Angel flying! See, he speeds his way to earth.

Elder Wm. W. Burton offered up prayer and the choir sang the hymn:

Guido us, Oh Thou Great Jehovah, Saints unto the promised land.

PRES. L. W. SHURTLIFF

announced that there were several Wards to be heard from, yet, and the Bishops of them reported, as follows: 2nd Ward, Ogden, Bp. R. McQuarrie Riverdale, Bp. S. Bingham West Weber, Bp. John I. Hart Lynno, Bp. D. F. Thomas.

All the reports evidenced that there was a gratifying improvement among the Saints in their endeavors to live according to the requirements of the Almighty of His Saints. The report from the Second Ward of Ogden was especially interesting, presenting many points of instructiveness. There was in that Ward a considerable element of a movable character. Nearly half of the families observed the Fast Day donations. The poor in this Ward, as well as in others, were well attended to and provided for, as instanced by various laudable acts of charity on the part of the brethren and sisters. There were in all the Wards a good many people who honestly strove to lead lives of virtue and godliness, while there were those who neglected their duties to God and their brethren and sisters. But on the whole,

all the reports tended to show that there was a spirit of improvement stirring mightily among the Saints, especially with regard to the observance of the Word of Wisdom, which resulted in beneficial effects upon those who keep it and their posterity. There was also manifest a more liberal willingness in the payment of tithes, free-will offerings, and Temple donations. The Relief Societies were greatly instrumental in assisting the Priesthood in the temporal administrations. The Improvement and Primary Associations also evinced a commendable zeal and activity in helping to roll on the great work of the Kingdom.

PRES. JOS. F. SMITH

then addressed the immense congregation. He hoped that they would feel the influence of the spirit of the Lord. It was very gratifying to hear the excellent reports made by the Bishops. He thought this spoke well for the condition of the people and caused rejoicing in the results of the workings of the spirit of the Lord in the hearts of the people. His spirit through His people was working reformation. It required the spirit to enter the people's hearts to cause them to resolve to reform. Great efforts had been made in the past to gain influence over the Lamanite brethren, a great deal being done to bring the Indians to a knowledge of the Gospel. But for 20 or 25 years it seemed to be a labor in vain and they resisted all attempts at converting them. Latterly, however, the spirit of God seemed to have been poured out upon them, and their hearts were drawn towards the principles of the Gospel, and hundreds, yea thousands, had become members of the Church through baptism. This was one of the signs of the times. It spoke volumes, if we but could see it, and indicated that the predictions of the Prophets to the last jot and tittle would be fulfilled in the Lord's own due time.

There had been great predictions made concerning the Latter-day work; and looking at it naturally, in view of the human infirmities, it might sometimes look discouraging and we might apprehend that the prophecies would remain unfulfilled. But the Lord had taken the matter people that this was His Gospel and Kingdom. Thence began the work of reformation, as the speaker illustrated by the instance of the Bishop who quit the "sucking of the old pipe," the word of the Lord having taken place in his heart, through the influence of His spirit. The work we were engaged in was an individual work. No man would be saved or exalted through ignorance, only through intelligence; for intelligence was the glory of God.

President Smith was gratified at the reformation manifest in Weber, and hoped it would continue until all the members of the Church would magnify their callings and live their religion. We had a great many things in common with the rest of the inhabitants of the world. We required civil governments, as we were not yet sufficiently perfected to have the Government of God established among us in its very completeness and thoroughness. Were this reached by us as a people, there would be no need for Governors, Judges, Marshals, or lawyers, or any other officers of a secular character. For there would be peace on earth and good will toward men. All would be peace, love, union, and harmony, all loving God and their neighbors as themselves. Some of us were yet burdened with the troubles of politics. Some were among us who would not be governed by the law of God, and civil government was necessary to prevent them from infringing upon their fellow-citizens' rights, person, or property. Still these civil offices were comparatively trivial, only of a short duration and limited effect. They were far inferior, infinitely inferior to the powers and influences and authorities of ecclesiastical offices, with which were connected glory, exaltation, dominion, thrones, and principalities in the eternal worlds. Civil honor was transitory and vain, while the authority conferred upon the Church of Jesus Christ of Latter-day Saints was designed to remain with him, under his good behavior and faithfulness, not only for time but all eternity. A man might even hold the pardoning power in civil government, holding power over a criminal's life and death, a very great power, indeed—but what did it amount to? It was only a matter of a few days or a few years at the most. It had no effect on eternity nor on the pardoned man's spirit in eternity. But the Elders in the Church hold in their hands the power of baptizing men into remission of their sins, of conferring upon them the gift of the Holy Ghost, and of exercising other authorities of an immortal character, leading through the Holy Priesthood, after the order of the Son of God, to external salvation and exaltation.

