

DESERT NEWS:

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CHARLES W. PENROSE, EDITOR.

WEDNESDAY, - JULY 11, 1883.

TO THE BISHOPS OF THE
VARIOUS WARDS.

SALT LAKE CITY,

July 9th, 1883.

Complaints have reached us to the effect that in some of the wards of the Territory a disposition has been manifested by some of the Bishops presiding to take possession of and disburse the wheat which has been collected by the members of the Relief Societies.

This wheat has been collected by the members of this society in the various wards at considerable trouble and they are the proper custodians thereof and responsible therefor to the parties from whom it has been obtained.

No bishop has any right, because of his authority as a presiding officer in the ward, to take possession of this grain. It belongs to the societies who have collected it, and it is their province to dispose of it for the purposes for which it has been collected, and it should not be appropriated or disposed of by any Bishop for any other object.

JOHN TAYLOR,

GEORGE Q. CANNON,

JOSEPH F. SMITH,

First Presidency of the Church of Jesus Christ of Latter-day Saints.

SALT LAKE STAKE CONFERENCE.

The regular Semi-annual Conference of the Salt Lake Stake convened in the Assembly Hall at 10 o'clock this morning.

There were present on the stand: Apostle Albert Carrington; Jacob Gates; Wm. W. Taylor and A. H. Cannon, of the First Presidencies of the Seventies; Angus M. Cannon, D. O. Calder and Joseph E. Taylor of the Presidency of the Stake; Counselor Edward Snelgrove, of High Priests' Quorum, and others.

The following reports were read: A statistical report of the Stake for the quarter ending May 31st, 1883, and reports from the 2nd, 3rd, 4th, 9th, 11th, 12th and 16th Quorums of Elders.

Elder Joseph Horne said he rejoiced in the privileges and blessings enjoyed by the Saints through the restoration of the Gospel and the authority of the Priesthood. We lived in a great and important dispensation, a time which had been looked forward to and spoken of by Prophets in ancient times. Our organization as a people extended to every individual, all had duties to perform in their respective callings, each necessary and important in its place. It seemed, however, that some of the Saints were losing their love for the sound of the Gospel. This should not be, but our love for the truth should increase as we grew in years. If we sought for the blessings of the Gospel diligently the Lord would make even the weakest instruments a source of edification to us.

Elder Jacob Gates testified from an experience of over fifty years in the Church that the Gospel was all that had been promised by the Prophets of both ancient and modern times, though the instrument through which it was restored in our day was a humble one the blessings promised were fully realized by those who received it. The Gospel was a very precious boon to man, suited to every condition and circumstance of life. The Priesthood was conferred that the world might be prepared for the coming of the Lord, which was near at hand, and after the people were

fully warned, the judgments of God would follow. Already we hear of calamities, war, pestilence, famine, crime and misery. The Lord said in an early day that he would fight our battles and that already were his judgments beginning. While we might have some trials to pass through they were not worthy of mention, when we considered the glory that awaited us if we proved faithful. Though we were called in weakness and ignorance to be Saints of God, the fact that he conferred His Spirit upon us to enlighten and lead us into all truth; was an evidence that the Lord did not delight in ignorance.

Bishop Joseph Pollard asked the question how far the Priesthood were called upon to sustain those who leased or sold their property for the purpose of establishing liquor saloons. He felt that an influence should be used to curtail the growing practice of going out on excursions and remaining out a great part of the night, as he considered the practice dangerous to the morals of our young people.

Where persons would not regard the counsel of the Priesthood nor the feelings of their brethren and sisters he did not feel to fellowship them.

Prest. Angus M. Cannon, in answer to a question from Bishop H. Sperry, explained what persons would be permitted to receive the blessings of the Lord's house. He would not fellowship a Bishop who would knowingly rent a house or lease land for the purpose of establishing saloons; as to the course the Bishop should take, they were called to be judges in Israel, and should seek for the spirit of their calling and act according to the law of God. He regretted that there were men who held the Priesthood and had a standing in the Church who sold liquor to their brethren. Notwithstanding the fulfillment of prophecies in regard to the judgment of God, many of the Saints were asleep. It was no excuse to us to do wrong because others did wrong, we had the laws and commandments of God as our standard, and we should faithfully perform our duties that we might be entitled to the blessings and care of our heavenly Father.

