DESERET EVENING NEWS: SATURDAY, SEPTEMBER 8, 1906.

the reservation was organized. These matters of business render this one of the most important conferences ever heid in this stake of Zion. Eider Harden Bennion was sus-

tained as first and Elder Thomas Smart as second counselors in the stake presi-dency. Both of these brethren are prominent and widely known men, and their selection for these important positions meets the hearty approval of all the saints, interested in this portion of the Lord's vineyard.

Elder Ephraim Lambert was re-icased from the position of member of the high council. With the position rendered vacant in the council through the calling of Elder Harden Bennion to the stake presidency, there were two vacancies in the high council, which were filled by sustaining Prof. William J. Snow and C. B. Bartiett as members

nade covenants with God to be diffof the high council. Elder Snow is the present principal of the Uintah Stake There were also a fea academy. changes in the officers of the auxillary organizations.

> vation was held. There were present several well known elders from that district, among them Joseph W. and Barr Musser, Ephraim Lambert, Silas, D. Smith and Hyrum Baird.

gave the saints much timely advice suited to their condition as the founders f new communifies,

Hyrum Baird as second counselors

Elder Lambert was formerly bishop of Woodland, in the Summit stake, and Elder Musser was with the litah hat. teries in the Philipines and also filled a long mission in the Hawalian islands. Elder Baird has filled a mission in the southern states and has had a varied practical experience in temporal mat-The new bishopric is composed of strong, rugged and experienced men, and their success under the inspiration

During the evening of Sept. 2 a con-ference of the Mutual Improvement as-sociations was held.

Stake Clerk.

ALBERTA STAKE.

The quarterly conference of the Alberta stake was held in the Cardston ward assembly hall Saturday and Sun-day, Aug. 25 and 26. Elder Edward J. Wood of the stake presidency presiding. Of the twelve apostles, Elders George A. Smith and Orson F. Whitney were present, also the high council and leadng elders of the stake.

Saturday, 25th, 10 a. m., after the pening exercises, the congregation was addressed by Elder Sterling Williams, who reported the labors of the stake presidency in visiting the different wards of the stake during the past three months,

The bishops of Cardston, Ætua and Kimball wards each reported their wards in favorable condition.

Eder George A. Smith followed with in impressive discourse upon the duties of the saints, especially in the manner and form of prayer to the deity. both in public assemblies and at the

family altar. in the afternoon session, reports were given of the Primary associations of the stake by their representatives, followed

stake by their representatives, followed by an address from Sister Zina Y. Card of Salt Lake City, representing the central board of the association. Elder Orson F. Whitney next ad-dressed the congregation, gulogizing those who had been pioneers in estab-lishing commonwealths in different parts of this continent, and enduring parts of this continent, and enduring hardships for the benefit of their fel-low beings and discoursed on the great works of Father Abraham, and the great sacrifice of the Savior of the world made in behalf of mankind. Sunday, Aug. 26, the general authori-



ELDERS' GENERAL CONFERENCE

Interesting Meeting of British Missionaries at Bradford.

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There are experiences in the lives of men and women that are hard to de-scribe; there are times when words are poor, weak vehicles of that which the soul knows and feels! there are occasions when the heart is filled with the love of God-filled to overflawing, but which can be poorly expressed by the words of either tongue or pen-and such were the meetings of the confer-ence of the elders of the British mission, recently held in the city of Brad-

This conference was certainly a 'red letter day" in the history of the British mission-a time that never will be forthose who had the blesson gotten hy

privilege of attending. The beneficial results of the conventions of the British conference presi-dents held in Rotterdam on Feb. 8-12, and in London, April 14, 1906, were in such evidence that it was thought ad-visable to call a conference of not only the conference presidents, but of all the elders in the British mission. This conference was called to meet in Bradford of the Leeds conference on July 22 and 23, 1996. The Hundford branch is among the largest in the mission, and it has commodious meeting rooms in which to hold services. The large room of the Westgate New Hall was engaged, in addition to the usual accommodations.

As the time approached for the con-ference to convene, President Grant and associates sometimes had misgivings as to the wisdom of calling together such a large number of elders. When President Grant arrived in Bradford on the afternoon of July 21, and learned what a task the committee of elders had in finding accommodation for all the visitors, he was about to send a telegram to Liverpool requesting the company of missionaries who had just landed not to come to Bradford the next morning. However, he would wait until after the Mutual Improvement meeting that evening. At this meeting the elders had gathered in force, and the spirit of the conference was beinning to make itself manifest. Some of the brethren heard of what President Grant might do, and they expressed re-grets that any of their brethren should be deprived of a blessing which was already being made manifest,

"I have but a single bed," said one, "but I will gladly share it with anoth-

'I will sit up half the time rather than see some debarred from coming." cried another.

