

## SPECIAL CONFERENCE AT PROVO.

The special Conference called at Provo for the purpose of more completely organizing the Stake of Zion at that place convened at 10 o'clock on Saturday morning, June 2.

On the stand were President John W. Young, Elders John Taylor, Erastus Snow, Franklin D. Richards and George Q. Cannon, also Bishop Smoot and many of the Bishops of Utah County.

The services commenced by the choir singing the hymn—

O God, our help in ages past.

Elder ERASTUS SNOW offered prayer.

The choir sang the hymn—

The time is nigh, that happy time.

Elder ERASTUS SNOW was the first to speak, occupying most of the time. The gospel, he said, was designed to enable man to make the best use of the gifts with which he was endowed, and to develop him mentally and physically, even until he arrived at the full stature of the measure of the Lord Jesus. We were told that all things were written for our profit and learning. When we considered all that had been handed down to us from the fathers who slept, as contained in the Bible, Book of Mormon, and that which had been revealed to and written by the Prophet Joseph Smith, the counsels and teachings of President Young and the Elders of Israel generally, many of whom were of the humblest walks of life, all speaking from time to time under the inspiration of the Holy Ghost, as well as our witnessing oftentimes the manifestations of the providences of God in behalf of his Saints, what manner of people ought we to be? The fact that the end drew nigh and the time of the harvest was near, indicated the magnitude of the work to be accomplished. The Lord had gathered us into these sequestered vales to teach us of his ways, that we might be prepared to live and to stand in holy places; whilst the other angels spoken of in the Revelations of John, would go forth to reap down the wicked, who too would be gathered, but instead of being gathered as ripe wheat into the garner, they, according to the vision, were to be gathered as grapes to the wine-press outside of the city, there to be trodden in the wrath of Almighty God. We were permitted to occupy our possessions in comparative peace, yet the Lord suffered the wicked to follow us and to revile and persecute us; this, however, was the means by which the Saints would be tried and perfected. The only real hindrance that could overtake us in accomplishing this work lay in our own worldly-mindedness, our unbelief, our fault-finding and unjust criticisms, our lack of charity and brotherly kindness, and consequently our lack of union. It was apprehended that instead of devoting ourselves to cultivating the graces of the soul, too much attention and importance was paid to outward adornments, and thus the faith of many was endangered. It was the duty of the elders to impart words of advice, to restrain excesses, to discountenance evil, to guide and direct in the paths of virtue and right; and it was the duty of the people, both old and young, to regard their instructions and admonitions. God was no respecter of persons; he had no desire to exalt one above another, where persons were equally deserving. Those who were blessed in earthly things above their fellows were required to be correspondingly more prudent and careful in the use of their substance. Riches were an injury to those who made an unwise use of them, but to the good and the wise property was a great blessing, contributing to convenience and comfort, as well as enhancing the interests of the work of God on the earth. If condemnation lay at the door of the rich, it was not because they were rich, but generally because the affections of the heart became so engrossed with the things that pertained only to this world, that through the unwise and improper use of the same, little if any desire was cherished to subserve the interests of the work of God and of his people. The poor on the other hand were frequently tempted to desire and covet things which they never earned belonging to others, things which in many instances they

were not deserving of. It was said that the idler should not eat the bread of the laborer. Worldly things as well as heavenly things were rewards of faith and diligence. Many were mistaken in supposing that the United Order was going to exalt the poor by pulling down the rich, making all men equal in the possession of worldly goods, this idea accordingly had been premised on that passage of scripture referring to the distribution of the means by the disciples according to it was said, "as every man had need." As the necessities of men varied according to the number of their families, and other circumstances by which they were oftentimes governed, it was obvious that equality as far as an equal possession of property was concerned was not known among the former-day Saints. And again, when the distribution spoken of had been made to supply immediate necessities and after the several portions of the substance had been expended, where were the people to look for more? Such an order of things could not last long, its existence could only be a question of time. But such was not the order the apostles wished to establish, neither was it the kind of order the Nephites had among them, nor was it a type of the order which the Lord sought to establish among the Latter-day Saints. Leading features in this holy order of heaven were industry, economy, frugality, and prudence; and therefore to confer real and lasting benefits upon individuals would be not to take from those who had accumulated much and give to others to waste who knew not how to take care of it; but rather to create labor, mental and physical, pursuits of industry and skill, and place all in a position to raise from the elements and manufacture from the raw material the necessities and conveniences and comforts of life. By thus affording male and female the opportunity to use their talents and their hands with profit to themselves and others, we became producers as well as consumers, and in but a short time all would be able to assist instead of having to be assisted.

