

# The Saints' Herald.

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

"I SAW ANOTHER ANGEL \* \*, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH \* \*, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.  
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.  
"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 27.—Whole No. 451.

Plano, Illinois, October 15th, 1880.

No. 20.

## GENERAL CONFERENCE MINUTES.

SEPTEMBER 12TH TO 19TH, 1880.

The Semi-Annual session of the General Conference convened, according to appointment, near Council Bluffs, Iowa, at 10 o'clock, a.m., on Sunday, September 12th, 1880.

Bro. Joseph Smith was called to preside, and Bro. Henry A. Stebbins to act as Secretary, he to choose his assistant. He chose Bro. Eli. T. Dobson, and the choice was confirmed by the Conference.

At the opening session a hymn was sung and prayer was offered by John H. Lake, followed by the hymn, "Glorious things are sung of Zion."

A force of thirteen brethren was appointed as local police for the preservation of order in and around the camp; namely, Levi Wilson, G. E. Montague, G. C. Tripp, J. Dickey, G. W. Coffman, W. M. Goreham, Benj. Kester, L. McCord, G. W. Wight, O. Ballantyne, T. W. Chatburn, N. Booth and W. F. Lane.

Bro. Joseph Smith preached, taking for a text the words of Christ, "Occupy till I come." He said that the text did not mean a sitting down and occupying in idleness, but an active occupying, with the wise use of all our faculties and powers. We must exercise the forces at our command in a spiritual occupation. God says that all his laws are spiritual in their nature and tendency, and whether Zion is to be a temporal city or a spiritual one, it must be occupied by a spiritual and righteous people. The command to occupy has an individual and also a collective application to the people who are working and waiting till He who commands them to occupy till He come shall come. We have made progress, for the time was when many waited without occupying, or were as drift wood upon the stream of time; but in place of drift wood, we now have much timber towards building the great structure, or they may be called "lively stones," as Peter spoke of them in his day. I look to see much more done in the future than has been done in the past, for the work is gaining in permanency of character, though everything that can be shaken will be shaken, even all who do not become thoroughly identified with the spirit of the work, and such will be shaken aside, and will so find themselves in time. We have waited, and we could afford to wait; in fact we were the only people upon the earth who could afford to; that is we can if we only abide in steadfastness, and occupy in a faithful activity. We have been scourged, we have learned, and we must learn more still, and must occupy in the way God desires us to do. Men have said

that we were too slow, and that we have forgotten the gathering, and temple-building, and the making of the city; but such have been anxious in mind only, and have not set at doing the required work that goes before, nor are they being prepared as lively stones in this waiting time. We are occupying spiritually, and ought to do so constantly, as under a spiritual law, and until He shall come who gave the command and the law, we are occupying for others as well as for ourselves. We are occupying for Christ, that he may come into his kingdom when he desires to; and we should be so identified with him as to be doing his work among the poor, the down-trodden and the oppressed of the earth, that they may be lifted up and made free. There are indications that God's Spirit is moving in the world, to call out men of enlarged and noble views, who may aid in the spiritual liberation of those whom we call the honest in heart. And we ought to welcome this advance on their part. Finally, whatever is pure and lovely and of good report, think upon these things, and thus occupy till He shall indeed come.

Bro. J. T. Kinnaman was called to have charge of the singing during the conference, and all the singers were invited to take special interest in these exercises. Bro. Almon Hougas acted as organist. A hymn was sung and the benediction was pronounced.

At 2 p.m., the hymn "Guide us O thou Great Jehovah," was sung, and prayer was offered by Bro. James Caffall, followed by singing the hymn, "Praise ye the Lord."

Bro. Columbus Scott preached, starting from the words in Jesus' prayer, wherein he asked the Father that all might be one in them and with them. He said that the state opposite to one of union was one of trouble, unrest and unhappiness. Man has never yet been able to invent a system of principles that would bring either union or salvation. Hence Christ, the perfect man from heaven, gave a combination and union of principles that will accomplish the object. And in the first century of our era, they did cause a unity among the early Christians that was glorious. I believe that the time is near when the conflict will be between those who believe in Christ, in his Messiahship, in his atonement, and those who deny his Sonship and his atoning power. Many admit now that he was a good man, a man of spiritual power, a good medium, etc.; but the vital question is, Was he indeed sent of God into the world as an offering for sin, in fact just what the Scriptures represent him to have been in his character and mission.

We seek to show that God formerly endowed his servants with the Holy Spirit, in order that they might teach a unity of gospel principles and faith, that they might all teach the same things. This continued for a time, but it did not last, for men began to use the agency that God gave them, and strayed from those pure and heavenly principles by which they had before been led into all truth. The Savior placed himself in complete harmony with God's will; for it is written, "I come to do thy will, O God." There is a desire among all men for happiness, but they seek it in many ways; and many of them seek it in perverted ways, and find no happiness at last, after all their seeking. Hence correct instruction is needed how to find true happiness. Without such instruction there is no satisfaction. David, the shepherd, the poet, the prophet, the king, said after all but these words, "I shall be satisfied when I wake in thy likeness." There is much credible testimony that Jesus was and is the Christ, the Son of God. Men try to negative it, but the affirmative was taken by those who claim to speak whereof they know, and from experience. They saw him and conversed with him, and their testimony stands yet. That testimony was given in the midst of trial and at the risk of their lives. They affirmed that they *knew*, but their opposers affirmed nothing only that the others did *not* know, that no one could know. Hence the testimony of the latter class was no testimony at all. The others testified of Christ's resurrection, and that they were eye witnesses of his majesty and glory; and they asserted this before a doubting world, under unfavorable circumstances, while their opponents asserted the negative under favorable and popular circumstances. Christ asks us to comply with the conditions, and he promises us a knowledge, such as will be irrefutable. But all our powers must be subject to the law of love, the law of charity and of peace. The law of love is the divine law by which Christ will subdue all things to himself. Though all other things fail, charity never faileth, but exists always and everywhere in the eternity of God.

After some appointments a hymn was sung and the benediction was pronounced by Bro. Charles Derry.

At 7:30 p.m., Bro. Z. H. Gurley preached, assisted by Bro. J. H. Lake. Bro. Gurley's text was, "I speak as unto wise men." His subject was concerning the Church of Christ in the past and in the present, that it and the gospel are unchangeable. He stated that, as a people, we offer what Christ and his apostles offered to the world; nothing more and nothing less. We preach that unchanged gospel of former days, with all its powers, privileges and

blessings. It has been restored to men in these days by the Almighty, through the ministration of angels, as promised in his word. He referred to the experiences of men and women now living for testimony and witness that these things are so, whereof all may become acquainted by a like obedience to the truths of heaven, and by righteousness of life before God and men.

Bro. Joseph Smith preached in the chapel in the city.

#### MONDAY, SEPTEMBER 13TH.

The morning prayer meeting at nine o'clock was in charge of Brethren B. V. Springer and Henry Halliday. During the morning four persons were baptized by T. W. Chatburn. Also quorum meetings were held by the Twelve and by the Second Quorum of Elders.

At 11 a. m., Brethren C. Derry and Heman C. Smith occupied the stand, the former offering prayer and the latter preaching from the saying of Paul, that no one is crowned "except he strive lawfully." He appealed to the law of God for witness of what is necessary to constitute a lawful striving, and stated that only by adherence to it and its requirements can man be saved. He said that men had striven as earnestly and zealously as any one could, and yet have failed because they did not abide in the gospel and its principles; and so it will be with any of us who do not so abide and stand; for sincerity alone is no security. He further said that no man gave the Holy Ghost which is to confirm the truth to men's hearts. No priesthood can give it, nor any power on earth, but God only can give it, no matter how much power he give to men to aid in performing his work.

At 1:30 p. m., sung, "Go ye messengers of glory." Prayer was offered by Bro. Joseph Smith. The quorums were seated in their order, and were requested to so continue to seat themselves during the remaining sessions.

#### CHURCH SECRETARY'S REPORT.

The Secretary read the reports of the ministry in full, as presented by them, or sent by letter. Herewith is presented a condensed statement of the main and essential features of each report, namely as follows:

#### MINISTRY REPORTS.

Bro. *Peter N. Brix*, missionary to Denmark, writes from Aalborg, Denmark, that their hopes of help from America were not realized. Bro. *Odin Jacobs* came, but went on to Norway. Bro. *Brix* does not know how he is succeeding. He thinks that more attention should be paid to the ministry going out two by two to labor. He reports having baptized three since last conference, and had one more to baptize when he wrote. He again asks that the Church send some, one or more, to preach the gospel to the Scandinavian nations, for he feels the burden that rests upon him there alone; but he stands firmly in the faith of God and of Christ, and will submit to the will of the Church and of God concerning his labors.

Bro. *W. W. Blair*, of the First Presidency, writes from Salt Lake City, Utah, reporting as President of the Rocky Mountain Mission, mentioning the labors in Utah, Idaho, Montana, Nevada and Wyoming, of himself and Brn. *Derry*, *Anthony*, *Brand*, *Luff* and *Deuel*. He speaks of the difficulties that are in their way and the priestly intolerance that they had to endure at the hands of the Utah church authorities, with few exceptions. But, notwithstanding the obstacles, he considers that very considerable progress has

been made during the past nine months in declaring the word of life, in distributing the printed matter, and in gathering in converts to the true faith of the Latter Day Saints, as presented by the Reorganized Church and its ministry. They have presented saving truths and taught civil and religious liberty, also loyalty to civil rulers, and have sought to correct the errors and sins of the apostate leaders of the Utah people. Promising fields are open all through the valley from Malad, Idaho, to St. George in Southern Utah; also in Montana and Nevada. He thinks that the masses are willing and anxious to hear our teachings, and many do hear and rejoice; but very many are kept in the bondage of fear by their leaders, and by their endowment oaths and covenants. But this bondage is passing away, and these evils will ere long be only in the past. In fact he believes that marvelous and gratifying changes are at hand, and it is for the Reorganized Church to rise up to its duty and privileges. About 150 persons have been baptized during their ministry there the past year, and thousands more have learned of our doctrines. God blesses the teachings of the Elders, and he is working through them for the reformation of the people and the redemption of the erring. In Salt Lake City the Church is indebted to Mr. H. W. Lawrence for the free use of the Liberal Institute. Also, in some places, the Methodist, Presbyterian, and Episcopal societies have given the use of their chapels and school-houses to us, and liberal souls have assisted in lighting and warming them. Bro. *Blair* says that they need a number of faithful and spiritual ministers to labor in the various parts of the mission, and they should be able to remain one or two years. He says that they need plenty of printed matter and tracts for free distribution, for these reach those who are afraid or ashamed to come out to hear. The mission has been somewhat expensive; but it is likely to become more than self-sustaining at an early day. Bro. *Blair* expects to return east in December next. He says there is a great inquiry for Bro. Joseph Smith; that he should come to Utah and preach, and thousands will joyfully hail his coming.

Bro. *A. H. Smith*, of the Twelve, (present), reports that the circumstances of inconvenience surrounding him have prevented his leaving home a great deal. He has visited portions of his mission twice, and when at home has been engaged in preaching on Sundays in the branch meetings. Has administered to the sick and attended to other duties of his calling as an Elder. Should the Church think well to continue him in the previous appointment he will do the best he can with his circumstances, and if the proper arrangements are made to sustain his family, he will be glad to spend his whole time in the field, which matter rests with the Church; for the progress of whose cause he ever prays.

Bro. *James Caffall*, of the Twelve, (present), reports his return from the Colorado Mission in August, after ten months' labor, traveling and proclaiming the gospel of Christ. He prosecuted the work under some difficulties, and found much prejudice, and some religious intolerance to face, as well as skepticism and infidelity. Also, more expense is made necessary in that field than in many others; but he was liberally aided by the Saints of Hutchinson and elsewhere to go on with the work. In Denver, however, the expense was too great to warrant doing much. The press showed them some favors, especially the *Denver Tribune*. In localities prejudice is considerably decreased and friends are increased, those who fully distinguish the difference between us and the Utah people. Five baptized since his last report, and others endorse our doctrines, so that the prospect for success has constantly increased by their persistence in overcoming the obstacles in the way. We may never be able to destroy certain prejudice that exists concerning our faith, but all should see to it that there is a harmony between their precepts and their practice. The toil, care and anxiety of a messenger of salvation is not always to be measured by the number he baptizes; nor should coaxing or over-persuading be resorted to in order to bring in those who are partially convinced. Bro. *Caffall* thinks that further efforts should be made in Colorado, not-

withstanding the slow progress of the work there. He has labored some in Nebraska since returning from Colorado in August, and finds that many openings for preaching exist, and he thinks there is great room for diligence by the local ministry in direct duties, such as would lessen the discussion of abstruse and perplexing questions, whose consideration only tends to darken and bring dissension. He is willing to labor, and hopes to continue to the end.

Bro. *J. R. Lambert*, of the Twelve, (present), reports having traveled and preached in various parts in Minnesota and Iowa. He also was at Hudson and North Freedom, Wisconsin. Bro. *D. G. McPherson* assisted him a portion of the time, and in nearly all places visited they were received with kindness. Two of the branches in Minnesota are in the southern part of the State, and the other two in the north-western part. In that portion of Northern Iowa that is not supplied by district laborers, there are but few of our people, hence the neglect; but it is believed, Bro. *Lambert* says, that two "good Elders" could be and would be sustained in that field, if they wisely and properly dispensed their ministrations. The population of Minnesota is largely Scandinavian, and the Utah Elders have recently met with some success among them. Hence the true faith ought also to be heard by them. There is a large settlement of Welsh near Lake Crystal, and it is thought that an Elder speaking that language could do a good work among them. Bro. *Lambert* says that in some of the fields visited the outlook is quite encouraging. His personal labors were greatly hindered by ill health.

Bro. *J. H. Lake*, of the Twelve, (present), reports having preached in VanBuren and Decatur counties, Iowa, early in the the summer, and with good liberty in the Spirit. He baptized four in the former county. Went to Bevier, Missouri, by appointment of the First Presidency, and with Bro. *B. V. Springer* aided in settling some difficulties there; also preached to the people. Also, preached in another branch, same region. He went to Pittsfield, Illinois, awhile, but by direction of the Spirit returned to Bevier, having promise that he should be blessed in so doing. The result was that he baptized five more at different times during his stay; also two at Salt River, in the same county. Afterwards he was at Keokuk, Iowa, and thence went to Shelby county, Iowa. He does not wish to cease the conflict till the Master says, Enough.

