## DESERET EVENING NEWS: SATURDAY, JANUARY 19, 1901.



piscourse delivered at the General Conference of the Church of Jesus Christ of Latter day Saints, in the Tabernacle, Salt Lake City, Saturday Morning, October 6, 1900, by

ELDER ANTHON H. LUND

Temple Work-Baptism for the Dead-To be Born of Water and of the Spirit-Be Diligent in the Search for Genealogies -Work of the Genealogical Society- Missionaries Should Keep Records-Religion Classes.

Our meetings were enjoyed very much | want all men to understand that there is a law which must be obeyed by every one who shall enter the kingdom of God. Jesus laid it down to Nicodemus when he said that no man can enter the kingdom. of heaven vesterday, and to me they were spiritual rests. I hope that our meetings today and tomorrow may be like them, that vs may enjoy a rich portion of the

when he said that no man can enter the kingdom of heaven, except he is born of the water and of the spirit. The many millions that have passed away without having obeyed this ordinance, if they shall enter the kingdom of heaven, must be born of water and of the spirit and as this I was much impressed yesterday with Holy Spirit. Brother Clawson's remarks concerning umple sork. I thought to myself, the kingdom of neaven, must be born of water and of the spirit, and as this cannot be done in the spirit world, God has provided that that ordinance may What a glorious principle this is! How thankful we are that the Lord brought be performed for them here upon the earth. We cannot avoid obedience to the forth through His servant Joseph. I sis in the latter years of his life this law and still be permitted to enter the kingdom of God. Here is the mercy and grace of God manifested un. but he was more deeply impressed to this matter of salvation for the ead before the Saints; but it was not a new principle. Though he preached and vrote upon this subject a year or two mly before his death, still we find this vinciple referred to in the revelations iven to him in the early years of the church. In that glorious vision given the Prophet Joseph and Sidney Rig-monocrning the different glories, we told about a certain class that had received the Gospel while alive, but the proved the to prison after death not received the Gosper while alive, but had received it in prison after death. This shows that the Lord gave His Sunts to understand at that early day that there is an opportunity for salva-tion after death. It manifests the great them God, and places salvation be-narrow bounds within which placed by other denominations. Joseph could not have re-) this from man, because man did this doetrine. It was re-to him, and he gave it unio the In looking upon and examins principle, we cannot help but providing salvation for the many millions that have it a knowledge of the truth. Even this allusion to the principle of on for the dead was made, it was into the Prophet Joseph. That light when he received a visit he Angel Moroni, the angel exhim several principles that world, and he plained several chapters of the is Among others, he alluded to phecy in Malachi, to the effect own to the lijah should be sent to turn th of the children to the fathers and irts of the fathers to the children. had understood the deep meaning When the Lord re Joseph we began to unre know that that phocy pertains to salvation for the I suppose that the boy Joseph t understand the import of the cy at the time, but the Lord these, there is the support for