Adjourned until 3 p.m.

2 p. m., July 7, 1883.

Councilor Edward Snelgrove reported the High Priests' Quorum. The President of the Quorum had for some months past been prostrated with a severe attack of illness, which prevented him from giving his personal attention to the Quorum. The Quorum met on the last Saturday of each month at 2 p. m., in the Social Hall. The meetings were not so fully attended as could be desired, but they were agreeable and instructive. The Presidency of this Quorum were engaged in visiting the various districts of the Stake and holding meetings of the High Priests, which he was confident would result in good.

Elder John Druce related his early experience in the Church, testified that he received a knowledge of the truth of the work through obedience to the principles of the Gospel, and that knowledge had continued with him to the present day. There were many degrees in the plan of salvation to each of which there was a law affixed which must be obeyed in order to attain the desired blessing. The kingdom and government of God was being established with all its blessings and gifts in our day. There was certainly attending the testimonies of the servants of God similar to that which attended the servants of God in ancient times.

Elder Abram H. Cannon rejoiced that he was worthy of being identified with the people of God. The Lord had made ample provisions for our salvation and we could not blame any but ourselves if we fell short of desired blessings. There were many temptations among us, and particularly was there a disposition to disregard the Sabbath day growing among us. It was the duty of all to use an influence to deter the young from going into forbidden paths. There would be a power attending the children of the Saints who preserved their virtue and integrity that none would be able to gainsay or withstand. The Saints should be careful not to be led astray by the subtle allurements of Satan, and if we would honor and sustain those who were placed over us, they would not be likely to go astray.

President David O. Calder said that those who kept saloons were looked down upon as unworthy the association of respectable people even among the world. How then should

such men be regarded among Saints? I was astonished to learn that such persons were permitted to retain fellowship in the Church. It was a shame to think that Latter-day Saints should lose or sell their property for such vile purposes. And why should persons who have so little regard for the principles of the Gospel be retained in fellowship.

He felt that it was our duty to use our influence to counteract the efforts of those who sought to lead our children astray. There were many attacks made upon us in quiet insinuating ways, that led us into bondage before we were aware of it; and in view of the many complications by which we are surrounded it behooved us to live near to the Lord, that we, with the Kingdom of God, might triumph over all the enemies of truth.

President Joseph E. Taylor said it was acknowledged that there was evil among us. Was this a necessity? was a question that it would be well to consider. If we indulged in the same evils would we not be as liable to the judgments of God as other people? We were commanded to come out of Babylon and abstain from her sins. We should be governed by principle, and if we magnified our callings as servants and saints of God, though we might be menaced by our enemies, there was no reason why they should triumph over us in any particular. The evils that were among us were not here when we came, but they had come through our own choice or sufferance, until there were evils and dangers on all sides to the young and inexperienced. It was the privilege of those who held positions of presidency to enjoy revelation from God to direct them in their labors. Our mission was to labor for the glory of God and the salvation of the Saints.

Adjourned until 10 a.m. on Sunday, July 8th, in the Tabernacle.

10 a. m., Sunday, July 8, 1883.

Conference assembled in the Tabernacle.

Elder Theodore B. Lewis said that the Saints were endeavoring to promote and establish righteousness in the earth, yet so great and varied were the temptations to do evil surrounding us even in Zion, that it required great labor and care to counteract the efforts of the adversary to destroy and degrade the youth. The most effective way of counteracting this tendency to evil was in the proper training of the young. If they could be so taught that principles of righteousness would be firmly embedded in their very natures, the attacks and insinuations of sin would be vain. Parents would be held responsible for the proper training of their children.