Bro. *Z. H. Gurley* of the Twelve, (present), reports that he has been engaged in the ministry as circumstances permitted. Has maintained regular appointments at places in Decatur county, Iowa, and also preached at others, more or less. Has enjoyed a good degree of the Spirit, and had attentive audiences. The interest to hear the word of life is increasing, and new openings, as well as the old ones, arise on every hand. The grace and favor promised of God are visible to all who look. He feels, therefore, like laboring where there are so many inviting fields, in preference to going to distant and expensive ones, where it seems necessary to buy our way. Marked blessing has attended some of his administrations to the sick. He is making his arrangements to give his entire time to the work, and hopes soon to make his family self-supporting that he may go.

Bro. *E. C. Briggs* of the Twelve, (present), gave a verbal report, saying that he had not labored much spiritually lately, as he had done formerly. His reasons for this he wished to give. He enlisted in this work not alone from being convinced by human reason and argument, but because of light and intelligence received from on high. He had not doubted the work since his acquaintance with it in 1842. In 1844 he saw the dark cloud settle upon the latter day work, but he heard also the divine statement, or declaration, that gave assurance of the divine calling of the present president of the Church. He went into the ministry when the Reorganized Church was poor in pocket and small in numbers. He thought that the Church now needed a defense from internal broils; but believed that no question was so knotty but what it could be solved by the pure in heart, and in good feeling and brotherly love.

Bro. *T. W. Smith*, of the Twelve, writes from Fall River, Massachusetts, that since his report from the Eastern Maine District to the April Conference, he has continued in the New England Mission, laboring in both the Eastern and Western Maine Districts; also, in the Massachusetts District. The branches in the Maine districts continued to improve during his stay among them, both in spirituality and in government. There are seven in the Eastern and five in the Western District. The Saints are noble and large-hearted, earnest in faith and doing what they can for the cause, or most of them. Some remarkable cases of healing have occurred, by God's favor to his people. Late in May, Bro. and Sr. Smith came to Boston and Providence, and they have been engaged in those branches and at Fall River since that time. He intends to visit other branches in that district and then work their way westward, *via* New Jersey, Philadelphia, Pittsburg and Ohio, this Fall and Winter. Bro. Smith writes upon the subject of there being a General Assembly convened to decide on doctrinal and other matters of importance to the Church, that unity of teaching and government may be had. In this connection he mentions the proposed consideration at this session of the question as to what is the foundation of the Church of Christ, the "rock" upon which it is built, only an opinion upon which does he think the General Conference can give, not a decision, and he presents some of the obstacles that he thinks are in the way of reaching a satisfactory declaration of belief on the subject, with such a contrariety of views as now exist. Bro. Smith wishes to be continued in that mission as long as he feels it to be his duty to remain. He feels that he has tried to teach the whole counsel of God to the people, and has defended the latter day work and upheld the three books of our faith.

Bro. *W. H. Kelley*, of the Twelve, writes from Coldwater, Michigan, that that mission is about the same as it was at last report, although advancement is being made, especially in the parts that are supplied with constant laborers. Some effective preaching has been done this season by those appointed to that mission, and the Saints are zealous and growing in faith and usefulness. Among the people there is also an increasing desire to hear and to investigate, so that it is impossible to answer all the calls with the few laborers. He thinks that his field should receive serious consideration when the subject of missions comes up, for the work has been established and the attention of the people is being fixed upon it, so that good men and enough of them are needed to carry on the cause to further victory. Bro. Kelley says that the method of publishing itemized reports of the Bishop's Agents is very satisfactory in that field. The Saints are beginning to see the wisdom of keeping the law which points out the Bishop and his agents as the legitimate channels into whose hands the finances of the Church should go, and by them be apportioned out and a record thereof be kept. The obligation placed upon the people is to put their tithes and offerings where God says to put them.

Bro. *Charles Derry* of the High Priests, (present), reports briefly his work in the ministry in the field assigned him one year ago. He preached in Salt Lake City, Union Fort, West Jordan, Sandy, Provo, Springville and Wanship, in Utah, and in Malad and Soda Springs in Idaho. In Salt Lake City occasional additions are being made. In Provo and Springville good interest and a fair work is being done. In the other places named, not much interest in our work, except at Malad, Idaho. He feels that good has been done and that good will be done, if the mission is properly sustained. There are some earnest co-workers among the Saints in those regions. Money is needed to hire halls to do a more effective work.

Bro. *M. H. Forscutt* of the High Priests, (present), reports his labors, chiefly in the city of Chicago. On June 20th a branch was organized there that now numbers over forty members, and the prospect is still encouraging. Has baptized thirty-one persons. He presents himself as still being the servant of the Church, and is willing to go where the Master shall direct. He would like to remain under his present appointment if pro-

visions are made for those dependent on him. Otherwise it will be necessary for him to leave the ministry and care for them. He is satisfied in the gospel, that it answers all the demands of his mental and spiritual nature.

Bro. *Glaud Rodger* of the Seventy, (present), reports his having been unable to fill the appointment to California by reason of circumstances, but he desires to go and hopes that the way may open so that he may go unless the Conference directs otherwise.

Bro. *E. C. Brand*, of the Seventy, (present), reports that since April Conference he has been afflicted with much ill health, but has labored all that he has been able, preaching at Shenandoah and elsewhere, besides in his own branch. He is thankful to God that he is restored to health sufficiently to take the field again.

Bro. *J. C. Foss*, of the Seventy, (present from Maine), reports that he has devoted all his time to the ministry since the April session, and has baptized nine. The feeling among the Saints in the East is good, and prejudice has greatly departed from among the people, many of whom call for something better and more scriptural than they have had, and are investigating the claims of Christ's revealed and established church. On his way from Maine west he called on the Saints in Boston, Providence, Fall River, Brooklyn, Hornerstown, Philadelphia and Pittsburgh, in which branches he thinks the Saints are striving to promote the cause, and he was pleased with the spirit manifested. In all the districts he was invited to return and preach, but he thinks to make a home somewhere in the West, and also to preach in western fields, unless Conference orders otherwise. He says that he has never enjoyed better liberty of the Spirit than he has lately, especially since he started West.

Bro. *Heman C. Smith*, of the Seventy, (present) reports that, in pursuance of his appointment, he labored in Michigan and Indiana for two months. Then while on his way to Nebraska, he preached in Western Iowa. Arriving at home (Newman's Grove, Nebraska) he spoke at a number of places in that district and afterwards in the Southern Nebraska District. He feels firm and strong in the work and in its future triumph, and he has rejoiced in laboring for its advance. He presents himself as ready to go wherever the conference may direct, as he wishes to make it his life-work to preach the gospel. He has baptized two since April.

Bro. *Columbus Scott* of the Seventy, (present), reports having been constantly engaged in the work, chiefly in Michigan, but he also labored in Ontario, Canada, a few weeks, and intended to labor longer, but circumstances prevented. He never before knew of so many pressing demands for preaching as he found the past season in the fields he visited. There is need of more laborers, and he hopes that the Conference will send more to that field. He baptized one and confirmed three during the season.

Bro. *M. T. Short* of the Seventy, (present), reports his labors in Michigan and Indiana, and he confirms the statements of Brethren Kelley and Scott as to the needs of that mission and the demands for preaching. He baptized five in Indiana during his stay there.

Bro. *Davis H. Bays* of the Seventy, (present), reports that since his return from the Texas Mission, late in 1879, he has labored in Western Iowa, mostly in Ida county. Several have been baptized and others are now ready. During the Summer he has had to labor for his family's support, and also with the view of more fully prosecuting the work of the gospel the coming winter. He feels no fears concerning the success of the cause, and he wishes to labor and to sacrifice for it.

Bro. *J. F. McDowell* of the Seventy, (present), reports his ministerial work in Northern Illinois and Southeastern Iowa, the most of his time having been spent in the Nauvoo and String Prairie District, in which district he has baptized twelve. He says that he feels strong in the work and fully assured that it will be crowned with success and gather in the noble and true of the earth. He wishes to be continued in the present field.

Bro. *William T. Bozarth*, of the Seventy, (present), reports that, pursuant to his appointment, he started for Texas, May 5th last, and arrived the 7th in Red River county, where his work was closed soon by threatened violence from a lawless mob of opposers. He then went to Robertson county, where he preached, and baptized three. Thence to Bell county, preaching and baptizing; Bro. H. L. Thompson with him. Then to San Antonio and into Bexar and Wilson counties doing like work. Visited Hill county. Returned to Bell and Robertson counties, and baptized more. He returned to Missouri at the time he expected to. During his stay in Texas he organized one branch and visited five others, preached 68 times and baptized 18 persons. He asks the Conference to send some one there to stay longer, and desires himself to labor in Missouri for the next six months.

Bro. *George S. Hyde* of the Seventy, (present), reports that, agreeably with the instructions of the April General Conference, he has labored in Nebraska and Western Iowa, being measurably blessed in his preaching, and baptizing six. He says that he loves the cause of Christ, and that he desires to so live as to exemplify the fact that he does. He wishes to labor as the Church may direct.

Bro. *James F. Mintun* of the Seventy, (present), reports that he has acted as president and clerk of a branch and as assistant secretary of the Little Sioux District; has baptized one, preached eleven times, and administered to the sick. Feels that the gospel is indeed the power of God unto salvation, and that he should work for the Lord all that he can, although he can take no mission now, he hopes to be able by and by.

Bro. *Robert J. Anthony* of the Seventy, writes from Lehi City, Utah, that from April till July he traveled and labored in Idaho and Northern Utah. Afterwards he was with Bro. Luff at Provo and Springville, Utah, where a fine interest existed. He went August 6th to Heber City, and also spoke at Midway. When he wrote, September 1st, he was preaching at Lehi City to large congregations, about four hundred, and good order prevailed each evening, while the majority seemed to be earnest listeners. It was quite in contrast with the time when the Brighamite bishop threatened to drive Bro. Brand out with a club if he persisted in preaching the Reorganized Church to the people there. Bro. Anthony is confident that many of the dogmas and doctrines introduced by Brigham have lost their hold and power, are dead, and the people are ashamed of them. He also says that never before was there so good a time for the Reorganized Church to put forth a strong and lasting effort as there is now, for the Lord is working upon the hearts of the people to bring them out of their superstitions and bondage, that is those who will open their eyes to the truth, which many seem now to be doing. He does not expect to see hundreds coming in flocks, or any great immediate results, but certainly the Lord is working by his own power, and that signally in the way of houses being thrown open for the Elders of the Reorganized Church, and in the increased spirit of liberty seen throughout the territory. Bro. Anthony believes that President Smith ought to come to Utah soon, and believes that no house in any of the settlements would hold those who would come to hear him. Bishop Hatch of Heber City, offers their meeting house, and also the one at Midway was thrown open by Bishop Von Wagner. Bro. Anthony says that although the mission is not pleasant to him, yet he is deeply interested in its welfare and progress, and labors for its triumph.

Bro. *J. S. Patterson* of the Seventy, writes from Lewiston, Illinois, that he has labored all the time in the field assigned to him last April, and with fair success, preaching and administering the Church ordinances. In many places the prospects are very favorable. Has baptized and confirmed seven persons. Is now laboring in good fields, and intends to prosecute the work vigorously in all places.

Bro. *John T. Davies*, of the Seventy, writes from Cherokee county, Kansas, stating that he has been constantly in the field, doing duty as president of

the district, and has preached with apparent success. He desires to remain in the same field.

Bro. *John E. Hansen*, of the Seventy, writes from Farmington, Kentucky, that some Elder ought to be sent to Kentucky, Tennessee and Georgia, to labor this winter; the work demands it. He has been called to go to Tennessee, where he preached last summer, and some wish to be baptized. He will try to go for a little while, but he wishes to spend the winter in Western Iowa. After that he will go at the bidding of the Church elsewhere.

Bro. *Isaac N. Roberts*, of the Seventy, writes from Dickinson county, Kansas, that his temporal circumstances have prevented his traveling the past season, but he has preached every Sunday in various neighborhoods around his home, as well as served as Sabbath-school superintendent. He feels that the Lord has greatly blessed his labors. Has baptized three, and a good many more are near to the kingdom. He has labored with his hands by day to support himself and family and preached by night, and thanks God for having been able to thus advance his cause. Many calls for preaching, but he desires much to go to Virginia, to teach his kindred and friends the truths of heaven, and he hopes yet to do so.

Bro. *Gomer T. Griffiths*, of the Seventy, writes from Ontario, Canada, saying that he has been constantly in the field since the April Conference, having labored two months in Michigan and three months in Canada, in all of which ministry he has had some success by the favor of God, and also found many friends who ministered to his wants. He was holding a series of meetings at Walsingham when he wrote. Has baptized seventeen, confirmed twelve, and assisted in confirming nineteen others. He desires to continue doing what he can to advance the work of God.

Bro. *James M. Waite*, of the Seventy, writes from Binghamton, Wisconsin, that he is preaching every Sunday and is blessed of God in so doing. There are many calls and he can not sit still and see them starving for the bread of eternal life. He is advanced in years and also labors to support his family, as well as presides over the branch at Binghamton.

Bro. *Joseph Luff*, of the Elders, (present), reports, that since his appointment to Utah, one year ago, he has preached 85 times, baptized 35 persons, held one debate and performed other duties. Ill health prevented his doing more. The opportunities were very many, and the prospects in Utah are as good for the work as anywhere else, better than in many places, and he experienced more of the guiding influence of the Holy Spirit than he ever did before. He is sanguine of the ultimate success of the work in that field, if persistent and judicious labor is performed, in the spirit of meekness and charity. Such a work will result in the recovery of hundreds of Israel's wandering sons and daughters.

Bro. *Gordon E. Deuel* of the Elders, writes from Payson, Utah, that since the April Conference he has preached in Salt Lake, Juab, Utah, Millard, Washington, Iron and San Pete counties, and distributed many tracts from house to house. He considers that the shackles and galling yoke of priestly bondage are falling from the people, with the burdens wherewith they have been laden. In nearly every place he has been welcomed by some whose hearts yearn for the truth as it is in Christ. Others have lost their love for it by reason of false leaders and false teaching. He has baptized 31 since Spring, and preached 68 times. The spirit of freedom and of hospitality constantly increases in Utah, so that Elders of the Reorganized Church now have advantages not formerly had by them. The spirit of inquiry shows the signs of the times. He feels that the better day, the day of deliverance is drawing nigh, and rejoices in the progress being made.

Bro. *Robert M. Elvin*, of the Elders, (present), reports his labors in Iowa and Nebraska, having preached in eighteen places or neighborhoods in the latter State, and at five in the former, in all 101 times, baptized 17 persons and confirmed 14, besides administering to the sick and doing other services, including the holding of one debate with D. R. Dungan of the Christian Church. Has also

assisted the president of the Southern Nebraska District in regulating branches. Sickness and lack of means prevented his going into Kansas and Missouri. Is still willing to labor and to sacrifice for God's work.