And furthermore, if a man hold civil office he was subject to the whims and caprices of the people who put him there and could remove him. But, if a man held the powers of the Priesthood and was faithful, he could not be deprived of his keys and authorities by any man's whim or spite. It only depended upon his faithfulness and worthiness, according to which his authority could not be taken from him by any influence. Hence our enemies might take away from us our civil offices and powers, but they could not take away from us the imperishable authorities of the Holy Priesthood. Even though they slay the bodies they could not reach the immortal spirits and their authorities conferred upon them by the spirit of God. The powers of the Holy Priesthood should be superior in our opinion and estimation to all civil honors and exaltations. A man who preferred the authority of civil government to the powers and privileges of the Holy Priesthood was in great danger of falling by the wayside.

Then there was a talk about the reparation of Church and State. There was the idea prevalent in some circles that a man holding ecclesiastical office was not fit to hold civil position. This was not true. The Priesthood was greater than the office, the latter being an outgrowth of, and as such superior to the former. The Elder who says that secular office is higher than Priesthood must have his Priesthood taken from him, as he had struck a blow at his own Priesthood. No man could be cut off the Church unless he rendered himself unworthy of holding the Priesthood through apostasy or corruption. The authority conferred upon a man by the spirit of God could not be taken from him unjustly, for there is the Court of God, the day of the Judgment, when all injustice will be equalized. It was, therefore, extremely foolish for an Elder to say that no officer in the Church should hold any civil office.

It was also an unrighteous, an unconstitutional, an ungodly thing to say that because a man was a President of a Stake, a High Councilor, a Bishop, or a Bishop's Counselor, a Seventy, or so on, should not be called to any other office for which he was eligible. The man who said this was certainly less qualified to occupy civil position. A faithful Elder or other God-fearing officer in the Church was the more able and worthy of carrying the burdens of civil office. No man in Congress or out of it had a right to proscribe any Elder or other officer of the Church from holding civil office or citizen's franchise. It was a heresy, a doctrine of Devil, which had no place in the Church or any other civilized community. As soon as a man was proscribed for the sake of religion there was a war of sects, a war of religions instituted, and any Elder who entertained such an unjust, un-republican notion was sure to go down and lose his faith and standing in the Church of the living God. Latter-day Saints should not harbor sectarian ideas, else there was great danger they would soon apostatize. The doctrine of the Church was that no men should be prejudged, interfered with, or proscribed on account of their religion, be they Gentiles, Jews, or Pagans; for all men were born free, and the Kingdom of God meant universal freedom under the higher law of liberty from sin and vice, which raised us above the lower laws of the land.

President Smith concluded his powerful and stirring discourse with exhorting the Saints to look first to the eternal riches of the Almighty, not to seek after the gold and silver, the pomp and honor of the earth; also to be united as one man, not allowing any thoughts of jealousy, intrigues, and envy to enter into our midst and work discord and disruption. We were all members of the same Church, each should defer to his neighbor and give him the preference, rather than to command him, saying, "I am holier than thou." Any Elder who thought that Presidents Taylor or Cannon were disqualified from civil office on account of their ecclesiastical positions was just as much disqualified. The Latter-day Saints, having all the world arrayed against them in hostility, should be united in all things and be faithful and true to one another. There were men calling themselves brethren, who were even more to be dreaded and distrusted than avowed enemies, through their indiscretion and imprudence, telling things that should be considered sacred not to be talked about. He also admonished the Saints to continue in the good work of reformation, not only in the Word of Wisdom, but in all other good things for the rolling on of the purposes of God.

