

## ST. JOSEPH STAKE CONFERENCE.

Minutes of First Quarterly Conference, St. Joseph Stake, held June 2nd and 3rd, 1883, at St. David, Cochise County, Arizona.

Conference met at 10 a. m. Present, the Stake Presidency and the Bishops from the following Wards: Macdonald, Pima, Curtis, Graham and Thatcher, also from Sulphur Spring Valley. After the opening exercises President C. Layton stated that to day would be occupied in bearing reports from the various wards, and from the Female Relief Societies, Young Men's and Young Ladies' Mutual Improvement Associations and the Primaries and gave some seasonable instructions.

Councillors D. P. Kimball and J. H. Martineau then addressed the congregation, followed by Patriarch Wm. McBride and Elder D. J. Merrill, after which Elder Wm. Fife made a statement of affairs in Sulphur Spring Valley, and spoke of former Indian difficulties in that section, and of the great facilities in that valley for settlers. Conference adjourned until 2 p. m.

2 p. m.

President Layton called for reports of the Bishops, which were rendered by the following Bishops: Jas. K. Rogers, Pima Ward; M. M. Curtis, of Curtis; Yorgen Yorgen, of Graham; J. M. Moody, of Thatcher; William D. Johnson, of St. David and H. J. Horne, of Macdonald Ward. These reports were very encouraging, showing a steady improvement in their wards financially and spiritually. The Wards in the Gila River Valley have nearly 50 miles of large canals and an abundance of good land, sufficient for a population of thousands of families. In all the Wards crops look well, and the soil is proved to be very productive.

Councillor Kimball read statistical and financial reports from the various Wards, Sunday Schools and other associations and societies, showing them to be in good condition.

The General Church Authorities as presented at the last April Conference were then sustained unanimously, also the following officers of St. Joseph Stake, all being sustained without a dissenting vote.

Christopher Layton, President of the Stake, with D. P. Kimball first and J. H. Martineau, second Councillors.

Seth C. Jones, Superintendent Y. M. M. I. A., with Joseph Foster and Joseph Alfred, first and second assistants.

Alfred Cluff Stake Superintendent of Sunday Schools, with S. F. Wilson and Thos. S. Merrill assistants. Patriarchs, P. C. Merrill and Wm. McBride.

Wm. D. Johnson, Bishop of St. David Ward, with Wm. Layton and F. J. May as first and second Councillors.

Macdonald Ward—H. J. Horne, Bishop, with Jos. N. Curtis, Councillor.

Thatcher Ward—John M. Moody, Bishop, with Joseph Cluff and James Pace, First and Second Councillors.

Graham Ward—Yorgen Yorgen, Bishop, with Andrew Anderson and Jas. Wilson as First and Second Councillors.

Pima Ward—Jos. K. Rogers, Bishop, with Wm. R. Treple and H. D. Dahl as First and Second Councillors.

Curtis Ward—Munro M. Curtis, Bishop, with Wm. Ballard and Jno. Simms as First and Second Councillors.

Sulphur Spring Valley—Wm. Fife, Presiding Elder.

Stake President of Female Relief Societies, Mrs. E. W. East, with Mary Ransom and Serena Merrill as First and Second Councillors.

Stake President of Y. L. M. I. A., Sarah D. Curtis, with Rhoda Foster and Sister Thos. S. Merrill as First and Second Councillors.

Home missionary to the Mexicans—M. G. Trejo.

General Home Missionaries—Thos. Jones, Calvin Reed, N. P. Bebee, Wm. Goodman, D. J. Merrill, Jos. Foster, H. Weach, R. A. Alfred and Alfred Baker.

The officers of the various Ward organizations of the Female Relief, Y. M. M. I. A., Y. L. M. I. A., and Primaries, are not here reported for fear of making this communication too lengthy.

President Layton made some interesting remarks relative to this stake organization, and our cheering prospects, after which conference adjourned until 10 a. m. tomorrow.

Sunday, June 8, 1883.

Meeting opened at 10 a. m., and was addressed by Counselor Dahl, Bishops M. D. Johnson and R. Johnson of Sanpete, and Elder Wm. Fife, Bishop Rogers, and Patriarch P. C. Merrill in the order named, in a very instructive manner. Meeting adjourned till 2 p. m.

2 p. m.

The sacrament was administered, after which Elder Edward Bunker and Counselors Martineau and Kimball spoke, followed by Pres. Layton, who gave much fatherly advice in reference to making pleasant and prosperous homes, building up this part of the kingdom, and testing the possibility of dry farming. Also to build good school buildings and meeting houses in the various wards.

The conference was then adjourned to meet September 2, 1883, at Pima, Graham County.

A good spirit prevailed during this the first conference of St. Joseph Stake, and it was a general time of rejoicing with those present.

F. J. MAY,

Clerk of Conference.

## A BATCH OF FALSEHOODS ABOUT THE MORMONS.

THE SALT LAKE POSTMASTER INTERVIEWED.

FOUL AND INFAMOUS SLANDER.