The spirit was already at work; and when President Grant announced at the close of the program that evening that the elders would come, and asked that they be cared for as well as possible, there was a there was a general response of assent and satisfaction.

All the meetings were held in the large hall, which is a fine, commodious room. Three meetings were held on Sunday, to which saints and friends were invited. There was a good attend-ance at both morning and afternoon meetings, but the evening session nacked the room, there being about there being about 200 present. A goodly number of saints and friends came from the nearby conferences, The body of the hall was nearly filled by the elders, 299 in number. The morning meeting was marked by the excellent spirit of the speakers, and the remarks of President Grant and Patriarch Larkin, both of whom told of the trials which the first Latter-day Saints had to endure. Elder Larkin spoke from personal experience, and described in detail how they buried those who died while crossing the plains. The afternoon and evening neetings were a continuation of good things, President Grant's concluding discourse being one of great power. The elders met again on Monday morning at 8:30, and from the time that large body of priesthood arose and sang, "Come let us anew," and Patri-arch Larkin asked God's blessings upon the gathering, until the close of the meetings late in the afternoon, there was one continual flow of the Spirit of God unto those assembled. "Our hearts burned within us." As the elders reported the condition of the work in the various parts of the mission, they told of how the Lord had protected them, how He had answered their prayers, how He had tested them. Fervent testimonies were born. Tears and laughthe heart with sadness. Both of these elements were at times closely asso-ciated, as when President Hill of the irish conference said the people of Ireland were so hard to get at that the elders would likely have to "bear their testimonies through the key holes." President Grant's closing appeal for a pure life and earnest work left hard-ly a dry eye in the assembly. After the meetings there was the usual warm hand clasping, and the elders stood in groups, often with arms around each other. Their words were subdued, their eyes beamed, their countenances shone. The glory and the holiness of the occasion remained with Many a young man received them. here his "baptism of fire." Some whose testimonies were weak said, "Now I know." Many even of the most enknow." Many even of the most en-ergetic elders were heard to say that they had received a great awakening touch, and they now understood more clearly the magnitude of the work placed upon them. "By the help of the Lord, I shall do better." they said. Much credit is due to the saints and elders of the Leeds conference, and es-pecially those of Bradford, for their energetic work and hospitality. Of the blessings which the British mission will consist from this context. receive from this conference. Bradford will, no doubt, be the first to be benefited. The noble band of workers for the cause of truth in Great Britain may take renewed courage from this con-ference. The Lord has certainly placed the seal of His approval on the mis-sion work in these lands. No such outpouring of His Spirit would come upon those who are unworthy. And so, in our expressions of gratitude to God for His goodness to us, we may also take courage to press on in the work. Let every elder who attended the conference of the base the source of the source take with him to his field of laber the divine fire which he received, and with it kindle all over the land a blaze that shall burn into the hearts of the people, and purge away sin and ungodliness making them susceptible to the gospel of the Lord Jesus Christ.-Millennial Stor.



ers, the Desoret News gives herewith the addresses of the various mirsions of the Church where this paper will always be found on file, and where travelers will receive courteous attention:

New York City-23 West One Hundred and Twenty-sixth St. Chicago-149 So. Paulina St. Son Francisco-1443 Baker Los Angeles-423 West Tenth

Denver-622 West, Sixth Ave. Chattanooga, Tenn.-711 Fair-

lew Ave Portland-267 Hancock St Kansas City-1405 Locust St. Mexico-Calzada Sta. Maria (la rodonda) num. 4 (altos), D. F. Maria London, England-97 Farleigh

Liverpool. England-10 Holly Road, Fairfield, Zurich, Switzerland - Hosch-gasse 68, Munster,

Copenhagen-Korsgade 11. Stockholm, Sweden-Svartens. rafan

Honelulu-Punchhowl St Tokyo, Japan-No. 16 Kasumi-gaokamachi, Yotsuya.