Bro. *A. J. Cato*, of the Elders, (present), reports having preached in the field to which he was assigned and with some success. Was associated with Bro. J. T. Davies part of the time. Preached 62 times and baptized one person. Has rejoiced in the measure of the spirit received by him, and though he believes that he could do a good work in Texas, yet will labor as the Church directs. He intends soon to go into the Indian Territory if continued in that field.

Bro. *Frank P. Scarcliff*, of the Elders, writes from Milton, Florida, that the outlook for the work in the South-eastern Mission is encouraging, though in some localities the spiritual condition is very low, yet he never was in a country where better attention was paid or a greater interest manifested in the preaching. Bro. Scarcliff urges that the necessities demand the presence of one or two more Elders in that field. Bro. L. F. West and a few others are doing something, but not accomplishing what they would like, as their labor for their families takes most of their time. Bro. George H. Graves, the minister to the negro race, sent by last Conference, has done and can still do a good work among the colored people. Bro. Scarcliff stands ready to do the will of God and the Church.

Bro. *Hiram Robinson*, of the Elders, writes from Pennsylvania, that he has labored to the best of his ability in that State. Has assisted in regulating affairs in branches and opened a number of new fields for preaching the word, as well as encouraged the Saints to go on in the work. He has baptized several, and the Spirit's presence has gladdened his heart so that he does not feel like giving up, but continuing. There are many calls and more laborers are needed in that country.

Bro. *James W. Bryan*, of the Elders, writes from Elkhart, Texas, that his bodily infirmities have kept him from traveling about much, but what he has done has proved effectual in removing prejudice and in making openings for future labor. He hopes to do considerable preaching this Fall and Winter among those who desire to hear the word of truth.

Bro. *Joseph P. Knox*, of the Elders, writes from Marion county, Iowa, giving an account of his mission to Pennsylvania, given him in April, 1879. He preached in the Pittsburgh District, and now feels drawn towards the same region and desires to labor in the Lord's vineyard if the Church shall so direct. He feels that the best days of his life were wasted in trying to find the true leader, and now that the Lord has shown him the true organization, he wishes to spend his remaining days in God's service.

Bro. *Clarence St. Clair*, of the Elders, writes from Chicago, Illinois, that since his ordination and appointment, he has preached a few times, and considers that the work in that city is progressing gloriously through the blessing of God upon the labors of Bro. Forscutt. Bro. St. Clair says he hopes to abide faithfully and to be made strong in the truth.

Bro. *G. S. Yerrington*, of the Elders, writes from Providence, Rhode Island, giving an account of his labors since April. On his way from Plano to the East he tarried awhile at Chicago and aided Bro. Forscutt in preparing the new hall for holding services in. At Savannah, Wayne county, New York, (where Bro. Jesse Seelye presides over a branch), he made appointments for preaching, but news of the dangerous illness of his wife caused him to hasten home. Though she has not yet fully recovered, he says that he has not been idle even one Sunday, but has preached in various places in Rhode Island, also in Massachusetts and Connecticut. He feels that he has been blessed in presenting the gospel of Christ, to a greater degree than heretofore. The calls for preaching in that region are more than can be filled by the ministry now there. The Saints are poor, but are striving for the inheritance to come. Bro. Yerrington asks the prayers of the Church in behalf

of his wife. He desires to labor steadily, and will endeavor to do whatever may be appointed to him by the Church, for he rejoices in its work and progress.

Bro. *Charles Wickes*, of the Priests, writes from Limestone county, Texas, saying that since arriving there, in May, he has been actively engaged in the Redeemer's cause, and, though he has baptized none, he feels that he has aided in leading some to the knowledge of the truth. He has had trials and privations, but has also received of the comforting Spirit. As he desires to return North, he asks to be released by this Conference.

Bro. *Rudolph Etzenhouser*, of the Priests, (present), reports having assisted Bro. I. N. White, with whom he was appointed to labor, as called upon, and feels that he has been blessed of God in his work. Has baptized twelve, partly the result of his own labors, and partly that of others. He would like to be continued in the same field.

HENRY A. STEBBINS, Church Secretary.

#### BOARD OF PUBLICATION REPORT.

The report of the Board of Publication was read:

The Board of Publication respectfully submit the following report of the business of the Herald Office since the General Conference in April. There has been printed an edition of 500 copies of the Holy Scriptures (Inspired Translation). These have been bound and are now ready for sale at a considerable reduction in price, as compared with the former edition. There has also been printed an edition of 500 copies of the Harp, which are in the binder's hands. The work of setting and electrotyping the Life of Joseph the Prophet has been completed, and an edition of 1,000 copies printed and placed in binder's hands. The work on the binding is being urged forward as rapidly as possible, and it is hoped that a shipment of them can be made to conference before its adjournment. There have also been printed and bound 80 Branch and District Records, 150 copies of bound tracts, 500 copies of Joseph and his Progenitors, together with some 30,000 tracts of all kinds.

The reduction in the price of the Scriptures is due in a great measure to the acquisition of the book press, the Board being thereby enabled to do all the press work of this book as well as that of "Joseph the Prophet," which otherwise would have been done in Chicago, it being impossible to print those two books upon the old press. The saving in this one item amounting to \$60, or 30 per cent. The press will also effect a saving in many other respects.

The total outlay on the Life of Joseph the Prophet to date has been \$2,400, of this \$1,400 has been paid out of the current receipts of the office during the past year. The Herald subscription list continues to improve; about 75 per cent of those taking advantage of the six months' credit offered in November last having paid up as the time expired. The circulation of the Herald is now about 3,000, that of the Hope 1,700.

The books of the Board of Publication were closed September 1st, showing a net gain as compared with the balance sheet of March 16th, of \$1,083.05. A copy of the balance sheet and the financial report, showing the receipts and expenditures of cash during the six months ending August 16th, are herewith submitted. For the Board of Publication.

LAWRENCE CONOVER, Secretary.

#### BALANCE SHEET, SEPT. 1, 1880.

RESOURCES.	
Stock, as per inventory .....	\$15,591 18
Bills receivable .....	322 00
Accounts receivable .....	1,533 82
Cash .....	5 85
Total resources .....	\$17,452 85
LIABILITIES.	
Bills payable .....	\$4,290 00
Accounts payable .....	2,356 52
Total liabilities .....	\$6,646 52
Balance net worth .....	\$10,806 33
Net worth, March 16th .....	9,723 28
Gain .....	\$1,083 05

Financial Report of the Board of Publication, from February 16th to August 16th, 1880.

CASH DEBIT.

To Balance on hand, February 16th, 1880. \$ 358 23

To Receipts by mail, papers and books.....	\$4,403 81
" " on deposit.....	1,465 00
" " Office sales book, oil, &c.....	122 58
" " Job work.....	126 80
" " Church Herald and books.....	108 03
" " Bills payable.....	500 00
Total cash debit.....	\$7,084 45
CASH CREDIT.	
By wages Herald Office.....	\$2,709 28
" Book Press.....	\$1,300 00
" Freight and foundation.....	61 92
	1,361 92
Mailing Expenses.	
" Semi-monthly mail.....	\$ 80 28
" Stamps in mail.....	185 74
" " and Postal cards bo't.....	25 75
	291 77
" Freight and expressage on books and paper	57 89
" Expense oil, soap, repairs, &c.....	27 34
" Railroad fares.....	10 01
" Coal and wood.....	29 26
" Tribune and Newspaper Directory.....	10 00
" Taxes and Premium on Insurance.....	102 42
" Olive oil.....	16 38
" Books for Church Library.....	40 35
" Money Order and cash returned.....	8 40
Stock.	
" Bradner Smith & Co., paper.....	\$491 42
" A. J. Cox & Co., binding.....	336 44
" Jansen, McClurg & Co., books.....	33 77
" Marder, Luse & Co., type and ink.....	40 35
" Rose and Hodge, ink.....	10 27
" Chas. Nicholson, books.....	4 30
	916 55
" Paid out on deposit.....	275 30
" Bills payable, R. S. Warnock's note.....	60 00
" Interest on above.....	4 80
" W. W. Blair on Advocate account.....	135 00
" Church account.....	54 23
Life of Joseph account.	
" E. W. Tullidge.....	\$500 00
" Shniedewend & Lee, elec. plates.....	232 80
" H. B. Hall & Sons, engraving.....	150 00
" Expressage on plates.....	47 77
	930 57
Total Cash credit.....	\$7,041 47
Balance on hand, August 16th.....	42 98
	\$7,084 45

LAWRENCE CONOVER, Secretary.

It was moved that the financial statement in the report be referred to a committee of three, they to report next April, but this was defeated by a vote of 22 against to 18 for referring, and no further action was had upon the report, except the placing it upon record.

Certain papers and documents were presented and read, that the Conference might be prepared to consider and act upon such as require action or legislation upon during this session, namely:

A message from Bishop I. L. Rogers, which includes his request to be released as a member of the Board of Publication, and a wish that his Counselors may be allowed to nominate men to fill vacancies that may occur in the Board; another letter from Bishop Rogers concerning the finances of the Church and suggestions as to mission appointments; the resignation of Bro. David Dancer as a member of the Board of Publication; a resolution as to what is the foundation of the Church; a resolution concerning the ministry and their teaching as to the revelations in the Doctrine and Covenants; a petition from Bro. Alexander Fyfe concerning a note that he holds; also petitions for special laborers to be appointed to or continued in certain fields, namely: one from Johnson county, Missouri, for Bro. Bozarth's presence in that region; one from Colorado for Bro. Caffall to be continued in charge of that mission; one from Chicago, Illinois,

asking that Bro. Forscutt be returned to that city, and one from the South-eastern Mission requesting that Bro. Heman C. Smith be sent again to that field.

The letter from Bishop Rogers concerning Church finances and missions was read as follows:

SANDWICH, Ill., Sept. 9th, 1880.

To the General Conference, Greeting:—Not being with you in person, but feeling it to be my duty to express some of my views to you on financial matters, I do so by letter. I consider that the financial affairs of the Church are of great importance. I have served the Church as Bishop for over twenty years, or tried to do so. I have seen the work of the conferences, and the great interest felt by the Saints in the cause, but I believe that some very important things have been overlooked.

First, I believe that God made a law to govern his Church, and in an early day he told us that the Twelve should go first, and into all the world, to open up the work in all countries. Now I believe this, and I would like to see that plan carried out. Since the command came to loosen the hands of the Twelve I have paid out thousands of dollars to carry on the work outside of that command, and I believe that in some degree God is holding his blessings from us. But in order to prove this, let us seek for the old paths and walk in them.

I also believe that the greatest of care should be taken in the sending out of missionaries and ministers, namely, in seeing first if we are able to sustain them in their missions. Beloved brethren, you may not see the importance of this matter as clearly as I do, because you do not hear the cries that come up daily from the families for bread, or for aid to get it and the other necessities of life. And can we take husbands and fathers from their little families and let these suffer. No; God forbid. There are many things that I would like to say, but can not do so on paper, but will say in brief that my Counselors Henry A. Stebbins and David Dancer will be with you, and your gifts and offerings will be acceptable as though I was with you in person. Praying for the success of the latter day work, and that the blessings of the Holy Spirit will be with you in your deliberations, I subscribe myself your brother and fellow laborer in Christ's cause, ISRAEL L. ROGERS.

The President requested that there be a greater promptness in assembling at all the meetings, and also in the conduct of the forenoon services for prayer and preaching.

It was announced that Bro. Forscutt would take names of subscribers for the "Saints' Harmony."

Appointments of quorum meetings were made, and for services this evening and tomorrow forenoon.

A hymn was sung and the benediction was pronounced by Pres. Smith.

At 7:30 p. m. J. H. Lake preached, assisted by R. M. Elvin. The text was: "In thee and in thy seed shall all the nations of the earth be blessed," and the subject was the mission of Christ under the Abrahamic Covenant. The promise in the gospel of Christ is but a continuation of that to Abraham. The blessing comes to mankind by obedience to the law given by the seed to whom and through whom the promise was made to all nations, as stated in the text. By adherence to that law, men are made the inheritors of the promise in fullness, even eternal life upon the redeemed earth, the possession promised to Abraham and his seed by the Lord, and purchased by Christ through his atoning sacrifice.

At the chapel in the city, Bro. J. C. Fcsc preached, assisted by Bro. E. C. Brand.

TUESDAY, SEPTEMBER 14TH.

At 9 a. m., a prayer meeting was held, Brn. D. M. Gamet and S. S. Wilcox in charge.

At 10:30 a. m., preaching by Bro. J. F. McDowell, assisted by Bro. J. F. Mintun. The speaker said that only a system of religion founded upon the word of God can endure. During the last three centuries theology has changed very much in many respects, but true theology presents God's truth as a unit and can never change. The principles of the gospel of Christ can bring about a perfect condition among men, but only as they strictly conform to those principles. He spoke of the grand blending between the atonement of Christ, the truths he uttered, and his character. His divine mission was to destroy the works of Satan, and so far as Satan has had power to injure and destroy, so far will the atonement of Christ effect for restoration and relief. The infinite justice and mercy of God calls forth our fullest and deepest love. The speaker closed with an exhortation that the Saints should exhibit in their lives the love of Christ towards all men.

During the forenoon, quorum meetings were held by the Twelve, the Seventy and the First and the Third Quorums of Elders. Also at noon seven persons were baptized by Bro. J. R. Badham. Also during the noon intermission the stockholders of the Order of Enoch met and transacted their business, including the election of a Board of Directors for the ensuing year.

At 2 p. m., after singing a hymn, prayer was offered by Bro. C. Scott, and the minutes of the 12th and 13th were read by the Secretary. After that he read the reports of seven more of the ministry, a synopsis of which will be found with the others in yesterday's minutes.

President Smith laid the matter of the Board of Publication report and the resignation of Brethren Rogers and Dancer before the Conference. A motion was made to accept the resignation of Bro. Rogers, and it being called for, was read as follows:

SANDWICH, Ill., Sept. 8th, 1880.

To the Brethren in Conference assembled at Council Bluffs, Iowa, Greeting:—As I do not feel that it is actually necessary that I should attend the present session of the General Conference, I send this message of greeting and regard. I thank you for your confidence in me, as betokened by your sustaining me at your past sessions in my present relationship and duties to the Church of Christ, and among these for asking heretofore that I should continue as a member of the Board of Publication. But I desire that at this session I may be released from this obligation, and I therefore present this, my resignation, asking that it be accepted by you. Besides feeling that other men can better serve in this relationship than I can, I have other reasons which I will not here present. It is my wish, as Bishop of the Church, that the vacancies that may occur in the Board of Publication at this session may be filled by the nomination of men for those vacancies by my Counselors, who will be present with you; and I hereby ask the Conference to accept and endorse by vote this wish of mine, that men may be so nominated, and such as the Conference choose may be appointed as members of said Board, that the number may be kept full, according to the law of the Church. ISRAEL L. ROGERS.