hearts of men in Germany, Denmark and Stephen L. Chipman each spoke briefly, testifying to the unity existing and other countries, we want to these things brought forth, and ot gather the not evolved as the Church the information collected among the people in the Stake and rethere. They are working now in those erred to the proposed division, exlos given the world was. Hence in these evelations to the Prophet they inted at and indicated, and grad-as the people were ready for hey were explained. this In Denmark, Sweden and Norway it will be a difficult task to gather ge gles, on account of the change that for-merly took place in names, the children being called after the first name of the father. This changes the surname from principles are not new. They ness principles are not new. Aney re universide by the prophets of and by the writers of the New tiament, Paul alludes to the or-ance of baptism for the dead. I have one generation to another, like it was in olden times. In the Bible we read of Simon Bar-jona. "Bar" means Simon Bar-jona, "Bar" means m-Simon Jonason. Hence it is hard trace the names of families in those ittended several funerals in England, nd I have been surprised to hear them ountries. Yet there are several ar-hives in Denmark where we can obtain eat the 20th verse of the 15th chapof I Corinthians: Else what shall they do which are nealogy, and as the opportunity opens puzzed for the dead, if the dead rise t at all? Why are they then bap-ed for the dead?" n Sweden and Norway we want to have brethren there to work in this line. We have agents in Germany and Swit-zerland, so that our German and Swiss few understood the meaning of ethren can be helped in getting names words in this verse! Paul under their relatives. The same may be said incerning New England. The society d them, and I believe the first-day understood this principle clearly ants understood this principle clearly, r Faul uses this as an argument in wor of the resurrection. What would the use of being bupilzed for the ad if the dead rose not? That was a argument. The Saints no doubt noticed the principle in those days, cause we find in the Church after-relations. is trying to open communication with all the countries from where the Saints have come. Now it costs a little to get work of this kind done, and we would like our brethren who are interested in obtaining genealogy to become mem-bers of the society. It requires only a small entrance fee, and you will get that back in paying less for your names ds that decrees were made against custom of being baptized for the and in having the chance to visit the Ubrary and search the books that are d. Someten hundred years after, up Russia, when some of their princes e converted to Christianity, they already on hand. All that is paid in will go toward increasing our library of gen-calogical works. I hope that this mat-ter will be remembered by the Saints. If you write to the Genealogical Socimpressed to ask for that ordinance e performed for their forefathers, they had any knowledge from history of the first-day Saints, or I do not know; but such an orety at the Historian's office, you can obtain all the information we can give nce was actually performed in Rus-The Apostle Peter undertood the ou and we will help you to get more ciple of salvation for the dead, and Savior understood it, and, I believe, I want to say a few words in regard o records. We advise our missionaries t before the congregation in Naz-After he had been out teaching keep diaries on their missions and to on the events of their lives. These d returned to his home at Nazareth, was called upon to read from the by and by will be very precious. Many of our brethren from the early decades he was called upon to read from the roll as was the custom in their syna-ciques, and when it was handed to him be read from the first chapter of laiah. When I was in Nazareth I thited that synagogue (at least, they tell us its is the same), and when I stood inside that old building, I won-dered where He had stood when He spoke on that occasion, and I thought of the giorious doctrine that He alluded to-salvation for the dead. I wish to read a few verses from this chapter: of the Church have kept records. We would like to get hold of these day-books at the Historian's office, so that there is any new matter or anything that might give a sidelight upon events already known, we may obtain the in-formation. We have men at the office, such as Andrew Jenson and others, who are well acquainted with the events of our Church history, and who can soon gather out of such day-books things that are not known and that will be a help to us. We would not ask children who have possession of their father's records to give them to the office; but if they would lead them to us we would go here form The Spirit of the Lord God is upon the because the Lord has anointed to preach good tidings unto the step, he hath sent me to bind up the "Way hearts" is to bind up the lend them to us, we would gather from them what would be of use in our senhearted, to proclaim liberty to saptives, and the opening of the Church history. There may be some who would like to have them deposited in to them that are bound;

an enemy. Many of the sects that have sprung up since the days of the Apostles have been represented to us in a very unfa able light, because their histories were written by their enemies. We do not want coming generations to read our history in a different light from the real truth.

Before I sit down there is another matter that I would like to lay before our brethren. It is now time for school. During the summer months our religion classes have not been maintained, ex-cept in a few places. Now that the school year has commenced we hope

that the superintendents and teachers of religion classes will see to it that the lasses are again started and that renewed interest is taken in this good work. We have just issued a new edi-tion of outlines, explaining the religion lass movement and the procedure, and inv of our superintendents or teachers can obtain this by writing to Superin-tendent Maeser. We hope that this work will not lag, but that we will all see the necessity of giving our children that kind of education that they can-

not obtain in our district schools, and that we cannot give at home because we have not the time. This religion lass movement has been established in order that our children may be trained religiously as well as mentally and physically, and I trust that we will not neglect it. May God bless you, brethren and sisters; may our conference be a feast indeed unto all present, is my prayer, in the name of Jesus. Amen.