- Toronto, Canada-226 Wilton
- Netherlands, Rotterdam, Hol-
- land-Boezemsingel 116.

bounteous luncheon under the pines another meeting was held at 4 p. m. Where the new born juto the fold of Christ were confirmed members of His take residency and high conjust

President Smith in Holland.

ered before a congregation of el-

ders, saints and friends in the hall. De Wittenstraat 109-11, Amsterdam, Holland, Aug. 8, 1996;

"I am very pleased, by brethren and sisters, to meet with you tonight, and it gives me joy to see in your faces that Spirit which accompanies those who gent in keeping His commandments and be humble and prayerful. Meet-ing closed and all returned home re-joicing over the spiritual feast they had partaken of. The seeds that have been sown by the ciders here are grow. ing very rapidly. All are well and re-joicing in the spread of truth. The "News" and Era are always welcome visitors Z. BALLANTYNE, JR.

STAKE CONFERENCES. UINTAH STAKE. The quarterly conference of the Uin-

tah stake of Zion was held at Vernal, Utah, Sept. 1 and 2, 1805. There were present Elder Rudger Clawson of the council of the twelve apostles, Elder Andrew Jenson, assistant Church historian; Stake President William H. Smart and Elder Thomas Smart of Lo-gan, besides a number of prominent elders and saints from the reservation district of the l'intah stake. The attendance of the local officers and saints

was good, notwithstanding the busy Four regular conference sessions and wa special meetings were held. The eports of Bishops and heads of auxliary organizations showed a fairly prosperous condition existing among the saints with reference to their spiritual affairs. The visiting brethren deivered a number of powerful dis-ourses, full of light and instruction up-

on the principles of the gospel and the inties of saints, The remarks of Apostle Clawson upon responsibility that accompanies ap-pointments in the priesthood will ever be remembered by the saints who lis-tened to his forceful and pointed arguments and strong illustrations upon that subject. Much timely counsel reiative to the duties of those who are building up a new country, such as the reservation district, was imparted by

all the speakers. The addresses of the new stake presi-dent, Elder William H. Smart, and othr local elders, were full of good counsel and encouragement to the saints. The spirit of love and unity pervaded the entire assembly and the occasion was a

Church, Elder Bybee spoke to the stake presidency and high council was gathering and exhorted those who had completed and the first regular ward on

spiritual feast.

CLLOWING is a discourse by President Joseph F. Smith, deliv-live above all these things and set an example worthy of imitation in thier lives, that they may obtain the affec-tion and confidence of the people among whom they labor, and that they may fill good and honorable missions and return, when they shall be released to their homes pure and unspotted from

'My brethren and sisters, the gospel teaches us purity of life, and teaches us to love one another, to be kind to all mankind, to be friends to the peo-

At the close of conference a special meeting of the saints from the reser-Apostle Clawson and President Smart

The new bishopric of the pioneer ward of the erstwhile Indian reserva-tion is composed of Ephraim Lambert, bishop, with Barr Musser as first and This ward has been christened thu Duchesne ward,

of the Lord is certain.

FRANK M. YOUNG.



BAPTISMS IN MINNESOTA.

Brainerd, Minn., Sept. 3 .- It gives us pleasure to report the baptismal services held Sept. 2, at Gilbert lake. A number of saints and friends were pathered in the shade of the great plae trees which grow abundantly on the lake thore. Two very successful meetings were held. One before the bepliams were performed in which the principles of the gospel and the neces-sity of complying with them were explained by Elders E. Peterson and Z. Ballantyne, Jr. After which a large crowd of about 75 persons gathered to ored ceremony. Then the follow-

have received the gospel of Jesus Christ. I look in your faces and I see those who have embraced the gospel. Although we are strangers, nevertheess the Spirit of the gospel makes us brethren and sisters, and this is a source of joy and satisfaction to me. The Spirit of the Lord always gives to those who receive it a friendly look, a kindly look; we see in each other when we enjoy that Spirit, brothers and sisters, no matter what land we may inhabit.

"I am happy to say to you, my breth-ren and sisters, that I have always loved the gospel of Jesus. I was called when but a boy only 15 years of age to go on a foreign mission to preach the gospel. I went to the islands of the sea where I had to learn a strange language like some of these, my brethren, have had to do, and I felt in my heat then that I had been sent out to preach the word of life to the people of the world, and that feeling has grown stronger in my faith and in my heart ever since.