A correspondent of the *St. Louis Republican* says: I called upon several Gentiles to obtain their views, among them being John T. Lynch, Postmaster of Salt Lake. Mr. Lynch said:

"It is the greatest evil that was ever inflicted on any people. Holding the public position that I do, I know whereof I speak, and there must be legislation to stop it."

"What kind of legislation would you have?"

"Let there be a commission appointed for this Territory, with power to enforce the laws, and let them punish all who are guilty of bigamy, regardless of place or power."

"What would you do with those already the possessor of more than one wife, and how about their children?"

"I will tell you. The majority of those having a plurality of wives are middle aged or past the meridian of life. Give them to understand that they must stop where they are; that the penalty of the law will be enforced to its fullest extent should they marry again, and in a few years time will have effaced all their crime. With their children I would have them educated, compel them to go to public schools where something besides Mormonism is taught, and in a few months they could be taught to see the errors committed by their ancestors, and they would not care to carry on the so-called religion."

What effect does it have on the morals of the community?"

"The worst, the very worst that could be imagined. It is a well-known fact that what the young men of Mormon parents see at home educates them to a life of licentiousness. I know from unimpeachable testimony that the majority of the young men who visit the houses of ill-fame in the city are of Mormon parentage."

"How about Mormon girls?"

"Let me relate you a little incident. A few days ago I witnessed a curious transaction, in which the leader of the demi-monde of the city was one of the parties to the sale of some land. Before the sale was consummated a discussion ensued concerning the Mormon question. The woman was asked how many girls of that faith were in her establishment. She replied that there were 19 inmates, but of these only six were Mormons; but in explaining this she said if she were to admit all those of the Mormon religion that applied, she would have no need for any others. The young men and girls of this faith are the ones to save. Let us educate them, and let those who have already committed crime go, but put such restrictions on them that they can not marry again, and time will obliterate all these infamous marriages."

"Are the Mormon women generally true to their marriage vows?"

"Yes, sir, I think they are; they are taught to obey their husbands; it is a part of their religion and I don't remember of ever hearing of a married woman among them proving untrue. As I said before it is the young girls that are being ruin-

ed, and they are the ones that should be saved."

"The Mormons say there were no brothels in Salt Lake City before the advent of the Gentiles. How do you account for that?"

"This was very likely the case, for the construction of Mormon society obviates the demand for any such establishments."

George C. Bates, an attorney, tells the following concerning a trip through the territory:

"In January 1873, I visited the southern part of the territory on business, and, stopping at a house to dine I saw five wives of an old bishop seated at the table, and in and around the ranch were some thirty-six large boys and girls from 10 to 16 years of age, and I heard that all these young Mormons slept in the same room during the winter, and in the hot weather in summer they slept in the straw in the stable; all living in promiscuous concubinage. I also know that several of these young girls were bearing children of their brothers' cousins and uncles. This was a matter of daily occurrence, the religious teachings to the females being that every woman's future happiness was enhanced by the number of children she bore, no matter who might be its father."

A thousand interviews and experiences like the above can be obtained from trustworthy citizens. I have talked with a large number, and they are all of the same opinion. No Gentile was heard to express the opinion that he wanted the Mormons banished or that he desired to interfere in any way with their religious proceedings provided they dropped the polygamy part of it. My observations lead me to believe that the younger portion of the community, the unmarried girls, are leading lives of shame; while the majority of them are not public prostitutes, they are made the slaves of a favored few; the same cast of countenance is to be found in nearly every face you may look at, and it is not that of a virtuous, innocent girl.

## PANGUITCH STAKE CONFERENCE.

The regular Quarterly Conference of Panguitch Stake commenced at 10 a. m., June 2nd, 1883.

On the stand were the Presidency of the Stake, the Bishops with their Counselors and leading men from different settlements.

After singing and prayer, Pres. Crosby expressed his pleasure in seeing so great an attendance at the first meeting of the Conference. He had visited the several wards in the Stake, and felt satisfied the Stake was never in a better condition, both spiritual and temporal.

The Bishops of the Kingston, Escalante, Cannonville and Hillsdale Wards presented their reports, which generally were very good, and evinced a disposition on the part of the people to sustain the various interests of the Church of God in every Ward.

Counselor D. Cameron occupied most of the remainder of the time dwelling upon various subjects of interest to the people.

Pres. Crosby read a revelation given through Pres. John Taylor, in regard to the organization of the Seventies.

Singing. Benediction.

2 p. m.

After singing and prayer, Jos. C. Davis, Bishop, Panguitch First Ward, and H. S. Church, Bishop, Panguitch Second Ward, represented their respective Wards in a very satisfactory manner.

Jos. L. Heywood, President of the High Priest's Quorum presented the labors of the High Priests.

Patriarch Jas. Henrie, Sr., then addressed the congregation; felt well in the principles of the Gospel, and bore his testimony to the truth of this the Latter-day work. The Y. M. M. I. A. of the Stake were represented as devoting much of their time to the acquirement of knowledge in the principles of the Gospel, science and general literature, by the Stake Supt. James Houston.

Elder M. Hatch Sr., contrasted the Church in 1840 with that of today, exhorted the Saints to live their religion and be faithful to their covenants.