## THE UTAH STAKE DIVIDED.

Three Stake Organizations Effected at a Conference.

## Officers of the New Stakes - Well Attended Meetings - Instructions Imparted to the Saints.

mercy and grace of God manifested un-to His children, in that He has devised means whereby they can receive the blessings even after they have departed from this life. You who have entered the Temples of God and performed or-dinances for your dead, know what dinances for your dead, know what glorious work it is. You have unself ishly labored for your relatives, an you have been blessed in doing so, fol your testimonies have been strength-ened, and you have felt that you were in the presence of departed beings, and that you were bringing blessings unto Provo, Utah Co., Jan. 15 .- The quarerly conference of the Utah Stake of Zion was held in the Stake tabernacle. commencing on Saturday, January 12 at 10 o'clock a. m. Elder David John, The reason why I dwell on this subof the Stake presidency, presiding. There

ject this morning is because many of the Saints who are imbued with a love were present Elders Heber J. Grant and for their relatives, and who would like Reed Smoot, of the Council of Apostles; for their relatives, and who would like to enter the Temples and do work for them, cannot do so because they have not their genealogy. Now, my breth-ren and sisters, we way you to be dili-Elders David John and Stephen L. Chipman, counselors to the late president, Elder Partridge, of the Stake gent in your search for genealogies. For this is a day in . . . . . the hearts of presidency; eleven members of the High Council, three Patriarchs, five the children are turned unto the fathers. As soon as the Prophet Jo presidents of Seventy, Elder Booth, fathers. seph brought this doctrine before the president of the High Priests; sevenworld and the necessity arose of searching for the fathers, the hearts of and teen Bishops and others of the Priesthood of the Stake, and a larger congrethe people were turned that way. The Lord worked on the hearts of men, genation than is usual at the first meetealogical societies sprang up every-where; men began to search for the the names of their forefathers, and many works have been published on ng of conference. Elder David John expressed pleasure n seeing so many of the Saints in at-endance. In speaking of the late Eller Partridge the speaker said in part: "Since our last conference we have this subject. Those who put forth these efforts had no idea of salvation for the been called to mourn the loss of our dead, but the work of these devoted eloved friend and brother, President men has come to the Saints as a very great blessing. We want to gather up Partridge, who was called away very great blessing. We want to gather up all we can in this regard. Many of the Salnts are not acquainted, perhaps, with uddenly. None of us expected he was oing so soon but our Futher has seen it to call him home, and President Partridge has finished his work and the fact that we have a genealogical society in our midst. We have some society in our midst. We have some four hundred volumes on genealogies cen laid to rest. He was a man of God, even as the Lord said in a revelaand we want to get more. We would like to get all that is published, both tion of the father of President Part-ridge, he was "a man without gulle," and has left a noble family, and a good in England and in this country, that can be of any aid to the Saints; and example for them to follow." Elders Moroni Snow, Abel J. Evans as the same spirit works upon the

ber than about 10,000 souls in any one Stake He then gave the lines of division of

the three Stakes to be formed out of the Utah Stake, and said that the central Stake would be known as the Utah Stake. The north Stake comprises all the wards north, from a line running east and west on the southern boundary of

he Linden ward, and including Mercur The central stake comprises the wards south of the south boundary of Linden ward, and extending to Spanish Fork ward, including all the wards in Spanish Fork canyon (the Pleasant Valley ward may, at some future time, be made a part of some other Stake.) The south Stake comprises all the

wards south of a line running east and west on the north boundary line of Spanish Fork ward, except the wards in Spanish Fork canyon. The division was unanimously sus-

tained by the congregation. The following named brethren, who

had been selected by the Presidency of the Church, and sustained by the Apos-tles and the High Council, for positions in the Presidency of the new Stakes, were then presented and unanimously sustained by the congregation: For the Presidency of the Utab Stake-David John, president; Joseph

Keeler, first counselor; Lafayette Holbrook, second counselor. For the Presidency of the North

Stake-Stephen L. Chipman, president; James H. Clark, first counselor; Abel Evans, second counselor.