"When a small boy, I remember dis-tinctly seeing the Prophet Joseph Smith; I have sat on his knee; I played In his home in my childhood, and I saw his lifeles body brought home from Carthage after his life had been taken away, and my own father fell with his brother for the testimony of the truth which they bore to the world. knew my father and the Prophet Jos-eph Smith to be good men, pure men, men who had failh in the Lord, who were willing to jay down their lives for the truth's sake, and they, indeed, sealed their testimony with their blood. In my childhood and early manhood I was familiar with President Brigham Young and was very intimate with him. He treated me like one of his own children. I had every opportunity to know hfm, and I can hear testimony to you, my brethren ald sisters, that he was a man of God. I have also been intimately associated with President John Taylor, Wilford Woodruff and Lorenzo all my life. I have seen them under difficulties and in trials, and I can bear my testimony to you that I know they were pure, upright, honest, faithful men. The Lord was with them In their ministrations, and sustained them in their high callings, and gave them His word to speak to the people over whom they presided, and I am my testimony to you tonight, and I am thankful to my Father in heaven that to many of you good people of this great city have embraced the gospel of the Son of God, which is, indeed, the power of God unto salvation to all who receive it

"The gospel of Jesus Christ will atways make good men better, and ff there are those who have been bad who will receive it, it will cleanse them from their sins, and bring them into fellowship with the Lord. Mormon-ism, as it is called, will make good citizens in any land where they live, whether in this land or in any other land under the sun. Those who receive the gospel will become better for it, and that is the object of the gospel, o make us better. It will make better men and better women, and better hus-bands and better wives, and better fathers and better mothers, and better hildren If they will only live according to its precepts, and these young men who are here as your teachers have been reared in the Church of Jesus Christ of Latter-day Saints. Most of them have been born of parents who were members of the Church, and have been born under the bond of the so of the Gospel necessary for our salnew and everlasting covenant. They have come out here to this foreign land to them, obedient to the call of thes holy priesthood, to learn your language, to associate with you in righteousness, to associate with you in righteousness, to set a good example to you and all the world, and to show you the way that you should walk in that you might obtain eternal life; and I pray God, my heavenly Father, to in their roung men and sustain firmly in the spirit of their missions, that they may be, indeed, true guides and leaders of the saints in this land. and all who desire to become acquaint. ed with the principles of the gespet in

ple of the world, and let our light so good shine that they may see our works and grorify our Father who is in heaven. We should be true to our covenants which we make in the waters of baptism, wherein we are born again of the water and of the spirit and become. Indeed, the adopted children of our Father and joint heirs with our Lord and Savior Jesus Christ. "May the Lord bless you. I do not know that I shall prolong my remarks, but I must say again. I am pleased to see you. I am thankful that you have received the gospel. I hope the day will come when you will be able to gather with us in Zion, but I do not advise you to be in haste. I trust that you will remain faithful and true in your

fatherland to the gospel you have re-ceived, that you may be able to endure all the trials the Lord may see fit to bring you under. It is through trials, through meeting difficulties, through facing the objection and unbelief of the world that gives us strength, that in-creases our faith, enlarges our comprehension, and gives us a broader and stronger idea of the principles which we

have received. "I must say to you, by brethren and sisters, that I know that the gospel is I feel it in all my soul that true. Joseph Smith was a prophet of the Lord: that he was raised up by the power of God to do the work which he It could not have been done by the power of man. From the day that the Prophet Joseph Smith recived his first vision, the world was opposed to him. The preachers of the world claimed that the heavens were sealed over the heads of man, that the canon of scripture was full, that there would more messengers fromGod to man, that the whole Gospel had been given to the world, and that, therefore, it was not right for anyone to claim, especially a child like Joseph was, that the heavens has been opened, that angels had descended from above and had communicated God's will to the soul of man once more. And Joseph had to meet all this objection, and it created hatred in the hearts of those who were teachers of religious against him, and thus he had to meet the prejudice and hatred and enmity of all the religious people of the world. They sought to destroy his life from the beginning. Not a moment of his life from the time that he first started his mission, until they shed his blood was his life safe or without being threatened has the or without being threatened, but the Lord preserved him until He had or-ganized His Church, until He had re-stored a knowledge of the first principles of the Gospel, and the knowledge that we were not only here for our personal salvation, but for the salvation of those who had died without a knowledges of the Gospel.

