

# SALT LAKE STAKE CONFERENCE.

The Quarterly Conference of the Salt Lake Stake of Zion convened in the Assembly Hall on Saturday, December 13th, 1884, at 11 a. m., Presidency of the Stake, Angus M. Cannon and Counselors Joseph E. Taylor and Charles W. Penrose present and presiding. Present also on the stand: President Wilford Woodruff, President John Morgan and others.

The assembly being called to order by President Cannon, the choir sang the hymn commencing:

"Great is the Lord, 'tis good to raise,"

Prayer by President Joseph E. Taylor.

The hymn commencing

"Hail to the brightness of Zion's glad morning"

was sung by the choir.

The roll called showed the following present: two High Counselors, three Patriarchs, thirty-three Seventies. All the Quorums of Elders were represented except the 4th, 6th, 10th, 12th, 13th, 14th, 15th and 16th. All the Wards of the Stake were represented by the Bishopric, except the 1st Ward of this city, and the Mill Creek, South Cottonwood, Draper, North Jordan and Granger Wards. Several Quorums of the lesser priesthood of the city were represented. The country wards were also represented by members of the Lesser Priesthood.

Superintendent Joseph H. Felt reported the Y. M. M. I. A.

The minutes of the last Priesthood meeting, held December 6th, 1884, were read by the clerk, James S. Stirling, and with some slight amendments approved.

President A. M. Cannon read the following communication:

SALT LAKE CITY, Utah,  
Dec. 11th 1884.

To the Presidency of the Salt Lake Stake of Zion:

Dear Brethren—For the benefit of other Bishops and myself, I desire to lay before you a question involving the jurisdiction of "common judges in Israel," an answer to which, with any explanation you may give, I feel will be generally appreciated.

The question is this: When a member of one Ward moves into another, taking no recommendation with him, and therefore is not received as a member, and he commits some offense which renders him liable to be tried for his fellowship; which Bishop is entitled or obligated to sit upon his case—the Bishop of the Ward from which he came without a recommendation, or the one over the Ward in which he lives but has never been received as a member?

Cases in point: No. 1—A man moved from the 18th Ward without a recommendation, and is not to-day acknowledged as a member of the Ward where he lives. A charge has been brought against him and a trial is pending. The Bishop of the Ward in which he lives disclaims responsibility and insists that at the offender should be tried in the 18th Ward, where his record is and where the alleged offense was committed.

Case No. 2—A man moved into the 18th Ward, bringing no recommendation and consequently was not received in due form, though calling himself a member of the Ward and building and settling there. A charge was brought against him, he was tried, found guilty, disfellowshipped, and his case handed up to the High Council where the Bishop's decision was affirmed. The offense in this case was committed, it might be said, in both wards, but the Bishop of the 18th Ward, where the man had no record, was urged to take the matter up and did so, under the belief that he had jurisdiction over the offender residing in his ward, and that it was his duty—according to a rule said to have been laid down by President Young in his life-time—to take action in the premises.

What I would like to know is this: Was the Bishop of the 18th Ward right in case No. 2? And if so, is the Bishop in case No. 1, who declines to act in a similar matter, right also? What seems to me to be desirable, is a rule that will work both ways, and a proper and uniform understanding of it.

Very respectfully,  
Your Brother in the Gospel,  
ORSON F. WHITNEY,  
Bishop 18th Ward.

In reply to this President Cannon said that where a person's record is, if he has never taken a note of standing from that ward, there he or she should be tried in case of transgression. This had been the rule, with some exceptions; as in cases where the distance was too remote to remand them back to the Ward in which they had a record, in which event offenders had been tried in the ward where they happened to be residing. Said he: "If you find individuals in your wards claiming to be Latter-day Saints, and they commit an offense, investigate it, communicate with the Bishop of the Ward they hail from, report the matter and ask that he take it up. If I were a Bishop I would not try a man without first endeavoring to find out where his record lies. Where no record can be found, a Bishop may take action and record it, as that an offender was excommunicated for such and such a cause, or whatever disposition was made of the case. Where the record is held, and no note of standing has been taken, there, as a general rule, is where action should be instituted. Where distance intervenes between a man's place of record and his place of resi-

dence, a Bishop has a perfect right to take action in ridding the Church of scandal, if he chooses to do so, but it would be advisable first to communicate with the Bishop or Stake President of the locality from where the offender has his record and report to them afterwards any action that may be taken in the case.