Discussion was had upon the legality of the Bishop delegating his authority to others to nominate members of the Board and if the

Conference should ratify and endorse such nominations, whether it would be legal. A majority of the speakers seemed to hold that it would be legal. Being put to vote, the motion to accept the resignation of Bro. Rogers prevailed.

The resignation of Bro. Dancer was read, as follows:

*To the General Conference, Greeting:*—I hereby present my resignation as a member of the Board of Publication, and ask that this Conference release me from said office and responsibility. Living so far from the Herald Office as I do, I can not be present always at the meetings of the Board, nor can I see to the affairs of the office as is a part of my duty to do. For these and other reasons that I do not choose to name here, I make the above request. Respectfully yours,

DAVID DANCER.

Upon motion the resignation of Bro. Dancer was accepted. The following was moved:

Resolved that this Conference accept and endorse the recommendation of the Bishop that his Counselors nominate the persons to be voted upon to fill the vacancies in the Board of Publication.

This was spoken to by E. L. Kelley, D. H. Bays and R. M. Elvin in favor, and by J. M. Harvey, Solomon Thomas and Joseph Luff against. It was then adopted by a large majority vote.

On separate motions G. A. Blakeslee, W. W. Blair and Joseph Smith were sustained as members of the Board of Publication.

The Bishop's Counselors, Brn. Stebbins and Dancer, having consulted together, asked for further time, till to-morrow, before making the nominations to fill vacancies in the Board, as they wish if possible to choose men who can conveniently attend to the business and who may also be qualified for the duties that will be required of them. The time asked for was granted by vote.

The following preamble and resolution were moved and adopted, after remarks by J. W. Chatburn, J. M. Harvey, E. C. Brand, and E. L. Kelley, namely:

Whereas the Board of Publication has acted for the Church without cost or expense to that body, and during their management a small loss has accrued to the Church, for which the Church by resolution of the General Conference of April, 1880, held the Treasurer responsible; and

Whereas, there is no evidence of any intent or act on the part of the Board to use unjustly or fraudulently any moneys coming into their hands; therefore be it

Resolved that we do hereby release the Treasurer from the payment of such sum, named in the resolution of April, 1880.

A vote of thanks was tendered to Brn. Rogers and Dancer for faithful performance of duty as members of the Board.

Announcements were made for quorum meetings to-morrow morning, and appointments for meetings this evening and to-morrow. Bro. M. H. Forscutt announced that he had 250 names who promise to take the "Saints' Harmony" at \$1.25.

A hymn was sung and the benediction was pronounced.

At 7 30 p.m., preaching by A. J. Cato, assisted by Daniel Hougas. Five of the seven baptized in the morning were confirmed under the hands of J. H. Lake, J. R. Badham, Thos. Nutt and R. M. Elvin.

The text of the speaker was, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven." He said that

there could not be as many ways of entering into life as there are differences of opinion on religion. Emphatically Christ, taught but one way. It is a folly for us to think that our opinions are equal to the positive statements in the word of God. The speaker considered at length the mission of Christ, his humble obedience to God's law, his investing his disciples with power to preach the gospel and heal the sick, the shameful and cruel suffering that he was subject to, in order that he might gain power over death and give salvation to the people. He sent his ministers to all the world, and, after his ascension, gave the promised Comforter that they might be able to perform their work. In the resurrection our bodies are to be quickened by that Spirit, given upon the day of Pentecost. Upon that day Peter stated the conditions upon which it could be received by all people. He closed by speaking of the restoration of the gospel with the same conditions and promises.

There was preaching in the chapel at Council Bluffs by Columbus Scott, assisted by Jas. Caffall.

#### WEDNESDAY, SEPTEMBER 15TH.

During the early morning, seven more were led into the waters of baptism, six by Bro. Reuben Goreham and one by Bro. Milton Daugherty.

At 9 a. m. the Twelve met in council, as also did the High Priests' Quorum, the Quorum of Seventy, and the First, Second, and Third Quorums of Elders.

At the same hour the Saints convened for prayer and testimony, and selected I. N. White and Rudolph Etzenhouser to have charge. At the same meeting those baptized this morning were confirmed by Alfred White, A. W. Lookling, Henry Garner and William Chambers.

At 10:30 a. m. Bro. Thomas Nutt had charge of the services in assisting Bro. Joseph Luff, who spoke from the words of Paul, that in the latter times some should depart from the faith. He preached a discourse upon the evils existing and brought about through the apostasy of the Latter Day Saints from the true principle first given to the Church. He said that he had been combating these evil things for some months past in Utah. He felt that history repeated itself from age to age, in that always there seems to be a disposition on the part of man to fall away from the true faith as revealed from heaven, and to go into those practices that satisfy the lower passions of his nature. There has been a greater tendency to yield to destructive influences than to saving ones, or good ones. In Eden, in the Mosaic dispensation, and in the gospel dispensations, mankind seems to have been ready to turn back, and seemingly to long for the flesh pots of Egypt, for the house of bondage. The speaker gave quotations from the revelations in the Book of Doctrine and Covenants, and showed how the prophecies given through Joseph Smith had been exactly fulfilled, how they had come to pass according to the words spoken by the Lord to the Church before the death of Joseph. God warned and forewarned them of the tribulations to come, for lightly esteeming his counsel and the law by which they were to have been sanctified. God also promised that after the tribulations that should come upon the

Twelve he would feel after them, and if they hardened not their hearts and stiffened not their necks, they should be converted and healed by his power. That revelation to Thomas B. Marsh and his brethren of the Twelve, exactly foreshadowed what eventually came to pass, and thus the people were bound with chains that they grew to consider as being but golden bands that united them to God. Bro. Luff said that one year ago at our General Conference some thought him too young and inexperienced to go to that field, and warned him of the danger of his faith being wrecked, but he feels that he has not only not been wrecked but instead has been more confirmed in the work of God by this experience than by any other of his life. He had felt the power of God as a mantle resting upon him every time that he had stood before the people in that land, and he was satisfied that God had ordained the Reorganized Church to bring the honest in heart out of Utah, and that he had held back the powers that be until this should take place.

At the noon recess there was a meeting of the Priest's Quorum.

At 1:30 p.m. sung "Behold what glorious grace." Prayer by Bro. M. H. Forscutt. The minutes of yesterday's session were read.

The counselors of the Bishop were asked if they were ready to make the nominations for filling the vacancies in the Board of Publication, and Bro. Stebbins presented the following names for a choice to be made from, as selected by himself and Bro. Dancer, namely, W. H. Curwen, Phineas Cadwell, J. W. Chatburn and J. M. Harvey.

The first name was taken up, and it was moved that the choice of Bro. W. H. Curwen be ratified by the Conference. After remarks from several, the motion was put upon its passage and carried. Then the name of Bro. Phineas Cadwell was presented, a like motion was made, and after remarks, this nomination was also ratified by the Conference and thus Brn. Curwen and Cadwell were chosen as members of the Board of Publication to fill the vacancies made by the resignation of Brn. Rogers and Dancer.

The reports of J. H. Hansen and Clarence St. Clair were read. Also written reports from twelve districts, as follows:

#### DISTRICT REPORTS.

As the statistical reports of districts are required but once a year, namely, at the April General Conference, the numerical changes are not given, but only the spiritual standing and situation in the districts that report. The following named report to this session:

*Spring River District, Kansas and Missouri.* J. T. Davies, president, reports by letter that this district is in fair working order. Considerable preaching has been done and some have been baptized. Three of the ministry are under General Conference appointment in that region and one under district appointment. Bro. Davies presents for the consideration of the Conference that he finds from the Bishop's Agent that only two ministers can be supported by district means, and he asks the Conference to appoint accordingly, unless the Bishop of the Church is able to furnish help for that field. They need for the work all the Elders they can have, if they can be supported.

*Montana District,* Gomer Reese, president, reports it by letter as being in a very fair condition, excepting as to one branch. Elders Blair and

Brand, missionaries, have done the most of the preaching, the local ministry having done very little, but they have baptized quite a good number.

*Southern California District.* The president, J. F. Burton, reports by letter that there are many calls for preaching in the southern part of the district, and in the field outside of the branches the prospect is very encouraging. The northern and middle portions of the district he has not visited since its organization, but expects to do so immediately. He has devoted his time to the work of the ministry, almost exclusively so.

*Far West District,* Missouri, is represented by J. M. Terry in person, who says that the evidences presented at their last conference showed that the district was, with few exceptions, in a good and prosperous condition. The district petitions that A. H. Smith be continued in charge of the mission embracing that district.

*Nodaway District,* Missouri, is reported by Thomas Nutt in person as delegate, who says that it is in a good condition generally, and that peace and harmony prevails. By honorable living and dealing the Saints are making good impressions on the minds of the people. Some of the Elders are magnifying their calling in their local missions. He is the traveling preacher of the district, and finds that prejudice is fast giving way wherever the gospel is being preached, for they are made to understand the difference between the Reorganization and the Utah church. There are many calls for preaching, more than can be supplied. Many Elders in the district are of foreign birth and can not present the gospel readily in the English language, but they preach by example to good effect. Bro. Nutt expresses thanks to God for the light and liberty of God's Spirit that he has enjoyed, and he desires to help make the cause honorable.

*Southern Nebraska District* is reported by the president, Levi Anthony, in person. He says that the district is in a better condition than at last report, but there is room yet for improvement. He has visited all the branches, and done what he could, but the district covers a very large territory and there are many members scattered through it, and many openings for preaching which can not be supplied without more laborers. From all directions come calls for the bread of life, and Bro. Anthony asks the General Conference to send laborers into that field. The district desires R. J. Anthony to come if he is released from his present field; also that R. M. Elvin be assigned to that region.

*Kewanee District,* Illinois, reported by letter from its president, J. A. Robinson, who says that the cause in the district is not in a very flourishing condition. Chief among the trials in some branches is the humiliating fact that some of the Elders are quarreling with their brethren, and others have grown cold through the continual croaking of those who are harping about points of law. Yet, notwithstanding all this, there are a number of good, faithful, earnest men who are laboring for the redemption of Zion. Bro. Robinson expresses the hope that whenever the General Conference sends ministers there it will send such as will come and labor, not sit around among the branches or merely pass from one to another. He wants men who will push out and preach where there are no Saints; this is the kind of ministers they need in that district. Their branches are well officered, and hence these organizations are able to take care of themselves. If you have no men to send who will go out around, please do not send us any at all. But men of the right stamp will find a hearty welcome, and plenty to do.

*Independence District,* Missouri, reported by letter from J. J. Kaster, president of the district. He says that the spiritual standing of the district is only moderate, not as it should be, but yet better than when last reported. The chapel at Independence is enclosed and meetings are being held in it. The contention caused by erecting said building seem to have ceased, and better times are hoped for.

*Pottawattamie District,* Iowa, represented by H. N. Hansen, president, as not being in a good condition. However, he knows of no serious difficulty existing, and there are many good Saints who

love the cause, and who rejoice in the work. There are good chances for preaching, but no Elder is among them who can spend all his time in the ministry, and but few preach on the Sabbath. R. M. Elvin has labored among them. Wherever the seed has been sown it has borne fruit to the glory of God.

*Fremont District,* Iowa. Considerable preaching has been done by J. R. Badham, Eber Benedict and others. Several baptisms have taken place, and there are many places where laborers are called for. Daniel Hougas, president; Wm. Leeka, clerk.

*Little Sioux District,* Iowa. The spiritual condition of some of the branches is good, but others are not doing as well as they might. The ministry are laboring as they can, and their conference has made a move towards keeping one or more ministers in the field, by supplying financial aid. At present there is no one who devotes all his time to the work in that district. J. C. Crabb, president.

*Des Moines District,* Iowa, reported by I. N. White, delegate, who believes that the situation in the district is still better than at last report, although many things are not altogether pleasant. Financially the District was never on so good a footing as it is at present. At their last conference there seemed to be almost an unanimous voice in favor of tithing or freewill offerings, and if the brethren will only put their resolutions into practice the work will flourish, for they say they "will do all they can."

The above are all the district reports submitted in writing.

HENRY A. STEBBINS, *Church Secretary.*

Bro. J. F. McDowell gave a verbal report of the Nauvoo and String Prairie District; Bro. Z. H. Gurley a verbal report of the Decatur District, and Bro. M. H. Forscutt a verbal report of the Northern Illinois District.

A recommendation from the Maple Landing Branch for the ordination of one of their number as an Elder was referred to the Little Sioux District, the said branch being in Monona county, Iowa.

The petitions for special laborers to be returned to or continued in certain fields, as read on the 13th, were all referred to the quorum of the Twelve for their consideration in connection with the subject of Missions.

The report of the committee appointed last spring in the case of Bro. A. G. Weeks was read as follows:

June 19th, 1880.—We, your court, decide as follows, wherein A. G. Weeks is the defendant and J. T. Kinnaman the plaintiff: After a careful and prayerful consideration we find that Bro. Weeks has taught in private as well as in public, doctrines which the Church as a body does not endorse, thereby causing divisions. We recommend that he cease from teaching said doctrines until the Church may decide on the truthfulness or falsity thereof.

Signed, 

WILLIAM LEWIS,	}	Committee.
J. D. FLANDERS,		
D. E. POWELL,		

A motion was made and adopted whereby the report and the papers therewith were referred to the First Quorum of Elders, for their action, he being a member of that quorum.

The appeal of P. H. Reinsimar of Salt Lake City was referred to a committee of three, and the president appointed Hugh Lytle, J. C. Crabb and M. H. Forscutt as said committee.

The appeal of George Hatt, George Medlock and William Ballinger, was ordered also to be referred to a committee, and the President chose M. H. Forscutt, J. C. Crabb and Hugh Lytle.

In the case of Frederick C. Warnkey and the Colorado saints, a motion was made to refer it also to a committee of three; but by request of the president the motion was with-

drawn. It was then moved to indefinitely postpone the subject, but by a subsequent action the matter was referred to James Caffall, the president of that mission.

It was moved and adopted that the resolution on what constitutes the foundation of the Church be made the special order for to-morrow afternoon.

The resolution from the Little Sioux District upon the revelations in the Doctrine and Covenants was read, as follows:

Whereas, the Church of Jesus Christ of Latter Day Saints, in conference assembled at Galland's Grove, Shelby Co., Iowa, in the month of September, 1878, did decide, "That the Holy Scriptures as translated, corrected and revised by Joseph Smith the martyr, the Book of Mormon, and the revelation as contained in the Book of Doctrine and Covenants be accepted as standard of authority on all points of doctrine in said Church," and whereas there was action taken at the Semi-Annual Conference held at Galland's Grove, Shelby Co., Iowa, in September, 1879, which we believe is not in harmony with the teachings of those books above referred to, therefore, be it

Resolved, by the Little Sioux District of the Church of Jesus Christ of Latter Day Saints, that we respectfully ask the Semi-Annual Conference to be held at Park's Mills, Pottawattamie Co., Iowa, to clearly define if any Elder can be a true representative of the Church of Jesus Christ of Latter Day Saints, and reject any of the revelations found in the Book of Doctrine and Covenants. If so, which and how many; if so, if any Elder can not reject all the revelations found in said book, and still be a fit representative of the Church.