"He restored to us the knowledge also that marriage was an eternal principle. that in order that we might have claim upon our husbands and wives and up-on our children in the world to come as well as in the present world, we must be united together by the power of God, and that all covenants and agree-ments and vows that are entered into in this life that are not by God or by His authority are void and of no effect after men are dead, but only those principles which we receive frim the Lord and those covenants which we enter into by his word and that are sealed by His authority and by His Holy Spirit will endure throughout eternity; and many other precious things; Baptism and all other ordinancvation are also necessary for our fa-thers and ancestors as much as for those who are living, and the Lord has laid it upon us to perform the work which is necessary for their deliverance from the prison house and from darkness and bring them to the light of the Gospel and unite them together under the bond of the covenant of the Gospel of eternal truth.

Many giorious things have been restored to the earth through the Prophet Joseph Smith in their rulness that. had never been revealed in such fulness in any other dispensation of the world, so we have great cause to rejoice witness the interesting and is-ored ceremony. Then the follow-ing were led into the water and baptized by Elder L. E. Bybes: Sister Minnie Henedix, Sister Rate Raymond and her son John, After a

of the Church and local authorities ties of the stake were presented and unani-mously sustained by the congregation. Elder George A. Smith gave an interesting discourse upon the responsibilities of the saints in developing the talents given them. Elder Orson F. Whitney followed.

showing a divided responsibility of speaker and hearer in obtaining the mind and will of the Lord through a speaker in a public assembly. Elder Edward J. Wood of the stake

presidency made the closing remarks, endorsing the words of the former speakers, and impressed upon the saints the necessity of continued dili-gence in guarding against the sin of intemperance which seeks to creep into our midst. SYLVESTER LOW, Stake Clerk.

RETURNED MISSIONARIES.

Elder John Clayton of Provo City, Utah Co., passed through this city Aug. 20, on his return from the Central States mis-sion, for which he was set apart June 23, 1904. The Missouri and East Kansas con-ferences were his fields of labor.

Elder Parley P. Smith of Draper, Salt Lake Co., returned Aug. 28, from the Southern States mission, for which he was set apart May 5, 1996. The East Tennes-see conference was his field of labor. On account of change of altitude Elder Smith had heart trouble and was honor-ably released to return home.

Eider Alma R. Bertoch of Littleton. Morgan Co., passed through this city Aug. 27, on his return from the Swiss and German mission, whither he was sent Nov. 3, 1902. The Bern and Frankfurt con-ference were his fields of labor.

Elder Richard A. Brower of Marysville, Fremont Co., Idaho, passed through this city Aug. 30, on his return from the Colo-rado mission, where, since June 29, 1994, he has been laboring in the Denver, Pu-ebio and East Nebraska conferences.

Elder Jabez S. Adams of Laston, Davis Co., returned Aug. 30, from the British mission, for which he was set apart April 18, 1994. The Nottingham conference was his field of labor.

Elder James P. Cameron of Panguitch, Garfield Co., passed through this city Aug. 30, on his return from the British mis-sion, for which he was set apart June 21, 1904. The Norwich conference was his field of labor.

Elder William J. Dunkley of Whitney, Oneida Co., Idaho, passed through this City Aug. 20, on his return from the Brit-ish mission, whither he was sent June 17, 1904. The Leeds conference was his field of labor.

Elder J. S. Riley of Ogden, Utah, re-turned Aug. 30, from the British mission, to which he was assigned June 21, 1904. The Manchester conference was his field of la-

Elder Ernest L. Ford of 132 Poplar Ave., Ogden, Utah, returned Aug. 20, from the British mission, for which he was set apart June 21, 1964. The Nottingham con-ference was his field of labor.

Elder Jos. A. F. Everett of Salt Lake City, returned Aug. Sl. from the British mission, where, since April 20, 1904, he has been laboring in the Newcastle confer-

Elder Thor C. Nielsen and wife, Olivia C. Nielsen of Montpeller, Bear Lake Co., Idaho, passed through this city Aug. 21, on their return from the Scandinavian mission, where since 1994, they have been laboring in the Christiania conference, with much success, spending the two hap-plest years of their lives,

Elder John H. Snow of Orangeville. Emery Co., passed through this city Sept. 2, on his return from the Southern States mission, for which he was set apart-May 18, 1904. The Kentucky conference was his field of labor.

With the exception noted, all the mis-sionaries, return is excellent health and spirits, and report successful and enjoy-able missions. In all the fields represent-ed the gospel work is making excellent progress; many friends are being made and a few are receiving the truth.