No Bishop can disclaim responsibility in the case of a Latter-day Saint, or one claiming a standing as such, living in his ward. He should at least be interested in that person's welfare, and not shun or shirk the matter; if he does not act himself he should report the case to the Bishop whose duty it is to take it up. The speaker gave other good counsel to the Bishops, urging them to visit their wards often and seek and feel after the Saints, and become thoroughly acquainted with them and their true condition, acting as fathers and friends to the people.

Bishop Thomas Taylor, of the 14th Ward, answered the statement put forth in case No. 2 of Bishop Whitney's letter, to the effect that the offender referred to, while never a received member of the 14th Ward, was about to be tried there as a member of the Church in transgression, but before the evidence could be collected, he moved into the 18th Ward. He coincided with President Cannon's views entirely.

President Joseph E. Taylor, apropos of the dancing season now at hand, called attention to the rule heretofore adopted, prohibiting and discouraging the getting up of parties for pecuniary purposes.

President C. W. Penrose, on the subject of round dancing, said that, while it was difficult for many young people to see why it should be discouraged, they would, as they grew older, know the way and wherefore and appreciate it, and should now be reasoned with in all kindness on the subject. The instructions now prevailing were that round dancing should be altogether discouraged, and not permitted. The getting up of public parties outside the supervision of the ward authorities, had also been discouraged, and where private parties were arranged with the evident intention to evade the authorities, and their counsel was purposely or unintentionally ignored and disregarded, the persons who get them up should be labored with and shown the error of such a course. He read from the Doctrine and Covenants in relation to the duties of Teachers and Priests, and urged such officers to be awake and active in the discharge of the same. Good active, spiritually minded men should be chosen for the purpose, and while not "watching for iniquity for iniquity's sake," should see that it does not exist and report it to the Bishop if it does exist. They should urge all Latter-day Saints living in a ward, and not members of it, to get their notes of standing, and if they have them and will not deliver them, they should be reported as in transgression in that respect. He earnestly exhorted all to be faithful, for it was a time of great need in that direction, for the purer we are the more power we have with God and the surer we will be of His protection from the influences of evil arrayed against us.

Elder John Irvine asked, in relation to dancing parties, if the prohibition as to pecuniary objects applied to parties the proceeds of which were to be devoted to the purchasing of libraries, the assistance of missionaries, etc., or if it simply applied to dancing parties the sole object of which was recreation.

President Cannon answered that the prohibition was applicable in all cases. A library could be purchased or a missionary helped, without dancing. He did not favor mixing the sublime with the ridiculous, in any such manner. He strongly deprecated evils reported as existing in the Church, and strenuously exhorted that they be rooted out, irrespective of any consideration but the purification of Zion.

The choir sang:

"How firm a foundation, ye Saints of the Lord."

Meeting adjourned till 2 p. m.  
Benediction by Elder Edward W. Davis.

Saturday, Dec. 14th, 1884.

Conference commenced at 2 p. m.

The choir sang—

"Arise, O glorious Zion."

Prayer by Elder Edward Snelgrove.

The choir sang—

"O God, we raise to Thee."

President Elias Morris reported the High Priests' Quorum to be in a good condition.

The statistical report of the Salt Lake Stake of Zion for the quarter ending November 30th, 1884, were presented to the Conference and approved.

President Joseph E. Taylor thought that there was some misunderstanding in relation to our dancing parties. Other entertainments such as concerts, lectures, etc., may be gotten up to assist in worthy objects for which funds are required, but the counsel is that under no circumstances shall dances be had for raising revenue. We trust that our people will see the necessity and advantage of carrying out this counsel. We do not wish to discountenance any legitimate or innocent amusement, on the other hand we can not sanction or tolerate the manner in which many of our entertainments are conducted. In the early days of this Territory we were free from the vice and contaminating influences that have crept into our midst since the advent of modern "civilization." It is neces-

sary for the Bishops and Teachers to be alive and energetic, and to see that safeguards and strong bulwarks are thrown around our innocent youth. Twenty-five years ago our females could travel unmolested from one end of this city to the other, at any hour of the day or night, and that too, without any escort. Now it is very different. It will require all our energies to protect ourselves from the encroachments of evil that assail us on every hand. Bishops and Teachers, magnify your callings before the Lord, and throw a mantle around our youths that we may preserve them from the contaminating influences that we are surrounded with.