I hereby certify that the above preambles and resolution are a true copy of the preambles and resolution adopted by the Little Sioux District of the Church of Jesus Christ of Latter Day Saints, held at Magnolia, Harrison Co., Iowa, August 28 and 29, 1880.

WM. C. CADWELL,  
*Clerk of District.*

It was moved to refer it to President Joseph Smith and the Twelve who are present at this Conference, for them to consider and report upon. President Smith called Bro. H. A. Stebbins to preside during the discussion of this question. The motion to refer was spoken upon, being favored by Brn. Crabb, J. W. Chatburn, Harvey and Nutt, and opposed by Brn. Brand and McDowell, who believed that it would be more satisfactory for it to be considered by the Conference as a whole. Then an amendment was moved that the members of the High Priests' Quorum who are present shall assist the two quorums before named in considering it. This was spoken upon; and a further amendment was moved that the Quorum of the Seventy be also added to that body, and this was followed by a substitute that the whole subject be referred to the General Assembly of the quorums of the Church when they shall be called by the President. This was favored by A. H. Smith, Joseph Smith and R. M. Elvin, and opposed by J. M. Harvey.

Further discussion upon this matter was cut off by a motion to adjourn.

Announcements were made for preaching and for quorum meetings, and the session closed with the usual exercises.

At 7:30 p. m. prayer was offered by W. T. Bozarth, and J. M. Terry preached a discourse from the text in Malachi, "For I am the Lord, I change not." He spoke of the glorious perfection of the world, as it was finished by the great Creator, and when it was by him pronounced "very good." His crowning work,

man, was placed in the garden of Eden and given dominion over the earth, and also his free agency, so much like God was he as to be endowed with it by Him. He knew nothing of sin and sorrow, but God gave him a chance to exercise his free agency in making a choice between evil and good, sin and obedience, punishment and happiness. He gave him permission to eat of all the trees but one, but this commandment not to eat of that tree was violated, and man became separated from God; this was the first death. But by the mercy of God, a space of time was granted to man to permit him to gain favor with the Almighty, by obedience to the laws of righteousness. He had first used his agency in choosing the wrong, he could now distinguish between the two, and might choose the right and enjoy its blessings. God looked with compassion upon man in his transgression and helplessness, and introduced a means of salvation, man still having his agency to accept or refuse, but if he obeyed it he could return to the presence of God. That law was perfect in the fullest extent of the term. The speaker's voice failed ere he was through, because of the extra exertion needed to speak in the open air, and Bro. Bozarth followed with remarks upon the unchangeability of God and his laws and promises.

At the chapel in the city, there was preaching by Joseph Luff, assisted by J. Caffall.

#### THURSDAY, SEPT. 16TH.

During the forenoon there were quorum meetings held by the Twelve, the High Priests, the Seventy, and the First, Second and Fourth Quorums of Elders.

At 9 a.m. the prayer meeting was in charge of William Jordan and John Hawley.

At 10:30 a.m. R. M. Elvin preached the funeral sermon of Bro. Caswell D. Stevens' child. J. T. Kinnaman offered prayer, and Bro. Elvin spoke from the words of the Psalmist, "As for me, I shall be satisfied when I awake in thy likeness." He said that the entire history of the race had been one of sorrow, because that death is in the world—is with us constantly. However near and dear our friends may be, they are passing away. But we are assured that there will be a restoration of that which has been lost by death, and there will be a re-union. David rejoiced that he should yet see the face of God, and then he would be satisfied. The awakening shall come to all men by the power of God, and the gospel includes the promise of the resurrection from the dead, that man shall be brought out from an otherwise endless oblivion. The resurrection is a fact, proved by the rising of Jesus Christ. The perfect condition in that state will come to man by obedience to perfect laws. The speaker treated somewhat upon the glories to be given to the redeemed, according to their works.

After the discourse three were baptized by Levi Wilson.

At 1:30 p.m. the assembly sung "Welcome delightful morn." Prayer was offered by C. Derry. The minutes of yesterday were read. A motion prevailed limiting the time for speaking upon questions this afternoon to ten minutes each.

The preambles and resolution upon the foundation of the Church were read, as follows:

Whereas, There exists a diversity of opinion among the Elders respecting the foundation of the Church; some maintaining it to be revelation, (Mat. 16:17, 18), others believing it to be apostles and prophets, with Jesus Christ as the chief corner stone, (Eph. 2:50), while still another class believe it to be Christ Jesus, (1 Cor. 3:11). And,

Whereas, It is believed to be of paramount importance that the Church should be a unit on questions of such magnitude, therefore, be it Resolved, That, Jesus Christ, in his divine character, is the foundation of the Church.

D. H. BAYS.

A motion to adopt was succeeded by an amendment that there be added at the close of the resolution the words, "But not the rock referred to in Matthew 16:18." The amendment was favored by Brn. Hyde, Crabb, Nutt and C. Derry, and opposed by Brn. McDowell, Bays and Hawley, and being put to vote was adopted. Then a substitute was offered for the motion as amended, reading as follows:

Whereas this conference is not a body authorized to render a final decision upon points of doctrine, therefore be it

Resolved that the question now pending be referred to a General Assembly of the Quorums at the earliest practical convenience.

This met with favor and was adopted.

Then the business pending at the close of yesterday's session was taken up, and H. A. Stebbins was called to preside during its discussion. He read the action had on yesterday, and presented the substitute for further consideration. It was moved to strike out the words "General Assembly," and insert instead that it be referred back to this conference; but it being already the property of the conference till otherwise disposed of, the chair ruled that the motion was out of order. The question being called for, the substitute was adopted; whereby the matter was referred to the General Assembly.

President Smith took the chair.

The following report was presented by the High Priests' Quorum:

#### HIGH PRIESTS' QUORUM REPORT.

We, your brethren, members of the High Priests' Quorum, have had two meetings on the Conference ground, and considering it important that steps be taken to facilitate missionary labor, have decided upon, and herewith submit for your approval or disapproval, the following preamble and resolutions, as expressing our unanimous opinion on the question on which it treats:

Whereas, First, the revelations accepted by the Church make it the duty of the Church to liberate the hands of the Twelve and the Seventy; and

Whereas, Second, the Twelve and the Seventy, as the especial witnesses of the Church to the world, should first go as missionaries into all the world, and

Whereas, Third, we believe that the funds of the General Church Treasury should be first used to supply the families of the Twelve and Seventy, before the families of the High Priests, Elders or Priests are supplied, or money employed to send High Priests, Elders or Priests to distant fields of labor, therefore be it hereby

Resolved, 1st, That no member of this, or of any quorum other than that of the Twelve and Seventy, should be sent out as missionaries under General Conference appointment, until all members of these two quorums shall have been sent, or shall have been excused for cause by proper authority, or shall have positively declined to go.

2nd, That the members of the Twelve and the Seventy should be all assigned to missionary

labor, in harmony with the law; the funds of the Church be used for the prosecution of their missions, and the support of their families.

3rd, That if the number of the Twelve and Seventy are insufficient to supply demands for general ministerial labor, and there be funds to sustain other families than those of these quorums, then members of other quorums may be chosen and sent by General Conference, and their families also supplied from the Church Treasury, impartially, with the families of the Twelve and the Seventy. Respectfully submitted,

MARK H. FORSCUTT,  
Secretary of Quorum.

The resolutions offered by the quorum were adopted as expressing the sentiments of this conference.

The report of the Quorum of Seventy was read:

#### QUORUM OF SEVENTY REPORT.

The Seventy hereby present that the quorum is in fair working order, but on account of the financial condition of the Church, is not as good as desired. Upon the record are the names of eighty members, who, so far as we know, are standing as Seventies.

It is or may be fair to say that the quorum is about full, if not altogether, though we entertain doubt as to some whose names remain upon record. Furthermore we respectfully submit for the consideration of the Conference the following:

Whereas the general church funds have heretofore been used in sending out Elders and Priests as missionaries, instead of sending those whom the law directs as the proper ones who should have precedence; therefore be it

Resolved that we recommend to this Conference that the funds for missionary purposes be used to release, first, the quorums of the Twelve and Seventy, who should, properly, be the general and leading missionaries of the Church to the world as the law directs. And we do hereby pledge ourselves to strive to magnify our calling as auxiliaries to the quorum of the Twelve, in carrying the gospel to all nations, if the Church will stand by and sustain us.

GLAUD RODGER, President.  
J. F. McDOWELL, Clerk.

The resolution of this quorum was also adopted as expressing the views of this conference.

The president asked if there had been any collusion or agreement between these two quorums to both enact the same resolutions, and various testimonies showed that neither quorum was aware of the action of the other till it was read in conference.

The report of the First Quorum of Elders was read as follows:

#### FIRST QUORUM OF ELDERS' REPORT.

The First Quorum of Elders held meetings on the 14th, 15th and 16th, and transacted business. The case of J. D. Bennett was referred to Elders Alfred White, Henry Halliday and W. W. Gaylord for examination.

Elders Bond, Walker, Ellison, Pitt, Bennett, Waddel, B. B. Braekenbury, Yerrington, Oliver, J. Kemp, Jobe Brown and I. M. Smith reported by letter, and D. Hougas, C. Sheen, H. Hansen, W. W. Gaylord, S. Woods, A. White, Halliday, Badham and Elvin in person.

The case of J. A. Crawford was referred to Elders T. Nutt, D. Hougas and S. Woods for examination.

The resignation of F. G. Pitt as secretary of the quorum was accepted and J. R. Badham was chosen in his place.

Committee on the case of Bro. Bennett reported satisfactorily and he was received into the quorum again.

Committee on the case of J. A. Crawford reported, and upon considering it, a motion to drop his name from the record was adopted, he having departed from the faith.

A vote being taken upon what the rock is that is named in Matthew 16:18, the resolution prevailed unanimously that revelation is said rock, and it was resolved that revelation from God

through the Holy Spirit is the sure foundation.

The case of A. G. Weeks was taken up, and certain correspondence between him and the president of the quorum was read. Also testimony was received from J. T. Kinnaman in person, and upon motion the name of A. G. Weeks was dropped from the record of the First Quorum of Elders.

James M. Stubbard and Jerome Ruby were received into the quorum to fill vacancies, thus filling the number to 96 again, as the law directs.

Submitted in behalf of the quorum,

R. M. ELVIN, *President,*

J. R. BADHAM, *Secretary.*

On separate motions the names of Elders Donald Maule and Eli Clothier were taken from the table, where they were laid at last April Conference, and it was moved that they be ordained High Priests. The propriety and necessity of such ordinations was discussed, and, in the case of the first named, the motion to ordain was lost, and in the case of the second, a motion to indefinitely postpone prevailed.

The report of the Little Sioux District was read, also a brief one from J. C. Crabbe concerning his labors in the ministry in said district the past year.

The following was moved and adopted:

Whereas, action has been had that moneys shall only be paid out of the Church treasury to members of the Quorum of the Twelve and of the Seventy; therefore, be it

Resolved that if there are any Elders laboring in distant fields who are not members of the above quorums, they shall receive, if necessary, aid to return home.

Announcements of quorum meetings were made, also of services to-morrow afternoon.

President Smith spoke upon the subject of sickness and disease being incurred by the Saints as well as others through the violation of law; also, concerning administering the ordinance to such. He warned the Saints of the danger, and exhorted them to abstain from using polluting things, and against doing evil against their natures by transgressing the laws that if observed would give them health and happiness.

Adjourned with a hymn and the benediction.

After the session four were baptized by Heman C. Smith, and the Fourth Quorum of Elders held a meeting to transact business pertaining to the quorum.

At 7:30 p.m. J. R. Lambert preached, assisted by G. S. Hyde and J. W. Wight. The six baptized during the day were confirmed under the hands of H. C. Smith, W. T. Bozarth, G. S. Hyde and Levi Wilson.

The text of Bro. Lambert was the words of Jesus, "And this gospel of the kingdom shall be preached in all the world as a witness to all nations, and then shall the end come." The speaker said there must be a time when the word of God will have a fulfillment. Christ was not only a preacher, but when he preached there were certain powers and blessings enjoyed, and he healed the sick. But we are not to believe that all were healed, for this would be opposed to the facts of history. Yet there were no diseases but those that the power of God could reach. And the gospel is unchangeable, and Paul marvelled that some in his days had departed from its simplicity. And the curse he spoke of was to be upon those who thus departed from or perverted that gospel. Hence there was great danger in

taking such steps. There is but one Savior, Jesus Christ, and by him and through him is salvation obtained. There is a oneness of spirit to be obtained by obeying the oneness of the letter. John says that whosoever abideth in the doctrine of Christ (this unity of truth) hath both the Father and the Son, but whose doth not abide in it, hath not God. This plan not only applied then, but it does so now also, and in all ages of the world likewise. Jesus spoke of "this gospel" of the kingdom, meaning a definite one, and he preached it; and he commanded his disciples to preach it in all the world. And the things which they preached were principles to be believed, commandments to be obeyed, and promises to be received; and these were and are immutable and unchangeable, the same in all ages. So also is the organization of the Church or Kingdom—the body of Christ, in which God set apostles, prophets, etc., as written by Paul to the Corinthians and Ephesians. Whenever this kingdom of God is established, then ambassadors are sent forth to teach and administer its laws. This kingdom must be founded, must be in existence in order for ambassadors to be sent forth among the nations, just as earthly governments can only be represented in foreign countries after being established as nations having power to appoint ambassadors to represent their claims and rights. And there are certain characteristics by which the gospel may be known whenever it is restored, and the kingdom when it is established. The fundamental principles are mentioned in Heb. 6:1-2, and their observance is required of those who desire salvation, and the promised gifts and blessings are given only on condition of righteousness. Faith, virtue, temperance, patience, godliness are necessary graces and qualities. If these are lacking we are yet in our sins. The restored gospel enjoins the same purity and righteousness, and the revelations in our day command the ministry to teach the same principles, gifts and graces as were taught in former days, in no way differing. And they are authorized to promise the same Holy Ghost from heaven as was formerly enjoyed. They are commanded to teach the gospel as found in the Bible and the Book of Mormon, which could not be done if the books did not agree as to God and his truth. These books condemn all sinful practices and crimes. Some say that the Latter Day Saints were a bad people in Missouri, but we know that whatever evil they did was because they did not give heed to the things they were commanded to do. Jesus promised a restoration of the gospel just prior to the end of the world or the destruction of the wicked, and it is now preached as a sign and witness of his second coming. In Rev. 14:6 we are told that it would be restored in the hour of God's judgments upon the world, and by angelic ministration too. And these words were fulfilled.