Apostle Albert Carrington said that it was a matter of surprise to him that professing Christendom were opposed to the kingdom of God. And he feared that we were not as diligent in the service of God as the world were in serving the adversary. We could not excuse ourselves if we were not faithful, for we had been taught the ways of God. Of all the creatures of God perhaps man was the only one that did not observe the law of his creation and organization, yet man of all others, boasted of his intelligence. There was an object in placing temptation before man, that he might gain an experience of good and evil, and prove himself. The Spirit of God alone could give understanding, and all the intelligence that men possessed, whether they acknowledged it or not, came from God, and all true and valuable knowledge was revealed from Him. And yet how strange it was that revelation was repudiated by the human family. The world ignored the claims of the Latter-day Saints to being the people of God, notwithstanding the evident manner in which the scriptures were fulfilled in their history and labors, and the similarity of the organizations, ordinances, objects and teachings of the Saints, to those shown in the Bible. The eyes of Christianity, with all their boasted enlightenment, were closed to the fact that God had again restored the Gospel with all its powers and blessings. Yet, notwithstanding their unbelief, it was a fact. The source through which the Gospel was restored, may have seemed a humble one, yet Joseph Smith was one of those noble spirits chosen before the foundation of the world; and the work that he was instrumental in establishing would swell and spread abroad until it covered the earth. The fruits of the Gospel were peace, intelligence, knowledge and truth, while those of the world were lies, slander, opposition and prejudice. Yet, in their foolish

anger, all they did against us was overruled for our good. Hence we have no occasion to fear the efforts of the wicked, but only need fear that we ourselves might take a wrong course. He testified to the wisdom of God in establishing the Sabbath as a day of rest, and that it was a detriment to us in every way to disregard the commandments of God.

Bishop Millen Attwood said he rejoiced in the truth from the time he first heard the sound of the Gospel. The Saints should be exemplars to the world in all respects. All were equally responsible to keep the commandments of God. There was a greater satisfaction in the knowledge of having done our duty than anything else could give. The same power and authority existed in the Church now than did in the beginning and if we did not enjoy the same blessings and power it was an evidence that we were not as faithful as formerly.

Adjourned until 2 p.m.

2 p.m.

The sacrament was administered by the Priesthood of the Twentieth Ward.

Bishop Orson F. Whitney related his experience while abroad on his late mission. His knowledge of the truth of the work had been broadened by this experience. Those who expect to attain salvation must obey the principles of the Gospel. The Lord desired the salvation of his children, but He was also a just and consistent Being, willing to guide and instruct. The Savior said that as it was in the days of Noah so should it be at the coming of the son of man. He showed that this saying was fulfilled in all the essential particulars in the coming forth of this work. The mountain of the Lord's house was established in the tops of the mountains and the nations were flowing unto it.

The general authorities of the Church were presented and sustained the same as at the preceding General Conference.

The authorities of the Stake were presented and sustained the same as at the preceding Stake Conference, with the following exceptions, and some others of a local nature.

The name of Lars Jensen as one of the Patriarchs of the Stake was omitted, he having departed this life.

The names of Miner G. Atwood, James W. Cummings, Wm. S. Burton, Wm. W. Taylor, Junius F. Wells, David C. Danbar, Abraham H. Cannon, Hyrum W. Taylor, Wm. White and Henry Tackett were omitted from the Home Missionary list. The following names were added: John White, Eli A. Follard, Heber J. Romney, Chas. B. Felt, Archibald N. McFarlane, James M. Barlow, Wm. R. Jones, Jr., Willard Burton, Rulon S. Wells, Chas. F. Wilcox and George Howe.