President Wilford Woodruff read from and commented upon the 12th Section of the Doctrine and Covenants. Portrayed the inevitable destruction that would fall upon the world if they did not turn from the error of their ways, and seek to God for His grace. Defined the duties of the Teachers; said that when the Teachers' came to our houses it was our duty to call our families together and to listen to what they have to say to us. Apostles are subject to the Teachers in their calling as much as members. All men should be honored in their Priesthood. A Teacher is a very important position in the Church and Kingdom of our God. It is the Bishops' prerogative to act in a Ward capacity, and see that the lesser priesthood perform all their duties. The Presidents of Stakes have exclusive jurisdiction in that capacity. An Apostle would not interfere with that or any other calling of the Holy Priesthood where men are appointed to preside. The First Presidency and the Quorum of the Twelve Apostles would not infringe upon or ignore any office in the Church. Apostle Franklin D. Richards and myself were appealed to in a certain case. This case had come before the Teachers, and the Teachers cited the offender to appear before the Bishops' court, where the case was investigated. The Bishops' court rendered a decision against the accused, who appealed it to the High Council, and that body sustained the decision of the Bishops' court. The accused came to us. All that we could do was to act as Teachers. We listened to the evidence adduced, and could not, as Teachers, do anything but advise that the decision of the Bishops' court be complied with, and urge the offender to humble himself and obey. He promised to do so. President Woodruff exhorted all to act in their callings and honor the authority of God.

President Angus M. Cannon, read a report of the Salt Lake Stake Sunday Schools, which showed that there are forty Sunday schools with over 8,000 officers and pupils enrolled.

President Edward W. Davis, gave a verbal report of the First Quorum of Elders.

Bishops James Watson, of the 19th Ward, and William L. N. Allen, of the 21st, gave verbal reports of their respective wards.

Choir sang the anthem, "I will praise the Lord."

Adjourned to 7.30 p. m.

Benediction by Elder William Taylor.

Sunday, December 15th, 1884, 10 a. m.

The assembly being called to order by President Joseph E. Taylor, the choir sang the hymn commencing:

Now let us rejoice in the day of salvation.

Prayer by Elder John Nicholson.

The choir sang:

We thank Thee, O God, for a prophet.

Bishop Robert T. Burton said that his business was of a peculiar nature. It was difficult for him to distinguish definitely the temporal affairs from the spiritual. They were so closely allied together that it was impossible for the speaker to separate them. The Presiding Bishopric were very frequently applied to by able-bodied men who ask for employment. Many of our brethren who come from the old countries think it very hard when they come here and find that they can get no employment. Industries ought to be started, and, in addition to this, men who have been here for years ought to be able to launch out for themselves in some branch of labor. It is all very well to talk about religion; but when our brethren come from the old country and wander up and down our streets in search of employment and fail to find it, they fail to see the beauties of religion. An empty stomach and a lack of clothes soon bring a man to realize the importance of temporal things. We meet with these cases almost daily. Latter-day Saints should economize and be careful with the means in their hands. There is too much carelessness among the people. Thousands of dollars are expended annually for agricultural machinery, which in many instances is left out in the fields all winter to rust or decay. Then again, we expend some thousands of dollars for imported butter, meat, pork, sugar, cured ham, etc. All these articles could be produced at home if the Latter-day Saints would co-operate in their temporal affairs. We could introduce some industries that would materially aid us and alleviate a vast amount of distress.

Bishop Burton also showed the folly and bad policy of mortgaging property and exhorted the people to industry, unity, faith and good works.

Bishop William Preston addressed the Conference upon the same subject, and said that we would have to become a more united people than we are in order to obtain the favor and blessings of the Lord to rest upon us. He entered into many details of the temporal

duties of the Saints and the Lesser Priesthood and the necessity of kindness, holiness, union and charity.

Choir sang:

When the voice of friendship's  
Sounding like a sweet toned bird.