FRIDAY, SEPT. 17TH.

At 9 a.m. the usual prayer meeting was held, in charge of John A. McIntosh and G. W. Conyers, Senior.

During the forenoon, quorum meetings were held by the Twelve, the Seventy, and the Second, Third, and Fourth Quorums of Elders.

At 10:30 a.m. the exercises were as usual, with prayer by Charles Sheen, and Alfred White spoke concerning the new and everlasting covenant. He thought that there was a great responsibility resting on Christ's ministers in teaching this gospel covenant to the world. God's great mercy to the world is manifested by his act of giving an opportunity for man to return to him through Christ and that covenant. God made a covenant with Abraham, and because of the disobedience of Israel as to this covenant they suffered bondage. Christ became the mediator of a covenant of life and salvation, which was to be written on the hearts of men, and was to be given to all men, not alone to the Hebrew people. This covenant includes baptism of the water and the gift of the Holy Spirit, whereby man might know of his acceptance with God, and also that his sins are forgiven him by this obedience. Christ commanded his ministers to rejoice not in their spiritual power, but in the fact that their names were written in heaven. The knowledge that Jesus was the Christ came only by the revelation of God, the true God being one who declares that he will reveal himself to all who obey him, who repent, are baptized and who keep his holy commandments to the end, adding to their faith, virtue, knowledge, temperance and patience, and showing by their walk that they have received of the nature and spirit of Christ.

At 1:30 p.m. the hymn "Truth reflects upon our senses," was sung, and prayer was offered by Z. H. Gurley.

The report of the Third Quorum of Elders was read:

#### THIRD QUORUM OF ELDERS' REPORT.

The quorum have held three meetings during this session of Conference.

J. T. Kinnaman, president of the quorum, being one of the committee appointed to investigate the case of J. W. Johnson, stated that he had visited Bro. Johnson and had enquired into his conduct and was assured that he was at that time doing better, but that latter developments showed that the brother was in transgression and dishonoring the cause. The report was received and the committee continued for further investigation.

The president gave the members of the quorum some wholesome instructions in regard to duties. Josiah Curtis, J. C. McIntyre and John Chapman, Sen., were received into the quorum.

Geo. Kemp, John Goode and J. W. Waldsmith were appointed to investigate the conduct of J. V. Roberts, and requested to report to the president of the quorum, that he may take action.

Reports of labor were made by Brn. Hawley, Walling, Terry, Goode, Anthony, Waldsmith, Parker, Chapman, Whiting, Geo. Kemp, Booth, Goreham, Farmer, Chatburn, Charles Kemmish, E. T. Dobson and Kinnaman.

The following was unanimously adopted by the quorum: Resolved that we, as a quorum, in consideration of there being some doctrinal points on which there seem to be some division [of sentiment] feel it our duty, for the sake of cherishing and manifesting that spirit of unity which is characteristic of the gospel, to refrain as much as possible from discussion of such points, until such time when in the economy of God they may be definitely decided upon by the proper authorities of the Church.

Each member of the quorum is hereby requested to report either in person to the quorum or to the president by letter, at least once every year.

Motions were made sustaining J. T. Kinnaman as president of the quorum, T. W. Chatburn and J. M. Terry as his counselors, and E. T. Dobson as secretary of quorum.

The following appeal or petition from the Mason's Grove Branch was read:

The Mason's Grove Branch of the Church of Jesus Christ of Latter Day Saints hereby appeal to your honorable body from the division of the March session of the Galland's Grove District of said Church reversing the decision of said branch against John D. Newcom; a member thereof, and respectfully ask that the evidence in the case be considered by you or by a committee appointed by the Conference and representing them, and that a decision be had at its session referred to above. The Galland's Grove District has been notified that this appeal would be taken.

E. T. Donson,

In behalf of Mason's Grove Branch.

It was referred to William Leeka, A. J. Cato and J. C. McIntyre, as a committee of investigation.

By motion the hour for morning prayer meeting was changed from nine o'clock to eight o'clock.

The following was moved:

Whereas the financial affairs of the Church are not in as good condition as we would desire, and thereby the promulgation of the gospel is much hindered; and

Whereas, we have almost entirely departed from the law concerning missionary labor, the ministry almost invariably first making a call on the Bishop for money before they attempt to start out to preach; therefore be it

Resolved, that we recommend the ministry in the future to try and comply with the law, as far as practicable, which says, "Therefore let no man among you (for this commandment is unto all the faithful who are called of God in the Church unto his ministry) from this hour take purse or scrip, that goeth forth to proclaim this gospel."—Doctrine and Covenants, p. 228, new edition.

It was spoken upon by Brn. Harvey, Brand, Sheen, Chambers and Gurley, in favor; and opposed by Brn. McDowell, Lake and Lambert, and then by motion it was referred to the General Assembly of the quorums.

The following memorial was presented by J. W. Briggs:

MEMORIAL BY J. W. BRIGGS.

*Memorial to the Church of Jesus Christ of Latter Day Saints, in General Conference assembled:*

BRETHREN: At the last Annual Conference your memorialist submitted a summary of the case prosecuted against him for the last three years, alleging therein that all the issues in the case were, by the report of the Quorum of the Twelve, and the adoption of the same by the Conference of September, 1879, disposed of, save one, to wit, that of the Gathering, and this allegation was not denied nor controverted by my accusers, but acquiesced in by the action therein being confined to the said remaining question; and upon this question your memorialist did in said summary distinctly accept the finding of the Quorum of the Twelve thereon, as his belief and position on that question, and alleging that this is the position of the Church, as shown by our acts in three General Conferences, to wit, that of 1852, 1863 and 1876, and this allegation was not denied by my accusers in their answer, and therefore must be deemed admitted. And further, your memorialist asked relief from the hasty and unjust act of the preceding Semi-Annual Conference. Upon which the late Annual Conference passed the following preamble and resolution—and proviso attached.

"Whereas in his letter to this Conference—appealing from the decision of last Semi-Annual Conference, a decision based upon the findings of the Quorum of the Twelve in his case, Bro. Jason W. Briggs concedes the position assumed by the Reorganized Church on the subject of the gathering, and whereas in so doing he virtually recedes from the position charged against him on this question, be it hereby

"Resolved, that he be exonerated from the disability attaching to him now, as far as such dis-

ability results from the finding of the Quorum of the Twelve in his case and the action of the Semi-Annual Conference thereon, in which he was declared guilty of teaching contrary to the revelations of God and the faith of the Church on the subject of the gathering. Provided that he shall in express terms recede from the position the Quorum of the Twelve found him guilty of occupying, in antagonism to the Church."

Now I object to the statement in this preamble, that in conceding the position of the Church I virtually "recede from the position charged" as found by the Quorum of the Twelve, but instead I declared distinctly in that paper that the finding of the quorum is correct and that the position so attributed to me was the declared position of the Church as shown by its records upon this subject. And as I did not in that paper "virtually recede" from that position, I can not "in express terms recede" as required by the said proviso. I asked the Annual Conference to pass upon the issue and justify me or justify my accusers, and they gave me the foregoing—I asked for justice and was offered an inconsistency—"I asked for bread and was offered a stone." I therefore renew my petition for justice at your hands. To wit, to pass upon the remaining question which is, Is there now a place to which the Saints are commanded to gather—is there a law now in force requiring a gathering to any State or place? It is fast becoming apparent to all reflecting minds that have followed this case, that the Church has been misled by my accusers to the great injury of the faith of Saints and creating an insurmountable stumbling block to the honest inquirer after truth.

I therefore respectfully ask that you rescind the acts of the late Annual and the last Semi-Annual Conference complained of, and to re-affirm the act of the Annual Conference of 1878, upon clause four of the report of the Quorum of the Twelve upon the question of gathering.

Respectfully submitted,

J. W. BRIGGS.

WHEELER'S GROVE, IOWA, September 12th, 1880.

The following motion to refer was presented:

Whereas, we have resolved that we are not competent to definitely decide on matters of doctrine, and as we have already established a precedent by referring a similar resolution affecting the standing of others of the ministry in this matter, to the General Assembly of the Quorums of the Church when called by the President; therefore be it

Resolved that this memorial in connection with all matters and documents pertaining to the action or actions of the Church in the case of Bro. Jason W. Briggs be referred to the General Assembly whenever it shall convene.

It was discussed, and a motion was made that the resolution to refer be tabled, which was discussed, and the motion to table prevailed.

The following resolution was then submitted to the conference:

Whereas, the Church affirmed the report of the Presidency on the Decatur District resolution in Fall of 1879; and

Whereas, Bro. J. W. Briggs has expressed and still does express a willingness to stand with the Church upon said basis, and believing that injustice has been done him by the disability placed upon him by Conference, even after expressing a willingness to so endorse; therefore, be it

Resolved that he be now released from all disability placed upon him by acts of former conferences.

It was moved to amend by adding the words "When he makes such restitution as the Church will accept." The amendment was favored by Brn. Crabb, Harvey and Gallup, and opposed by Brn. J. H. Condit, Lake, Waterman and Short. The question being called, the amendment was put to vote and lost. A further amendment was moved to strike from

the resolution the words, "And believing that injustice has been done him by the disability placed upon him by conference, even after expressing a willingness to so endorse." This was spoken upon in favor by Brethren J. W. Chatburn, Forscutt, Harvey, Crabb and Gurley, and opposed by Brn. Lambert, Caffall and Bays. Then the question being called, the amendment prevailed, as also did the motion as amended, which read as adopted as follows:

Whereas, the Church affirmed the report of the Presidency on the Decatur District resolution, in the Fall of 1879; and

Whereas, Bro. J. W. Briggs has expressed, and still does express his willingness to stand with the Church upon said basis; therefore be it

Resolved that he be now released from all disability placed upon him by acts of former conferences.

Announcements were made for preaching this evening and to-morrow, and then by resolution the conference itself appointed the speakers for the rest of the session. Various names were presented, but the choice fell upon Pres. Joseph Smith as the speaker for to-morrow evening, and on Sunday at 10:30 a.m.; for M. H. Forscutt on Sunday afternoon, and for Joseph Luff on Sunday evening.

A hymn was sung and the benediction pronounced.

At 7:30 p.m. prayer was offered by J. W. Chatburn. B. V. Springer spoke from the text, "What will this babler say." He said that the subject of religion had always agitated the minds of men, and there has ever been a great variety of opinions concerning religion. One prime mistake has been in holding the idea that there is a great mystery in the Christian religion, but in fact it is not so. Man, the master piece of creation, received from God the power of reason, and his agency. Very soon after the law was given the devil came and said it was not so as God had said. And like men do to-day, they believed Satan then, and fell heirs to the ills that followed. Jesus as the Redeemer will place man back where he was, and God shall again say, "Good, very good." The gospel harmonizes with reason, for God in giving a law would give that which was comprehensible. True conversion consists of a change of life in obedience to the law of God. In his mortal state, as one without hope, he must apply that law to himself and his life, and lift himself up. Hence we preach the gospel to man everywhere, that he may recognize his condition, and seeing the benefit to be derived, may apply the divine remedy for sin and death incurred. Repentance and baptism as taught of God bring a change of condition. Some think that Christ's atonement finished the work for all men (if he accepts Christ) without anything for man to do, but such a belief is foreign to the law of God. Christ accepted the law, and showed where man might stand by it along with himself. Both earth and men were affected by the fall, and the atonement is to restore all that was lost to both. Jesus' mission will not be complete till it can be said that death has no longer any sting or any victory, when the grave can no longer hold us.

Glaud Rodger preached in the Chapel at Council Bluffs at the same hour, assisted by William Chambers.

SATURDAY, SEPT. 18TH.

At 8 a.m. the prayer meeting was placed in charge of J. M. Harvey.

At 10:30 a.m. I. N. White preached, assisted by George S. Hyde. The text of the speaker was, "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." God's law is also said to be not only perfect but the "perfect law of liberty," and perfection can only be had by obedience to that law as it was given. Changes have been made but the question is, who made them? We fail to find the record that God has changed the law that was pronounced the perfect one. Christ preached this law and commanded his disciples to go into all the world and teach it, and he and they taught what to obey and to do, and the blessed consequences to follow obedience, as told in Mark 16th chapter. We have asked those who differ from the commandment and promises there given to show the chapter and verse where God abrogated or set aside these things, but none can answer, and we are compelled to search the history of the early Church for a reply as to how these changes came. The church of Rome, (the mother of all the reformed churches) answers by saying that in the year 533 the Emperor Justinian by a decree acknowledged the Pope and proclaimed him the supreme head over the church, and also put his empire under the dominion of the same power. In 606 Phocas confirmed the former decree of Justinian. Then indulgences were sold, and for certain sums men could commit various crimes and be forgiven by the priests. But by and by men rose out of the great darkness and apostasy and brought a reformation. But they only advocated a part of the principles of the gospel, as Luther taught faith alone as the only means and way of salvation, repudiating all the ordinances of the gospel. But from then down to D. L. Moody of our day, all who have sought to reform the world by less than the perfect law have failed. But it was promised (in Rev. 14:6) that an angel from heaven should restore the gospel, the "perfect law," and it has been done. Thus all the principles preached by the primitive Christians are now taught, and the endowment of the Holy Ghost is again given to the obedient, as on the Day of Pentecost, and to all the Church then.

At 1:30 p.m. a hymn was sung, and prayer was offered by Heman C. Smith.

Pres. J. Smith said that he had been authorized by Jason W. Briggs to state that he accepted the decision of the First Presidency, made last Fall, on the subject matter presented in the petition of the Decatur District, and that he is willing to stand with the Church upon that basis. He also accepts the action of the conference yesterday in regard to him. He was thereupon invited to sit with his quorum upon the platform, and did so.

The minutes of yesterday's sessions were read, and then the following report and recommendations from the Quorum of the Twelve:

## REPORT OF QUORUM OF TWELVE.

The Quorum of the Twelve have held six meetings, and have rejoiced in the brightening prospects before the Church. They have expressed a willingness and determination to labor as the law directs, as soon as the Church is in a pro-

per financial condition to sustain their families.

At their first meeting, Monday, September 13th, it was felt and expressed by all, that the Twelve and the Seventy should be the first to be placed and sustained in the field.

Missions recommended by the President and members of the Quorum of Twelve:

That J. W. Gillen be sustained in the Australian Mission, and that we regret that we can not now consistently send any one to assist him.