Apostle Erastus Snow said that when he reflected upon the great number of the Priesthood in the Stake alone and then considered the small beginning of this work the growth was marvelous. The Lord had recently called His servants to fill up the Quorums of the Seventies whose ranks had been depleted by the ordination of Seventies to other positions. To accomplish this it would be necessary to select suitable men from Elders Quorums, the test as to the qualifications of persons suitable for this calling as taught by the Prophet Joseph, was that they desired with all their hearts to thrust in their sickles and reap, their calling being to cry repentance to the nations and carry the glad tidings of peace and salvation to the people. The Gospel was restored in our day with all of the blessings and keys and authority enjoyed by the Saints of God; the keys pertaining to the administration of the ordinances for the dead, were restored which were also taught and practiced in ancient days. The principle of baptism was understood and practiced in a very early day, the earth itself in the days of Noah having been immersed in water. Those who were disobedient and were destroyed by the flood were given an opportunity of hearing and obeying the Gospel in the spirit world that they might obtain such a degree of glory as their works would entitle them to receive. It was a comforting doctrine to those who loved and sought the welfare of their fellowmen, yet it was considered a bold one by professed believers of the Bible. The fundamental principle with the dead as well as the living was faith. This principle pertained to the spirit alone, as also agency and intelligence, hence

it was as consistent to teach Gospel to spirits as to those who had bodies, as the death of the body did not deprive the spirit of intelligence. The performance of ordinances pertaining to the dead was one reason for building temples. The paradise that the Lord referred to in his promise to the one on the cross referred to a place of parted spirits, and not to the presence and glory of God, and in instance referred to was a place of confinement. He exhorted the Priesthood to emulate the example of their Lord in His labors of redemption of mankind.

Prest. Angus M. Cannon said there had not been time during conference to hear verbal reports from Bishops and Presidents who were designed to hold conference for this purpose in the various tracts of the Stake. He invoked the blessing of God upon the conference.

The Conference adjourned
WM. W. TAYLOR.

LIST OF PASSENGERS

Sailing from Liverpool per ship "Nevada," June 20, charge of Hans O. Mayhew.

BRITISH.

For Salt Lake City.

David Govan; Abram H. son; James Reed; Samuel E. Stephen Rumary; Samuel E. Robert Eden, Thomas Brown, S. B. Flamack, Ann Eliza and William H. Blah, Elizabeth, David, Eliza, Laura and Alice Thompson, Nail; Frederick, Elizabeth and Frances Pembroke. C. Mary A. Levi R. and David James, Mary Ann and Lovett; Esther Butler; Margaret; Joseph Heywood; James and William Parry; Margaret, Joseph, Richard and Haycock; Margaret Jones; Eliza Thomas; Richard, Isaac and Jones; Edwin Kentfield; W. Cole; Amelia Gould; Robert A. sons; Sarah A. Garrah; Robert; Aaron Eute; John Ann Stevens; Mary E. Kess James, Susan and Louisa G. Mary A. Brown; Emma, John and Charles E. Arnup; Rand.

Ogden.

Isabella and Divina Carr, Mary, Ellen, James, Chas. Emily, William and Albert Chas. Lawrence Eccles; Eliza, James Ellen and John Burr, James F. Betsy and Ellen Lund, William Betsy, Elizabeth, Isabella and drew Torrie; Julie Delon; Peyrot; Elizabeth Deveraux; Ellen J., Sarah A., May, and Moroni Barton; William field; Richard and Emma Thomas, Sarah, Sarah Jr., S., Elizabeth, Mary Ann Emma Draper; Leah Eggleton; Henry and Eliza Soother Wagstaff; Henry Cox; William Jane Ullathorne; Robert Thomas, Charles, John, William and Matthew Shipkin; and Margaret Brochman.

Logan.

Isaac Elwell; Elizabeth L. ter; John, Mary, John J. David Jones; George, Hans Rose Vickers; Sarah A. Hale.

Provo.

George Baxter; David, Jessie and Emma Adams; as; Annie and William Samuel Cairns; Albert Will.

Juab.

Lugar and Jens Nielsen.

Nephi.

Annis Holmes.

Montpelier.

Thomas, Elizabeth, A. beth, Rebecca, Ellen, T. William H. Gambling.

Smithfield.

John, Margaret, Matilda, as and Catherine Matthews.

New York.

Elizabeth Fowler; Robert, as and William Wright, Sherwood; William, Emma, Jemima and George.

SCANDINAVIANS.

Ogden.

B. Sophia Wilhelmine and Iske Bjorlund; Carlen Marie; Peter Dahling; Johanna Matson; Cathrine Laurentine, John.