Benediction by President Charles W. Penrose.

2 p. m.

Choir sang

Hark! ye mortals. Hark! be still  
Voices from Cumorah's hill  
Prayer by Apostle John W. Taylor.  
Choir sang:

How great the wisdom and the love,  
That filled the courts on high.

President Joseph E. Taylor presented the Stake and local authorities, all of which were unanimously sustained by the uplifted hands of the Conference.

The general authorities of the Church were not present as the people of this Stake have the opportunity of voting for them twice a year at the General Conference.

The following names of brethren were presented and sustained to fill vacancies:

George M. Cannon as Counselor to the President of the 1st Quorum of Elders.

H. J. Bywater as 2nd Counselor to the President of the 7th Quorum of Elders.

Millen D. Atwood as 2nd Counselor to the President of the 9th Quorum of Elders.

James Tempest 1st and John Wheden 2nd Counselors to the President of the 16th Quorum of Elders.

Taylor H. Woolley, as second Counselor to the Bishop of the 9th Ward.

Samuel H. Hill as second Counselor to the Bishop of the 14th Ward.

Francis Cope, as second Counselor to the Bishop of the 16th Ward.

Bines Dixon, as second Counselor to the Bishop of the Mountain Dell Ward.

John Q. Cannon as President of the German meetings of this city, and Henry Reiser as his First Counselor, and August Thormstroff as second Counselor.

Nellie Colebrook, as Second Counselor to the President of the Young Ladies' Mutual Improvement Association.

President A. M. Cannon explained that Brother George Crismon having removed from the 14th Ward, it had become necessary to appoint another Counselor to the Bishop of that Ward; that as Brother Theo. McKean was one of the High Council and wanted as a Home Missionary, it was necessary to fill his place as First Counselor to the Bishop of the 16th Ward; also that it had been deemed wise to make a change of Home Missionaries, not because the Elders engaged had failed in any duty, but simply because others might be brought forward, and that a change of speakers might be beneficial.

## HOME MISSIONARIES.

Wm. Eddington, Theodore McKean, John R. Winder, Joseph Horne, Elias Morris, Reynold A. Crump, Walter S. Beatie, Heber M. Wells, William B. Dougal, John Siddoway, Andrew Jensen, James Johnson, James W. Eardley, Robt. R. Irvine, Samuel Priddy, James H. Anderson, Isaac M. Waddell, Wm. Knox, John Needham, Joseph O. Young, William W. Riter, Albaroni Woolley, John Walsh, Joshua Paul, Charles Livingston, Francis Armstrong, F. A. Mitchell, John A. Druce, Spencer Clawson, Nephi Pratt, Rudger Clawson, Carl C. Asmussen, Joseph Morgan, Hyrum Groesbeck, Willard C. Burton, Wm. W. Turner, J. W. Summerhayes, Joseph Bull, C. V. Spencer, John C. Gray, Joseph Dean, William Woods, Joseph F. Simmons, Charles W. Stayner, James Sharp, Charles R. Savage, S. W. Sears, Wm. P. Affleck, Wilford Woodruff, Jr., William Wagstaff, James McGhie, Ephraim H. Williams, John A. Quist, Henry W. Brown, Hyrum Goff, Joshua Stewart, Heber Bennion, Joseph Harker, C. H. Gold, Franklin S. Richards.

W. D. Stirling as clerk of the Stake and the High Council.

Edward E. Brain as Stake reporter. President George Q. Cannon delivered a very powerful discourse on the sustaining of the officers of the Church at our Conferences. Showed that it was not an empty form. Dilated upon the power of the vote of the people, its effects upon the servants of God and also upon those from whom the hand of fellowship was withdrawn. He expounded the doctrine of leadership in the Church, the right of the head alone to receive revelation for the Church, and the privilege of each individual to obtain revelation for himself in the sphere in which he is called to act, but not to dictate to the Church. Referred to witchcraft, astrology, soothsaying, necromancy, and kindred nonsense and diabolism, and warned the people against giving heed to such influences, as they were all from beneath.

Choir sang an anthem.

Benediction by Elder Francis Cope.

6.30 p. m.

The choir sang—  
"Glorious things of thee are spoken,  
Zion city of our God."