That Wm. Nelson be released from the Tahiti Mission, and that the Bishop loan him the money to return to San Francisco, as he has requested.

That David Brown have charge of the Tahiti Mission until other arrangements are made.

That T. Taylor be sustained president of the English Mission.

That J. L. Bear be sustained in Switzerland Mission.

That, while we are in favor of the Chicago Mission, we think that the Northern Illinois District should sustain M. H. Forscutt and family. And when the present obligations the Church has assumed to pay (rent for hall) shall have been met, they should also assist, if those of the Church of Chicago need assistance, to keep open a suitable hall for the presentation of the word.

That W. H. Kelly, T. W. Smith, J. Caffall, J. Eells, J. H. Lake and J. R. Lambert labor in present fields, the latter as health and circumstances permit. That A. H. Smith be appointed in charge of the mission composed of the State of Missouri, and that M. T. Short and W. T. Bozarth be associated with him.

Whereas E. C. Briggs is making efforts to liberate himself from financial difficulties, we recommend that he be placed in charge of South-western Iowa, laboring as circumstances permit.

That Z. H. Gurley labor as circumstances permit, until Spring, at which time, under God's blessing, he will take and occupy his entire time in the field.

That J. W. Briggs labor as circumstances admit and wisdom direct.

That C. Scott, G. Griffiths and B. V. Springer be associated with W. H. Kelley.

That Heman C. Smith have charge of the South-western Mission.

That J. F. McDowell labor in present field.

That G. S. Hyde labor in South-western Iowa and Nebraska.

That D. H. Bays labor in Western Iowa and parts of Nebraska and Kansas, as circumstances admit.

That J. C. Foss take charge of the South Eastern Mission, if practicable.

That W. W. Blair, R. J. Anthony, G. E. Deuel and E. C. Brand be sustained in the Rocky Mountain Mission.

That P. N. Brix be sustained in the Scandinavian Mission, and that J. H. Hansen be requested to take charge of that mission as soon as practicable.

That Glauod Rodger be sustained in his last appointment.

That F. P. Scarcliff be sustained in present field.

That John Thomas labor in the South-Eastern Mission.

That Josiah Curtis labor in Missouri as he requests, without expense to the Church.

That C. Wickes be sustained until December.

We recommend that all High Priests, Elders, Priests, Teachers and Deacons labor as circumstances permit, under mission, district and branch authorities, and make themselves actively engaged in the cause of Christ, and by their diligence show a worthiness to be appointed to various fields of labor as soon as the Church shall be in a condition to send forth more laborers. And we respectfully invite careful attention to the 7th, 8th and 9th paragraphs of the Principles and Rules published in the *Herald* for May 1st, 1878.

A. H. SMITH, *President pro tem.*  
JAS. CAFFALL, *Secretary pro tem.*

The most of the afternoon session was spent in considering this report. The recommendation in regard to William Nelson was amended by inserting the word "send" in place of "loan" him the money, and by striking out the words "as he has requested."

In considering the Chicago Mission it was moved to strike out the words "Bro. M. H. Forscutt and family," and insert the words, "their own mission." It was inquired if the mission was the creation of that district, and Pres. Smith stated that it was not, but was established by the General Conference. Numerous other questions were asked and answered, and finally the proposed amendment was adopted by a vote of 34 to 23. It was then moved to insert the name of Columbus Scott in place of the words "their own mission," which was followed by a motion to substitute the name of Z. H. Gurley for that of C. Scott. Then it was moved to strike out all names and refer the matter to the First Presidency, but this did not meet with favor, and finally the whole question was laid upon the table.

In considering the recommendations to the Rocky Mountain Mission, it was moved to strike out the name of G. E. Deuel. This was because of the action of this conference concerning sending out only the Twelve and the Seventy, which was also one of the reasons urged for the release of Bro. Forscutt from a General Conference appointment. In deciding concerning Bro. Deuel, a standing vote was necessary, and there being a tie, President Smith cast the decisive vote that continued him in the field.

Upon reaching the name of Josiah Curtis, an amendment was adopted, by which he was recommended to his district for appointment.

The only other Elders besides Forscutt, Deuel and Curtis, who were upon the list and not of the Twelve or the Seventy, were P. N. Brix, Thomas Taylor and F. P. Scarcliff, whose missions were considered, and continued as recommended. Charles Wickes, of the Priests, was continued, but with permission to return North in December next.

Then the report of the Quorum of the Twelve was adopted as amended.

The report of the Second Quorum of Elders was read:

## SECOND QUORUM OF ELDERS' REPORT.

The quorum have held three meetings during this session. Bro. John Smith, Reese, Parish, E. C. Brown, Butterworth, John Matthews, Falconer, Wilson, Betts, F. Hansen, Warnkey, Brittain, H. Palmer, B. F. Durfee, I. N. White, Gilbert, Church, Benedict, Shute, Vickery, Billings and Armstrong reported by letter, and J. H. Condit, Downs, Daniel M. Williams, Wm. Williams, Lockling, Davis, D. Chambers, Cadwell, Cook, Longbottom, Garner, Gamet, North, S. Thomas, T. Thomas, Wight, Maule, Henry Palmer and Wm. Chambers in person.

The names of Peter Ray and Wm. Hendricks were stricken from the quorum record no such Elders being known. A collection of \$3.12 was taken up for a Record, and \$2 50 paid to H. A. Stebbins for same.

John H. Condit, Levi Gamet, Egbert Bullard and Daniel M. Williams were received into the quorum. [Daniel M. Williams is already a member of the Third Quorum.—H. A. Stebbins, Church Secretary].

Resolved that the officers of the quorum urge both by the *Herald* and by letter, the great necessity of the members of said quorum reporting their labors every six months to the president or secretary.

Forty-two Elders reported of the ninety-six, twenty-two by letter and twenty in person. Of these, three are acting as district presidents, eight as branch presidents, the rest, excepting two or three, are actively engaged in local labor.

WILLIAM CHAMBERS, *President.*  
DONALD MAULE, *Secretary.*

The report of the Fourth Quorum of Elders was read as follows:

FOURTH QUORUM OF ELDERS' REPORT.

The Fourth Quorum of Elders have held three meetings during this session of Conference, and hereby report the following business done:

James Ogard was released from the secretaryship of the quorum, and A. J. Cato was chosen to succeed him.

Elders Edward Boulson, W. H. Jordan, E. R. Lanpher, Caswell D. Stevens and Edgar Sherman were received into the quorum, thereby making the number full, even 96 members.

Elders Levi Wilson, W. H. Jordan, C. D. Stevens, J. Gallup, E. R. Lanpher, Henry Hershey, Dorman Lewis, Edgar Sherman, G. F. Waterman, Nelson Brown and A. J. Cato reported in person.

The president presented the name of Levi Wilson as his choice for ordination as his Second Counselor, and the quorum ratified the nomination, and hereby ask the General Conference to provide for his ordination.

Charges being preferred against A. W. Bullard concerning his teaching of doctrine, the case was considered, and a motion to silence him until he makes restitution and reforms, was adopted by the quorum.

By motion all members of the quorum are requested to report in person or by letter at the Annual Conference of 1881.

G. F. WATERMAN, *President*,  
A. J. CATO, *Secretary*.

The request for the ordination of Levi Wilson was granted.

The report of the Priest's Quorum was read:

QUORUM OF PRIESTS' REPORT.

The Quorum of Priests respectfully submit that they have held one meeting, and in the absence of the president of the quorum, Henry A. Stebbins was chosen to preside.

The secretary read the names of the following who were elected members at the April meeting of the quorum and enrolled upon their assent by letter. John R. Nicholas, James F. Clemensen, John J. Vickery, David C. White, J. H. Merriam, James Buxton, Almon D. Hougas, Wm. Clow, Henry Roberts and Samuel Naiden. Twelve others who were written to have not yet given an answer, and at this meeting the following named priests were upon personal application, received into the quorum: Freeman S. Gilliland, John C. Tripp, Benjamin Kester, Milton Daugherty, Barnett M. Green, John C. Johnson, Elisha McIvers, Joseph B. Gouldsmith, Jacob Whiting.

Letters from a number of the quorum showed constant and diligent labor in the ministry since April Conference, with good results. Foremost among these are Brethren Rudolph Etzenhouser, Charles Wickes, G. F. Weston and Daniel McPherson. Others have labored diligently in their respective branches.

The president and secretary were authorized to issue licences to members of the quorum upon application.

It was decided to purchase a Record, and the members present contributed \$2 to the treasury for expenses of Record and licenses. Balance on hand from former meeting \$1.75 cents. The total number enrolled in the quorum is thirty-one, including the president, Bishop I. L. Rogers. The members are expected to be able to report active work, either in their respective branches or traveling generally, at the Spring Conference.

H. A. STEBBINS, *Pres. pro tem.*  
E. L. KELLEY, *Secretary*.

The committee on the Omaha Branch matter made the following report:

Your committee to whom was referred the appeal of George Medlock, George Hatt and William Ballinger from the decisions of the Omaha Branch and the Northern Nebraska District, report as follows:

After examining the papers submitted to us, hearing the testimony of Bro. Wm. Rumel in behalf of the Branch and District, and of Bro. Geo. Hatt, in behalf of the appellants; after examining also

what were certified to be copies of the record in the case, we have concluded and herewith submit:

That while the Omaha Branch acted hastily and unwisely in the meetings complained of, held March 27th and 28th, 1879, the action of the Branch was legal, and the consequences growing out therefrom binding upon the appellants in the case.

In view of these facts, your committee recommend that mutual concessions be made by the Branch and the appellants; by the Branch for its haste and precipitancy, by the appellants for their refusal to recognize, and their rebellion against legally constituted authority. Respectfully,

M. H. FORSCUTT,  
J. C. CRABB, } *Committee.*  
HUGH LYTLE,

The recommendation was adopted as the ruling of the conference in this case, and the committee was discharged.

The committee in the case of P. H. Reinsimar and the Salt Lake City Branch, reported as follows:

Your committee to whom was referred the appeal from the decision of the Utah Mission Conference by the Salt Lake City Branch, in the case of Bro. P. H. Reinsimar, report as follows:

Your committee have duly considered the evidence presented, heard statements and arguments made by Elder R. M. Elvin, counsel directly for Bro. P. H. Reinsimar, and indirectly for the Utah Mission Conference; also statements and arguments made by Elder Joseph Luff, counsel for the Salt Lake City Branch, the appellants in the case. Elder Zenas H. Gurley, minister in charge of the Utah Mission at the time the difficulty occurred, was also present, and gave in evidence before your committee. From these statements and evidences we conclude and submit:

1st. That there were circumstances known to the Salt Lake City Branch which justified them in withholding a Letter of Removal and recommendation from Bro. Reinsimar until an investigation into those circumstances could be had.

2d. That though the general rule is good that an individual should not be deprived of membership privileges without citation and trial, and though it appeared in evidence before your committee that the brother had no charges preferred against him at the time he applied for Letter of Removal, it also appeared that his absence from the city, and a consideration of mercy for him, alone prevented charges from being so preferred, as others implicated with him in the offense for which his certificate was withheld, were tried, and two of them were expelled.

3d. This being known or believed by the members of the Salt Lake City Branch, justifies, in our view, the unanimous action of that branch in refusing the Letter of Removal when called for; as by granting it they would have placed without their power the opportunity to correct the wrong they believed to exist.

4th. Your committee therefore recommend that the action of the Utah Mission Conference be reversed, and the Salt Lake City Branch be sustained in their action in the premises.

Respectfully,  
HUGH LYTLE,  
J. C. CRABB, } *Committee.*  
M. H. FORSCUTT,

It was adopted as the decision of the conference, and the committee was discharged.

The committee in the case of J. D. Newcom and the Mason's Grove Branch reported:

We, whose names are subscribed below, being a majority of your committee to whom was referred the appeal of the Mason's Grove Branch, from the decision of the Galland's Grove District Conference, in the case of J. D. Newcom, report as follows:

We have duly considered the evidence presented, heard statements and arguments made by E. T. Dobson, counsel for the Mason's Grove Branch, the appellants in the case, also statements and arguments made by Elder J. W. Chatburn counsel for the Galland's Grove District. The individual interests of the brother, J. D. Newcom, being represented by D. H. Bays. From these state-

ments and the evidence we conclude and as such majority submit:

That the action of the Mason's Grove Branch in the case of Bro. J. D. Newcom, in expelling him from the Church upon the charge of adultery was correct, and in harmony with the spirit of the law, from the fact that the individual with whom the crime is alleged to have been committed, testified to the guilt of the brother, while at the same time under the mortifying and humiliating necessity of testifying to her own guilt in connection therewith.

That the case under consideration does not come under the purview of that portion of the law which declares that in a case of this kind every word shall be established by two witnesses, as found in section 42:22, for this reason:

That to our minds it is conclusive that the clause referred to requiring two witnesses, applies only to cases where both the parties to the crime deny their guilt. That when either of the parties to the crime admit their guilt, the testimony of the one so admitting is to be taken, and considered as of equal weight with any number of witnesses in the absence of such admission. And from the further fact,

That in this instance one of the parties to the crime did so admit, and consistent with the admission of her guilt, made confession and restitution to said branch; and in view of the still further fact that corroborative evidence given by two other witnesses, members of the Church, sustaining the fact of what seemed to your committee to be imprudent relations of the parties toward each other.

We therefore recommend to this conference that the decision of Galland's Grove District in the case referred to be reversed, and that the action of the Mason's Grove Branch be sustained.

It is proper to state that Wm. Leeka, one of your committee, dissents from the finding of the committee, it not being in harmony with his conception of the case.

A. J. CATO,  
J. C. McINTYRE, } *Committee.*

The recommendation in the report was adopted as the ruling of the conference in the matter.

The following letter from Alexander Fyfe was read, and by resolution was referred to the Bishopric for investigation, they to report at the next April session of Conference.

To the President and officers of the Reorganized Church of Jesus Christ of Latter Day Saints:

On the 24th day of December, 1874, Bro. M. H. Forscutt gave me a note for one hundred dollars, payable when the Kirtland Temple was disposed of, as he claimed that he and Bro. Joseph Smith were joint owners at the time he gave me the note. And as I understand the Church has assumed ownership of the above property again, it is but reasonable to expect the Church proper to pay off all claims against said property.

Now I present this my claim, for your consideration, believing as I do that the Church authorities are willing to allow every just claim against it. I have been waiting to see what would be done by the General Conference about this note, as I expected the last Conference would decide in favor of my claim.

Hoping that the brethren will give this just claim due consideration, I remain your brother in the gospel of Jesus Christ,

ALEXANDER FYFE.

In behalf of the Committee on Representation, Joseph Smith stated that they had not yet finished their work and therefore were not ready to report. The committee was continued.