Elder GEO. Q. CANNON occupied the short time remaining, treating on the education of the youth. While he was ever in favor of intellectual development, he strongly urged fathers to afford their sons such training as would make them self-reliant, and above all not forgetting, by example as well as precept, that moral training which fitted them for honorable citizenship in the Church and kingdom of God. He desired parents to make confidants of their children; it was a means by which they would avoid many indiscretions, and be more readily influenced for good.

After singing by the choir, Elder F. D. RICHARDS offered the closing prayer.

2 p. m.

After the usual opening exercises, Elder F. D. RICHARDS arose, expressing delight in observing the growth of the city, and the progress of life that had been made tending towards self-support, which of course was so much towards independence. It had been his lot to labor among a people who were considerably mixed in matters pertaining to morality, arising from the fact that a certain class of people whom Paul called "heathen," a people who indulged in excesses and vices, had come among the Saints of his locality. He was happy to learn that the good citizens of Provo were not cursed with a single grog-shop or saloon of any kind, which certainly was a blessed state of affairs. A more complete stake organization existed here than had been found in many places, which undoubtedly had aided the brethren presiding here to successfully battle with and to suppress prevailing evils. Latter-day Saints everywhere should learn this fact, that in trading and trafficking with those who were not of us and whose interests were not identified with the work of righteousness we were endeavoring to establish, but who, on the contrary, were opposers of it, they measurably aided and supported their unallowed institutions with which we were afflicted in some cities. Where men and families were wholly wedded to God and to his kingdom, they were not associated in any way whatever with the ungodly, and having Zion in their hearts they conscientiously felt that they were endeavoring to establish it in the earth, and, in doing so, that their acts counted so much in favor of

its cause, and so much prevented the growth of wickedness amongst us; therefore, said the speaker, whilst we could not reasonably and confidently expect to bring about a perfect concert of action all at once, rendering us independent, we should be careful lest we directly or indirectly strengthened the hands of the ungodly against us. The ancient apostle compared the body of the Church to that of a man, perfect and sound in all its functions; hence how necessary it was, in order to acquire that vigor and force which belonged to perfect health and soundness, that all the officers of this Stake be assigned to their proper places, thus further strengthening the hands of those who presided, enabling them the more successfully to prevail against the enemy in whatever form he might present himself.

Here the speaker, in directing his remarks to the younger portion of the congregation, recommended them, as a source of much valuable information, to study the organization and order of the Church. Comparing the emigration that came from abroad with that which came down from above, he said that the vast proportions which the latter, the young and rising generation of this community, was assuming over the former was a delightful feature in the history of this latter-day work; that whilst it was marvelous how readily the people received the truth in foreign countries, and how willing they were to gather to this distant land, yet it was very remarkable too how few comparatively remained faithful Latter-day Saints; whilst on the other hand the latter, doubtless because of the advantages of early moral training and the absence of old-time tradition, were not only more susceptible to the reception of gospel truth, but when properly taught they were full of faith and integrity and they were fast becoming a race of staunch defenders and advocates of this cause.

The speaker apprehended that they represented the vessels referred to by the Saviour that were capable of holding the new wine, for with their capacities they enlarged and naturally they inclined to good and not to evil. Little children oftentimes manifested a remarkable degree of faith in the healing ordinances, as well as a great desire to attend family prayer. How careful parents should be to cherish in their children that principle of power and those holier feelings that were so often witnessed in the little ones. Certain persons had come among us as missionaries, for the expressed purpose of converting the "Mormons," but according to their own admission, finding the older ones incorrigible they were turning their special attention to the younger portions of our community, in the confident hope of inducing them to denounce the faith and practices of their fathers, and accept their more popular creeds.

The subject of family prayer was spoken of and the significance that attended its observance in the season thereof; also virtue, purity, affection and kindness, which, when characterizing the family circle, rendered the meditations of the children almost free from guile, hence they became very much less susceptible to the temptations of Satan.

The speaker closed his remarks on the importance of paying serious attention to the little every-day matters that summed up the existence of our lives.