Prayer was offered by President Abram H. Cannon.

The choir sang—

"Softly beams the sacred dawning,  
Of the great millennial morn."

President Wilford Woodruff addressed the congregation. He thought if any generation needed a Prophet to guide them with the word of the Lord

it certainly was the present. The Saints had the privilege of rejoicing in the revelations of God, given through his servants. The Prophet Joseph was called in his youth and weakness and was not educated in the things of men. But through the influence of the Holy Spirit the Prophet schooled himself until he was one of the greatest prophets that ever dwelt upon the earth. One expression that Joseph was wont to make was, "My brethren don't know me." Nor did the Saints understand the greatness of his mission, which was to lay the foundation for the work that was designed by God to accomplish the redemption of the whole human family. That great prophet was the instrument in establishing this work of God upon the earth for that purpose. But do the world understand the mission of the Saints? No. They understood nothing of the mission the Lord had assigned to us.

There were things which are called spiritual and others called temporal, but each spiritual matter meant that some temporal matter was necessary for its perfection. The Saints should be taught by their Teachers as much in reference to their temporal matters as in spiritual for they are both connected. If farmers went into debt for machinery that was really unnecessary they should be taught they were not in the line of their duty. All Israel should learn to take care of the property the Lord had placed in their charge. The Saints should pay more attention to their temporal affairs, and use wisdom as to what crops to use and how to raise them. Zion must be built up. The people should not go into debt, but endeavor to produce what they consume and consume what they produce, instead of sending for goods from afar. Reformation was necessary in these things, for Zion had to be built up upon the labor and capital of the Saints. The judgments of God which the Lord had decreed should begin in His house, were about to be poured out upon all the nations of the earth. God held the Saints responsible for the proclamation of the Gospel and the establishment of the Kingdom of God, both in a temporal and spiritual point of view. The manifestation of the power of God in bringing these people from all nations to settle up these mountain regions was a mighty event in the history of the world. President Woodruff spoke in an interesting manner on incidents connected with the inspiration that characterized the ministry of the Prophet Joseph Smith. The Lord had never made such great promises to any people as he had to the Saints. None of the people should fear, for the strife was not between the world and them but between God and the evil one. We need not worry ourselves about the Church and its destiny, but do that which God commands.

President John Taylor said: The Saints are more favored than any other people upon the earth, notwithstanding the contumely of the world. It was necessary that we comprehend our relationship to one another, to the whole human family and also to the heavens. This made the position occupied by the Saints a peculiar one. What great truths the Saints possessed except a few matters of science and art, they had received from God through revelation. The Church had been organized by the revelations of God, by which also temples are built and used for the accomplishment of their great objects. Mortal man is a very dependent being, for it was in and through the power and mercy of God that he existed or that he was able to accomplish anything. It could be shown upon scientific principles that the record a man makes is written upon his person, which record was good or bad, according to his acts. Every natural sense was but a medium of writing or recording the acts of each person upon the individual.

The speaker had heard of a commission of scientific men that was to be appointed to ascertain whether the Book of Mormon was true or not. If the Commission determined it to be false, then the Saints perhaps would be expected to repudiate that book. It would make no difference to the faith of the Saints whether such persons found out the book was true or declared it was not true. If this work was God's work it would not be accomplished by the power or ability of man. No man unaided by the Spirit of God was able to guide the ship Zion to that haven for which it was designed. God had revealed a great many precious principles pertaining to the happiness, exaltation and salvation of mankind, but these great truths did not come by the will of man but by the goodness of God. In various ages the Lord had taken great pains to have the gospel of repentance preached to the world to bring men to God and save them from the judgments that were subsequently poured out upon them.

Enoch preached the Gospel and through the belief of the people built up a Zion which was caught up from the earth in consequence of their righteousness and the corruption of the world at large. Afterwards the wicked were destroyed by a flood in order that they might not propagate their species in wickedness. Myriads of spirits in the eternal worlds who wanted to come to the earth, shrank from coming to inhabit bodies in which were the seeds of dissolution, disease, filth and abomination. The people were destroyed from the earth and were sent to prison, as Peter says; where they remained until visited by Jesus, after he had been put to death in the flesh. The Savior preached