The Clerk of the Stake read the Statistical Report of the Stake for the past quarter and presented the General Authorities of the Church of Jesus Christ of Latter-day Saints and the local authorities of Weber Stake, all of whom were unanimously sustained.

SUPERINTENDENT E. H. ANDERSON reported the condition of the Y. M. M. I. A. of this Stake, expressing great gratification at the considerable improvement being made in the associations. There was a spirit of reformation among the young and their moral character was ascending a much higher standard. He also represented the condition of the District schools, directing attention to the lack of teachers for our public schools and suggesting some measures to remedy this defect.

The choir sang an anthem and Elder Geo. Stringfellow pronounced the benediction.

[Concluded on Page 2.]

QUARTERLY CONFERENCE.

[Continued from page 1.]

2. p. m.

The congregation was called to order by President L. W. Shurtliff.

The choir sang the hymn:

"With all my powers of heart and tongue

I'll praise my Maker with my song."

Elder D. M. Stuart offered up prayer and the choir sang the hymn:

"The solid rocks were rent in twain,
When Christ, the Lamb of God, was slain."

Sacrament administered.

APOSTLE ERSTUS SNOW

first addressed the congregation. He read, "Lo, the Gentile chain is broken!" This grand hymn was the speaker's text. Referring to Pres. Smith's remarks in the morning, called to his mind that hymn, composed by Elder P. P. Pratt on the occasion of the first anniversary of the entrance of the Pioneers into Salt Lake Valley, when they were planting their feet in the Rocky Mountains and laying the foundations of their political institutions. This was not merely a devotional hymn, but was composed to correspond with the feelings of the people. It was the outgrowth of the principles taught by the Prophet Joseph who infused into the hearts of his adherents and followers this very same spirit. He having been a victim of unnumbered persecutions, his people being often driven from their homes and despoiled of their property and even killed—they could appreciate the air of freedom they enjoyed in their home in the Rocky Mountains. The speaker wished the spirit breathed in that poem could be implanted in every breast and taught our children and children's children. For of all people to appreciate that spirit of liberty and freedom the Latter-day Saints should be those to do so most heartily. We were accused by those who do not understand us of illiberality and exclusiveness. This was the very opposite to truth. Of late years we had been driven by the force of circumstances and through the action of our enemies into what might appear as exclusiveness. In sheer self defense we have been compelled to unite, to vote solid at the ballot box. But it was in accordance with the law of self-preservation. One of the first epistles sent abroad by Brigham Young and the Twelve been treated with courtesy and esteem. Merchants and traders who had pursued an honorable course had met good patronage from us, maybe even more so than our own people. But lately efforts had been made by demagogues to abridge the Latter-day Saints in the exercise of their religious faith, in affairs strictly concerning themselves. In all our missionary work our Elders had only held out the love of the Gospel as an inducement for the honest in heart to be converted. Our tabernacles, meeting-houses, etc., had always been open to honorable men of other denominations and belief to expound their doctrines; and when such men established churches of their own, they had received our aid, even in a pecuniary manner.

And as to politics, honorable men had always been granted and accorded by us their political rights and privileges, there being many instances of such toleration on the part of the Latter-day Saints extended to respectable men not of their faith, giving them participation in municipal management and other official stations. But we had not been willing to allow bigots to fasten the yoke of bondage upon our necks. Our mission was to proclaim liberty and freedom alike to all flesh, as manifested by Joseph Smith in all his teachings and instructions through the spirit of the Lord. He had often decried upon the divine inspiration of the Constitution of the United States and how it was destined to redeem the land, to make it a land of freedom to all men who would serve Him, and an asylum to the oppressed of all lands. The speaker had heard the Prophet proclaim that God had not designed this land to be an asylum of Protestant English any more than of the Catholic, nor of the Catholic any more than of the Protestant. Even it was to be the home as much for the Asiatic, as much as for the Europeans and Americans, for the Mohammedan as well as the Methodist. It was only the narrow contracted bigotry of sectarians which had engrafted upon the constitutions of several States illiberal provisions, in contravention of the broad spirit of the Constitution.