President JOHN W. YOUNG and Elder JOHN TAYLOR occupied the rest of the time.

Meeting was adjourned over until tomorrow morning. The choir sang, and the closing prayer was offered.

SUNDAY, 10 a. m.

The services commenced by the choir singing the hymn—

Father, how wide thy glory shines.

Prayer was offered by Elder A. C. PAPER.

The hymn—

The time is nigh, that happy time,

was then sung.

Elder GEO. Q. CANNON delivered a discourse upon Marriage and the United Order showing that as fast as the Latter-day Saints adopted the principles of the everlasting Gospel in its fulness, entering into what was called the United Order, the sooner they would be further delivered from temptations which induced people to do unto others as they would not wish to be done by. The reason was that under that advanced order of things no pecuniary benefits could accrue to any who would be thus guilty. In this way Satan would be measurably bound, at least as far as their influence extended, and consequently a higher state of civilization would be attained to.

Elder JOHN TAYLOR followed, choosing the subject of the Priesthood, with its keys and powers, as it had existed and

manifested itself in various ages of the world.

The anthem—

Hark, the Song of Jubilee,

was sung, and the meeting was dismissed with prayer by President JOHN W. YOUNG.

2 p. m.

President B. Young was present.

Most of the time was taken up by Elder ERASTUS SNOW, discoursing on the subjects of union and self-sustenance.

The discourse preached by President B. Young at the priesthood meeting at Logan, on Monday morning, the 25th ult., and which was published in Saturday's News, was read to the congregation by Brother GEORGE Q. CANNON.

After the anthem—

The Lord is my trust and my shield,

had been sung, Elder RICHARDS offered the benediction.

On Monday, the 5th, a priesthood meeting was held, having for its object the perfecting of the Stake organization. At this meeting the following nominations were unanimously sustained—

Abram O. Smoot as President of the Stake; David John as his first, and Harry H. Cluff as his second Counselor.

Members of the High Council—James S. Daniels, W. N. Dusenbury, S. P. Curtis, W. O. Sperry, Geo. M. Brown, B. K. Bullock, Albert Jones, James Dunn, Alfies Young, A. O. Smoot, Jr., Chas. W. Smith, and David Cluff, Jr.

President of the High Priests' Quorum—Isaac Bullock, with S. S. Jones and Moses Jones as his Counselors.

President of the First Quorum of Elders—B. L. Halliday, with Jos. Keller and H. J. Maiben as his Counselors.

President of the Priests' Quorum, Bishop J. P. R. Johnson, with Bro. Holman as his First Counselor.

Bishop of 1st Provo Ward, J. P. R. Johnson.

Bishop of 2d Provo Ward, J. W. Lovell.

Bishop of 3d Provo Ward, Myron Tanner.

Bishop of 4th Provo Ward, J. E. Booth.

Bishop of 5th Provo Ward, Peter Madison.

Bishop of Goshen, Wm. Price.

Bishop of Santaquin, George Halliday.

Bishop of Spring Lake Villa, B. F. Johnson.

Bishop of Payson, Joseph S. Tanner.

Bishop of Salem, Robert Davis.

Bishop of Springville, Wm. Bringham.

Bishop of Pleasant Grove, John Brown.

Bishop of American Fork, L. E. Harrington.

Bishop of Alpine, Thos. J. McCollough.

Bishop of Lehi, David Evans.

Bishop of Cedar Valley, H. J. Cook.

For Trustees of church property in Provo—J. P. R. Johnson, Isaac Bullock, Myron Tanner, the last named filling the place of Bro. Scott, deceased.

W. H. Dusenbury was sustained clerk of conference for the Stake.

Elder GEO. Q. CANNON, after putting these motions, said it was intended to hold Quarterly Conferences throughout every Stake of Zion, after the organizations were completed, also that in future, neither presidents of Seventies' nor High Priests' Quorums would be permitted to choose men from other quorums, as had been done, ordaining them Seventies or High Priests, without consulting with and obtaining the sanction of the First Presidency or the Twelve.

Elder A. O. Smoot, his Counselors, and several of the brethren were then set apart to the various offices to which they had been elected, under the hands of President JOHN W. YOUNG and the members of the Twelve present.

After a few remarks from President JOHN W. YOUNG, the meeting was adjourned sine die.

Closing prayer by Elder JOHN TAYLOR.

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