By resolution the authorities of the Church were sustained in their various callings.

Resolved that all of the ministry not appointed or sustained at this session, be and are hereby released from previous appointments.

Votes of thanks were tendered to the following parties: To Messrs Parks and Wells for the free use of the grounds upon which

the camps were located; to Sheriff Reals and his deputy for their efficient aid in keeping order and protecting the camp; to the brethren forming the force of local police for their faithfulness; to the committee of arrangements for their active labors and wise judgment; to the Saints and friends of this vicinity for their kind aid towards making the Conference a success; to the owners of the Grangers' Hall for the use of that building in which were held quorum and committee meetings.

Also it was provided that the next session of Conference be held at Plano, Illinois.

Then a hymn was sung and the benediction was pronounced.

During the interval before evening service two more were baptized.

At 7:30 p.m., prayer was offered by M. H. Forscutt, and after it and the usual singing service, Joseph Smith preached a two hour sermon to the Saints. Some of the thoughts and ideas expressed were as follows:

It is said by philosophers that men who have attained middle age have already sown the seeds of dissolution that will finally result in their destruction, and what is true of individuals in this respect is true also of bodies and of kingdoms.

For years the question as to whether I should have anything to do with the latter day work was placed constantly before me, but in 1859 I became satisfied that I had something to do in it, and I was also convinced that if there was a correct organization existing it was the one at Zarahemla, Wisconsin. But I asked whether I might not give away my birthright. In regard to the people of Utah, where some thought my place was, I had a convincing experience. I saw a bright cloud above me that came down and enveloped me in a blaze, and a voice said to me, "The light where you now stand is brighter than theirs." I have ever opposed the dogma of polygamy, and I stand on the same platform to-day in this regard that I did in my youth. The work we have to do is to declare salvation to the people, and I fail to discover that any other duty has been placed upon the Elders. The Spirit is to bear witness of their work, and is to lead into all truth. It is not expected that we should know it all at once, nor necessary; and what we do not know of a thing, we should admit that we do not. Our work is to preach by example that men may attain to a condition where they may receive God's Holy Spirit. This work begun so long ago has developed upon us by divine direction. And while I do not believe that I was fore-ordained and named like Cyrus, yet I do believe that the work was destined to take me into it, it being in progress in my day, and I early discovered that there was no mental reservation for me in regard to it. If God has made no provisions for mental reservations in accepting this work and laboring for it, how can we make them. We can deny the work entirely, but I see no possible benefit to be derived from so doing. When I identified myself with it I did so to remain, either till its success or defeat. A lack of trusting to the ultimate workings of the Spirit sometimes causes dissolution. Members are often made dead ones by their failing to trust to the truth, and the knife is often used to sever when mercy should be shown. The work of

the adversary is disintegration, ours is and should be a centralizing of power, a bringing of things into one. The saving power of the gospel of Christ is made apparent by the fact that it is saving us. We may not know what our future work may be, but we know that the Master of the work is moving this way, and when he comes it will be as the conqueror of our adversary. As a token of his near approach the world is being pleaded with by wars and famines and other fulfillments of prophecy. It grieves me that the condition of mankind makes necessary such pleading. Success will not be the attaining of present blessings, but the obtaining of final salvation and a right to the tree of life, and success can only be gained by untiring zeal and unflinching devotion. The power is in our possession. The seeds of dissolution may be in the body, but so also is the germ of life, and it devolves on us to succeed. I believe that the resistance unto blood is ended. David was a man of blood, and he was not permitted to build the temple. No man of blood will be; but the children of peace and meekness in the latter days will enter the borders of Zion and will erect the temple. One of the sorest interests among the Saints is the spending of money, but they have not a shepherd who wishes to be walled in from them, as one shepherd of latter days has been.

The speaker closed with a plea for the continuance of the Chicago mission, saying that that was a center from which should radiate light, and where we can bring the truth to thinking minds, but to prosecute the mission money will be necessary.

After the close of the sermon it was moved to reconsider the matter of the Chicago Mission, and the following was adopted:

Resolved that the Chicago Mission be continued as per order of last Conference, and that Bro. M. H. Forscutt labor there in charge.

#### SUNDAY, SEPT. 19TH.

At 8 a.m. the morning prayer meeting was held, J. W. Chatburn having charge.

At 10:30 a.m. prayer was offered by A. H. Smith, and Joseph Smith preached to the assembly of citizens and Saints. He said that in saying that Christ is the way, the truth and the life, it becomes us and all who say it to ask how he is the way, how he is the truth, and how he is the life. It can easily be answered that he became such because God appointed him. But men differ widely about the way, and as to how that truth is to be applied, and as to what the light emanating consists of. I see in the faces of listeners the love of truth expressed that comes from the heart. I expect that my salvation will be upon the exact truth of God. One reason why we differ is because of the different conceptions existing as to what truth is. Jesus became the way in a literal sense, for he was sent to do the work of the Father, and the doctrine he taught was that of Him who sent him. And we must follow him who walked in the way up to God, must walk in the way of the Lord that John the Baptist taught. As one sent to teach that way John preached the baptism of water for the remission of sins, and Christ went down into the water because it was the true way by which, if a man enters in, he should be saved. If one write the words, "Baptism is not for the remission of

sins," let men bring all the testimony of the commentators that they please, and I will bring the three legal witnesses that the law requires, and more, to the opposite of the statement. Mark, chapter one, says that "John did preach the baptism of repentance for the remission of sins." The second witness is Luke, and the third is Peter on the Day of Pentecost. The fourth was the Holy Ghost given on that same day. The fifth was Jesus Christ who said to John that thus it became men in order to fulfill all righteousness. The sixth was the voice of God who declared of Jesus after his baptism that he was well pleased with his obedience. I can not see how you can claim to believe the witnesses and yet deny baptism whereof they witness. But if we would follow Christ we must go that way, for it is the way of the Lord. Jesus said to the Father, "Sanctify them by thy truth; thy word is truth." John taught the word and the truth of the Lord and said that God sent him to baptize the people. The last proposition is the life. "He that believeth on him hath everlasting life." We believe that Christ has come and that he will come again, not only as the Son of God, but as the ruler over the earth also.

A collection to pay the sheriff and deputy and for other expenses was taken up, amounting to \$52.68.

After the sermon Bro. Joseph Smith baptized nine persons, these making thirty-six in all during this session of Conference.

At 2:30 p.m., the nine baptized were confirmed by Brn. Gurley, Lambert, Lake and Caffall, who also ordained Levi Wilson as Second Counselor in the Fourth Quorum of Elders.

Prayer was offered by J. H. Lake, and M. H. Forscutt preached. He said that the object of the gospel is to bring men into a Christ-like condition, but sacrifices innumerable are demanded. He had heard men say that all their acts came from selfishness, but he argued against there being any selfish consideration in the gospel. There is nothing of this world's good to be obtained by affiliation with this latter day work. The purpose of the gospel is also to bring mankind into a higher state of existence. It is therefore good news to them, being God's plan for their salvation. But God does not destroy man's agency by compelling him to accept salvation, and thus be only a machine acted upon. We are saved not because of any inherent worth of our own, but because of the mercy of God. Salvation is for all men, and all men will be saved or will have been saved. Men can be saved from damnation and yet not be glorified. There is a difference between salvation justified and glorified. When Englishmen are naturalized here in America they receive the privileges of citizenship, but it does not make them judges, mayors or other official of the land. So we can be saved without receiving any glory or honor thereby.

Z. H. Gurley followed with a few remarks after Bro. Forscutt closed. He said that this earth is a battle field, and the fittest will survive till the great finale, and then they will continue. God, by the administration of justice, will give all men according to their works. As you sow, you will also reap; and you must make yourselves acquainted with God's law and live by it wisely. All should

be prompted by love and actuated by the spirit of truth. And we should assist to lift up humanity. Stretch forth your hands to your fellow-men; let the love of God shine forth from your hearts as well as be within you and filling your homes.

The Hay Committee reported as follows :

We have paid for hay and other expenses \$81.65, and received \$99.00, leaving \$17.35, which we will pay to such purpose as Conference may decide.

H. N. HANSEN, }  
C. W. LAPWORTH, } Committee.

Upon motion it was ordered to be paid into the Church treasury, and thanks were voted to the committee for their services.

The following was moved and adopted :

Whereas, injury may result to the cause and perhaps also to individuals, in that the labors of some of the ministry may be lessened through misunderstanding as to the action of this Conference in regard to sending only the Twelve and the Seventy into the field, (unless sufficient means be in the Church treasury to do otherwise), therefore be it

Resolved that those of the ministry who were under General Conference appointment, but who are not named in the list of missions appointed at this session, neither have been individually released, nor otherwise provided for, are hereby recommended to district and mission authorities and conferences for appointment, either in those fields to which they were formerly assigned by the General Conference, or to other districts and regions where they may profitably work; and we also recommend such authorities or conferences to receive them in the same spirit as though they were sent by the General Conference; and furthermore we recommend that such districts and missions sustain such laborers with the necessary means, so far as is practicable and just, and this in order that the work of God may be prosecuted with no less vigor and success than has been heretofore. And we also recommend that all others who can labor to the benefit of the cause, be also in like manner appointed and sustained, according as the Spirit may direct and means and circumstances may justify or permit.

Adjournment was had till evening.

At 7:30 p.m. Joseph Luff preached. He said that he had been asked by different people to speak upon different subjects, and some desired that he should treat upon the people of Utah, as he had just returned from that land. He remarked that by going there he had learned things that he could not have believed without being there. He had not supposed that people could be so ruled by despotism that they could look upon the mire wherewith they were daubed and thank God for it, or that it was possible for a people who had been so enlightened to sink so low in degradation as many do under the religious system of Utah. In some of the writings of their leaders it is stated that our Lord Jesus Christ created Adam, but other teachings of theirs say that Adam came to earth and brought one of his wives, and that he was the father of Christ. Having been taught to obey counsel they are expected to close their eyes and not use their own judgment. The tithing of the poor there exceeds everything else under heaven as a systematic robbery. They take one-tenth of the grain, one-tenth of the young cattle and other stock, and then, when the remainder is grown to full size or fattened for selling, one-tenth of them is taken. After killing the swine one-tenth of the renderings is taken to the store house, and also one-tenth of the soap made from the refuse, or otherwise worthless scraps. Other religious

bodies than the Reorganized Church are not able to cope with the errors of that people, from the fact that they meet them with many statements of story and book writers that are not true, and that people know it. But ministers of the Reorganized Church are able to fill the gap between the peoples, and he thought one sermon preached in Utah was worth ten preached outside. In God's hand the Reorganized Church will solve the problems there. A Methodist minister who had labored there ten years said that they could do nothing religiously for the people. Bro. Luff gave some excellent instruction to the Saints concerning their lives and conduct, and expressed his thanks for financial aid received by him.

After singing "Home, home shineth before us," the benediction was pronounced and the conference adjourned to meet at Plano, Illinois, at 10 o'clock a.m., Wednesday, April 6th, 1880.

JOSEPH SMITH, *President*,  
H. A. STEBBINS, *Secretary*,  
ELI T. DOBSON, *Assistant*.

I have only the names and items of the following baptized during the Conference.

Alma A. Chatburn, Martha A. Blake and Elizabeth Osborne baptized September 13th, by T. W. Chatburn, confirmed by Elvin and Bozarth. Joseph J. Hall, Lillie Johnson, Charles Cheney, Zebulun H. McCombs, Bessie A. Cobb, baptized September 14th, by J. R. Badham, confirmed by Lake and Badham. George M. and Merrett E. Kennedy, Ida E. Johnson and Ira A. Lytle, baptized September 16th, by Heman C. Smith, confirmed by Smith, Wilson, Bozarth and Hyde. Jane Stephens, (or Stevens), and John R. Palmer, baptized September 16th, by Levi Wilson, confirmed by same as above four. Cornelius and Sarah Jordan, baptized September 18th, by T. W. Chatburn, confirmation not stated. Henry B. Hardman, Hans H. Jaspersen, Thomas D., Carrie M. and Selina Cook, Siona Wood, Martha Avery, Henry Bishop and Damia Sellers, baptized September 19th, by Joseph Smith, confirmed by Gurley, Lambert, Lake and Caffall. Eleven names I have not, nor items of any kind. Those knowing them will confer a favor by sending to me, or the persons baptized can send names and items of birth, baptism and confirmation.

HENRY A. STEBBINS, *Church Secretary*.

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## Saints' Herald.

JOSEPH SMITH, EDITOR.  
HENRY A. STEBBINS, ASSISTANT.

Plano, Illinois, October 15th, 1880.

ON a recent visit to Lamoni, Decatur county, Iowa, we found a very decided improvement in the state of the country. A town of over two hundred inhabitants; with stores and business houses; blacksmith, wagon, and harness shops; with an active grain and stock business; give an appearance of thrift and enterprise quite gratifying to those interested. We found a most excellent feeling prevailing in regard to the settlement of the locality, and active preparations being made for a further increase. Crops this year have been fair, though hurt some by dry weather; the absence of frost up to October 2d greatly aided in overcoming this, however, and corn matured well. There has been considerable sickness the past summer, chiefly bilious and typhoid fevers; but the approach of cooler weather seemed to have a beneficial effect on the people. The air on some days was clear and bracing, seeming to impart snap and vigor to the system.

The Saints, as a whole, were and are anxious to know when the press is to be removed into their midst; but we could not assure them as to the time and event. We believe that a better community would be hard to find; we quite fell in love with the people and the country. We spoke to the Saints at their meeting house, (old quarters), and also spoke at Davis City, in the Union Church, owned by Mr. John Clark, a pleasant man, past middle age, and so liberal in view as to have erected a house in which all may meet and worship, without regard to denominational name. Bro. Z. H. Gurley fills regular appointments in this church each two weeks, and the interest is good.

Bro. O. B. Thomas held a debate with one Elder Ryan, down in the edge of Missouri, while we were at Lamoni, and acquitted himself well for the cause, so at least says report. Two good rains fell during our stay, and we saw the country wet and dry.

### EDITORIAL ITEMS.

WE hope the Saints will please take notice that the farm heretofore advertised in the HERALD, and known as the Location Farm, is sold; Bro. Thomas France, of Kewanee, Illinois, having bought it on September 28th. So please do not write us any more inquiries about it. It is sold.

Bro. A. B. Moore, from Montana, has come in and is improving a farm west from the town of Lamoni, some five miles, and two and a half south.

Bro. Silas Rogers, of Ford county, Illinois, mentions that they have very good meetings in the Piper City Branch, and the Saints desire to keep the commandments of God. We hope that they will continue to press on.

Bro. I. N. White writes that he hopes to be actively engaged in the Des Moines District this winter.

In ordering a change in post office address, do not fail to give the old, as well as the new address.