This spirit of universal tolerance, the speaker said, was still the spirit of the Latter-day Saints who could not afford to go back to the narrow contracted bigotry of selfish sectarians, but must remain true to the principles of the Constitution and enlarge upon them and promulgate them. God had made all men of one flesh, He being the father of all and His plan of salvation reaching all—sooner or later, here or hereafter. The religion of the Latter-day Saints taught and showed that man was immortal, that the spirit of man was to be enlightened in order to obtain exaltation and glory. This religion taught us that God had first chosen the seed of Abraham to whom He had promised blessings and through whom His blessings were to be extended to all mankind. This seed of Abraham had the power of the Priesthood to bless all the human race. The speaker showed from the teachings of Christ after His resurrection that His mission had been to all the world, hence He sent His Disciples to all the nations, kindreds, and tongues, which they did, as seen in the conversion of the Centurion Cornelius, which was related as found in the Acts, also the declaration of Simon Peter to his fellow-Apostles, whose eyes thereupon were opened and they realized that their mission was extended to the Gentiles.

This was also the mission of the Latter-day Saints. The plan of salvation was not limited to the few years of earthly existence or the few who might hear it here, but it extended to all those who had gone behind the veil. For this was the Gospel preached to those "in prison," and for this we had the ordinance of the Baptism for the Dead, Baptism being a type of death and resurrection, the one thing temporally corresponding with the other which was spiritual. Then there was that grand vision about the celestial, terrestrial, and telestial glories, which all men can secure respectively as they abide in the various laws pertaining to each glory. Thus the plan of salvation was sweeping enough to embrace all men, excepting those who had denied the Holy Ghost after they had received His gifts and light, and those other sons of perdition who had shed innocent blood, and would die the second death. There was salvation for all, in a greater or less degree, inasmuch so that it might be said the Methodist heaven did not admit of as much joy and glory as the "Mormon" hell. Such was the spirit of this religion.

But we were not willing to have those vile men enter into our households who defamed us and tried to defile our sons and daughters. We could and would not trust them with political powers. We would not interfere with their social institutions, but we would keep aloof from them and put ourselves in a position to defend ourselves against their encroachments. These scheming intruders, however, had not been encroached upon by us. Honorable people in the world had more confidence in the Latter-day Saints protecting their interests, and thought themselves much safer with them than they would consider it if those croakers were invested with the power and control of the Territory.

The speaker then dwelt upon the principle of free agency which he showed was possessed by all men of all colors or creeds alike, as a part of the liberty and freedom which was the heritage of all humanity. There was no force, nor would there be, to bring any one to a knowledge of, and obedience to the principles of the Gospel. He closed by praying that the people might live together in peace and unity, enjoying the spirit of the hymn which had been his text.

PRESIDENT GEORGE Q. CANNON

was the next speaker. The reports and instructions given at this Conference had been very interesting and gratifying in view of the improvements everywhere apparent. Assailed as we were by our enemies, such intelligence concerning the condition of this as of other States was exceedingly encouraging. One fact was stern and fixed. Whenever the Saints listened to the counsels of the servants of God and carried them out in their lives, they were sure of escaping all the plots of the enemies. Such had been the experience in the past and would again be in the future. Only when we were divided we had cause to fear, for then we could not expect the promises of the Lord to us to be fulfilled. When unity prevailed among us, the Lord's care was over us and protected us from all the attacks of our adversaries. Such was the case generally. A great spirit of improvement was noticeable all around, especially in the observance of the Word of Wisdom. This was a great step as to the people's discipline. Wisdom would not have to be preached any longer. The speaker did not like to see sudden spurts of reformation which terminated in a relapse into the old habits. The course to take was to go to work earnestly and not return to the former evils, but advance on the path of righteousness unto perfection. The Saints had received the law of God and we should strive to obey it strictly and teach it to our children. As we tested the truth or untruth of the Christian churches from the Bible and the conformity or dissimilarity of their institutions with it, so we should live in conforming with the Doctrine and Covenants containing the word of the Lord to us as a people, lest we be condemned for our slothfulness and neglect.