For President of the South Stake-Jonathan S. Page, Jr.

Apostle Smoot explained that the names for the north and south Stakes had not been decided upon, but would be announced at conferences to be held next Sunday, in American Fork for the north Stake, and in Payson for the South Stake, at which time these Stakes would be more completely organized, and counselors to President Page would be presented to the Saints for their acceptance,

Elder Moroni Snow was sastained an Bishop of the Fourth ward of Provo, to fill the vacancy occasioned by the selection of Bishop Keeler as counselor

President John. Eider O, A. Woodruff bore his tesimony to the truth of the work of the Lord, and spoke of its growth and prog-ress, and of the benefits that would tome to the people by reason of the fivision of the Utah Stake of Zion. Elder David John spoke briefly of hla labors in the Presidency of this Stake with the brethren who have gone beyond the veil, and asked the Saints to

ustain him. The other brethren-Elders Keeler, Holbrook, Snow, Chipman, Clark, Evans and Page-who had been called to fill. positions in the new organizations, each spoke briefly, signifying his intentions to labor earnestly in the performance

f the duties assigned him, President Joseph F. Smith was the ast speaker. He said he was pleased with the business transacted, and with the spirit of humility and meekness manifested by the brethren, who had been called to new positions. He spoke of the duties of Presidencies of Stakes and High Councils: they should be united in all things, loving and sustaining one another; be free from passion and anger; always sympathizing with those n distress; always endeavoring to establish peace, love and unity among the people. The members of every quorum should be fully united, and every mem-The members of every quorum ber should learn his duty. A spirit of reverence for the Priesthood should be cultivated by the Saints, and the men holding the Priesthood should be re-

tion of Prof. Boshard.



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upon request. The eminent Rev. W. Bell, D. D., of Dayton. Obto, General Secretary of Foreign Missions, writes editorially in Tosstate Sunday School Union: "We desire tostate that from per-sonal acquaintance we it ow Dr. Miles to be a most skillful specialist, a wan who has spared neither labor nor money to keep him-self abreast of the great advancement of modical science." Mirs. Lucy Temple, wife of the Justice of Peace of Letts, is, was ill for years from disease of the lung, heart, stommeh, head and back, and was cured by Dr. Miles' New Special Treatment. She writes: "I have given birth to two children since, treatment, and my heart has not browner, and an special Treatment, writes: "I have given birth to two child since treatment and my heart has troubled me." Mrs. Laura Reed, of F Grove, In., who had been treated for ser Grove, In., who had been treated for serious nervous trouble, writes to a friend; "God bless Dr. Miles. Put yourself in his hands I think he will cure you." Mrs. Alice Baster, of What Cheer, In., was treated by Dr. Miles for nervous prostruction and poor circulation, and afterwards stated: "Special Treatment helped me wonderfully."

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To proclaim the acceptable year of a Lord, and the day of vengeance of m God; to comfort all that mourn."

tread these verses, which describe tread these verses, which describe town mission. Among other things, a mission, He tells us, was to liberate a mission. He tells us, was to liberate a saylves and to open their prison on. This part of His mission He did i full while living in the flesh, so is a we have any account, but we are an account that He fulfilled it ferwards. Peter tells us that He mached to the spirits in prison-those at Joe meaks of when he says that The peaks of when he says that Shelf beaks of when he says that shelf be brought forth out of the the suid their prison. Jesus went opened their prison doors; He led wir captive; He brought joy to near millions that were waiting in a, for His coming, who were there use at one time they had rejected Gaspel. They belonged to the ante-They belonged to the ante-and when Noah preached the them they rejected him: had a long time to wait, but juyful tidings came to their lesfal tidings came to their se, Jesus went and preached io them, and salvation was then once more. They had by and experience what it reject the Gospel. String of salvation for the s not have the effect, as some make men neglect the present

the have the effect, as some make men neglect the present ity, thinking that there will al-a chance for them. For there man meted out to those who Gospel. It was a long time antediluvians to wait before of grace was considered grace then we endeavor to impress upon the ants i men the necessity of repenting and of living according to the com-eandments of God in this life. We

the Historian's office, and we would e glad to take them, mark them, and sep them safely. We are a people that ake bistory every day; but we want this history written by ourselves. When you read history you find many a character that is described to you far dif-ferent from the reality, because his history has been written by

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pressing the belief that the contemdated change would result in greater and increased blessings to the Saints.

Elder Heber J. Grant rejolced in meeting with the Saints and in the pro-posed division of the Stake, for he feit that there would be an increased spiritual growth and development of the peo ual growth and development of the peo-ple. The needs of the people could be more carefully looked after "and it is a fact that we do better when we know that some one is looking after us." He spoke of the blessings which follow falthful and humble support of the wisdom and judgment, given to the servants of God by inspiration, in the selection of men to occupy positions as His servants among the people. In the afternoon the following breth-

en addressed the congregation, bearing estimonies to the truth of the Latteray work and to the blessings it had ought to them and all the Saints: Patriarch William S. Tanner, Elders James H. Clark, Roger Farrer, William E. Bassett, Abraham Halladay, Bengt Johnson, Jr., George S. Taylor, Rufus P. Snell, Charles D. Glazier and J. W. Bean,

Eider Reed Smoot spoke of the departure of Elder Partridge, and bore testimony to his worth, and his integ-rity to the work of God, showing that he had been inspired and fully qualified or the labors given him to perform as resident of this Stake of Zion. So also president of this Stake of Zion. So also with President David John; the people knew these men and had learned to love them as fathers. He spoke of the love and unity of the Saints of Utah Stake. When the matter of division was first mentioned to him, it caused him a temporary feeling of regret; but now he knew it to be for the benefit and blessing of the people, and he felt to say to the people on the north and to the people on the south, God bless and rosper you, that you may grow and acrease in the love of the truth and in abors of love for this great work." He arnestly exhorted the Saints to reewed energy and faithfulness and increased love and good words for the kingdom of God.

On Sunday forenoon a very large congregation was in attendance. In adeongregation was in attendance. In ad-dition to the visiting Elders of the preceding day there were present Presi-dent Joseph F. Smith and Aposties George Teasdale and A. O. Woodruff. Elder Teasdale was the first speaker. He feit great pleasure in meeting with the Salnis, and share with them the privilege of enjoying the spirit and word of the Lord. "To know God the Eternal Father is life eternal," so the Savior tells us, and how are we, or the people of the world to know Him unless ople of the world to know Him unless we keep His commandments, and do the will of the Father. The people should be taught the pure principles of the Gospel at their firesides, and the officers in the Stakes and wards of Zion are not justified before the Lord when they know that the people are neglected, for it is only by doing the will of the Father that we can hope to be accepted

remedy.

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President Joseph F. Smith, spoke at President Joseph 7. Smith, spoke at length upon the principle of the author-ity of the Holy Priesthood as delegated to man in the Church of God, showing the power and effect of this delegated authority for the salvation or condem-nation of the souls of men. The speak-er and extension of men. The speaknation of the souls of men. The speak-er read extensively from the Doctrine and Covenanis and commented upon the various offices in the Priesthood, ex-plaining the rights and powers of the leading quorums and organizations in the Church. He promised that before this conference adjourned there would be conference adjourned there would this conference adjourned there would be an organization of this Stake of Zion, in accordance with the spirit and will of our Father in heaven, and hoped the Saints would sustain the officers to be presented, by ther votes and by their efforts for the upbuilding of Zion in the saints efforts fo the earth. In the afternoon the general author-

In the afternoon the general author-ities of the Church were presented and unanimously sustained. Elder Reed Smoot then addressed the congrega-tion. He presumed there was not a person present who had not heard of the intention of the First Presidency to divide the Utah Stake into three Stakes, and he explained that it would be the policy of the Church in the future to have the Stakes more compact and so far the Stakes more compact and, so far as practicable, to have no greater num-







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