The speaker was pleased to witness the extent of the improvement and enlightenment visible in the institutions of the Church. There was more faith now among the people than there had ever been before, and the body of the people was being lifted up into a higher life. God had stretched forth His hand to accomplish His work, a work to stand forever, and to reign and dominate in all the world for one thousand years. All the combined powers of earth and hell could not arrest its onward progress. The opposition of the adversary was one of the attendant evidences of the truth and divinity of this Kingdom, for the Devil knew that his dominion would terminate as soon as the Kingdom of God was established in its purity and glory. All Babylon were stirred up in their profoundest depths at the great work we were trying to establish in these valleys, with our temperance, frugality, industry, charity, and other virtues. And they did not rest there, but were calling on the present Government to deprive us of our last liberties. We would have among us no drinking saloons, gambling dens, and other places of vice, if we had our way. Hence the Devil was opposed to us and was fighting us with his helpmates. But it was God and the Adversary for it.

They talked about a Legislative Commission. Let it come, it could not hurt us. These "sage-brush" "Mormons" were used to a good deal of squeezing, and when they were squeezed still more there would be others who would get pinched with us. Pres. Cannon here expressed his belief that God had permitted the wicked to draw the line so closely against us, that we were compelled to change our relations to the "Gentiles." The Tribune ring, and the Murray ring, and the Federal officer ring had drawn the lines so tight that "Gentiles" who would like to be our friends dare not show their kindly feeling lest they be ostracised as "Jack-Mormons," a thing they dreaded more than to be called lepers. But this was so ordained by God, Government must come to this people, as it was a governing people, on the irresistible path to Empire. We would survive in the struggle of the fittest. All the threats in Washington did not amount to anything to hurt us. They were only compliments to us, as indicating that our greatness and strength were recognized and even feared; and all the statesmen and politicians in Washington with all their bills and enactments were simply contributing to fulfill the prophecies of Joseph Smith and furnishing evidences to the divinity of this work. They knew that there was a power in these mountains which would overshadow them and they,

therefore, were afraid of us and our virtues in their secret souls. In their attempts to destroy us they were wounding the very vitals of the Constitution inspired by God. They were reading that document to pieces with the Poland bill, the Edmunds law, the Gubernatorial veto power which in its cruelty was unique, and all other measures. This proved they were jealous of us, acknowledging us as their equals, if not superiors. Attempt after attempt would yet be made to further curtail our rights and liberties, to cut us here and cut us there. But we still lived and flourished, to the amazement and terror of our enemies. The latter were sorry that we did not fight; if we only fought, they could let their army loose on us. But this people would not fight with carnal weapons; for it was God who would fight our battles. All we had to do was to be diligent in the performance of our duties and we would raise up a mighty race of men and women in this land. If we were but faithful God would fulfill all His promises to us and establish with us His Kingdom never more to be thrown down.

APOSTLE F. D. RICHARDS

gave notice to the Bishops that, as he would be absent a good deal, in the future, it was thought best that they take their donations for the Logan Temple to President Shurtliff, hereafter. He also expressed his gratification at the excellent spirit of unanimity prevailing among the Saints, and gave in his fatherly manner precious advice to the Saints as to how to purify their lives in this time and at the present season, with a firmness of purpose to serve the Lord and glorify Him.

The choir sang an anthem and the Conference was adjourned for three months.

Apostle F. D. Richards pronounced the benediction.