Counselor M. M. Steele, pointed out the duties of Presidents of the different quorums, and the duty of parents towards their children.

President Crosby bore testimony to what had been said.

At 6 p. m. a priesthood meeting was held, after devotional exercises which was addressed by J. W. Crosby and counselor M. M. Steele.

Sunday June 3d 1883.

After the usual exercises Elder Nepht Pratt delivered an excellent discourse on the organization and agency of man. Alluded to the turmoil existing in the nation and the efforts made to stop the work of God and related the current news of floods and cyclones, which were destroying life and vast amounts of property in various parts of the East. He was followed by President J. W. Crosby who gave a very instructive discourse.

2 p. m., June 3d, 1883.

After singing and prayer, the sacrament was administered. The General and Stake Authorities were then presented, all of whom were unanimously sustained. The names of John L. Sevy and Daniel A. Henrie were then presented to Conference and sustained as members of the High Council. Sister Emma Steele was sustained as President of the Primary Associations in the Panguitch Stake, and Sister Alice J. Cameron as First Counselor to Sister Steele.

Elder John Houston then addressed the Conference on the importance of educating our youth in the ways of the Lord and keeping them from adverse influences and institutions. Bishop Seth Johnson followed with some very good instructions. R. G. Clark then read the Stake Sunday School report. The Stake statistical and literary report was read by Counselor M. M. Steele. President J. W. Crosby then spoke on general subjects of interest to the people. Singing and benediction by President J. W. Crosby. Conference adjourned for three months.

At 6 p. m., Sunday evening, June 3d, 1883, the Y. M. I., the Y. L. M. I., and the Panguitch Sunday Schools met jointly in the capacity of a Conference, the house being again well filled. The reports from the Presidents were given, all of which indicated the growth and prosperity of the Associations. The statistical report was very gratifying.

R. G. CLARK,  
Stake Clerk.

## CONFERENCE IN WEST TENNESSEE.

Minutes of a Conference held May 25th, 26th and 27th, at Squire Grimes' Grove, on Beach Creek, Wayne County, Tenn.

Meeting convened on Friday, 9 a. m.

Elders present from Utah: B. H. Roberts, T. H. Merrill, E. R. Miles, A. Hawley, J. J. Fuller, C. F. Martineau, W. Robinson, J. H. Gibbs, J. Styler, J. Linton, Robert Pearce, H. Thompson, J. Ricks, Jr., J. Hawks, A. Bean, J. A. Taylor, I. Beanton, R. A. Crump and Minor Wilcox.

After the opening exercises reports were given by the traveling Elders from the various fields. Those opening up new fields reported good prospects for the coming season.

Elder B. H. Roberts read a very interesting letter from President John Morgan, and made some timely remarks to the Elders, instructing them on their duties. Adjourned till 10 a. m.

Saturday, 10 a. m.

Elder T. H. Merrill made a few remarks on the object of the Conference.

Elder B. H. Roberts quoted passages in Isaiah 30, and Acts 2, and gave a very interesting discourse on the Holy Spirit.

After usual exercises Elder E. R. Miles spoke on the restoration of the Gospel, and the requirements of all flesh in order to obtain salvation in the Kingdom of God.

Elder Jno. H. Gibbs said that it was necessary that this assembly should have a knowledge of the character, perfections and attributes of God; also spoke on the power of faith, and true repentance; and of the many and conflicting systems of religion.

Elder Thomas H. Merrill made some remarks on the mission of Jesus Christ; also compared the Church of Christ with the churches founded by man. Testified to the whisperings of the Spirit, and the truthfulness of the gospel.

7 p. m.

After the usual exercises Elder B. H. Roberts delivered an excellent

discourse on "The Gospel being a perfect law of liberty." Spoke of the organization of the Church, the gathering of Israel, etc.

Sunday, 27, 8 a. m.

Elders convened in Priesthood meeting for the purpose of completing the business pertaining to the conference.

Elder B. H. Roberts then presented the authorities of the Church sustained at the last annual conference in Salt Lake City, also John Morgan as president of the Southern Mission and B. H. Roberts his assistant, all of which were unanimously sustained.

Elder Thos. Merrill was honored released and E. R. Miles applied to succeed him as president of the West Tennessee Conference.

Elder B. H. Roberts congratulated the Elders on the zeal they manifested in the prosecution of their duties, while the wicked endeavoring to persecute us.

10 a.

After the usual exercises, Elder Robert Pearce read Rev. xiv. 1-5, and Rev. xiv. 6-7, and on the restoration of the gospel Christ in its fulness.

Elder Asa Hawley spoke of authority of Christ's Church, the power of the Holy Ghost.

Elder Joshua Hawley spoke of rise and progress of the Church testified to the restoration of the gospel.

Elder J. J. Fuller produced some Bible proofs that this is the kingdom spoken of in Matthew xxiv. 14.

Elder B. H. Roberts endorsed that had been spoken by the Elders.

1 p.

After usual exercises, B. H. Roberts occupied the speaking upon the kingdom of the conflicting theories of the world, and on Joseph Smith's mission and the restoration of Gospel.

There was a good attendance Saints and strangers during three days of conference.

On the 26th and 27th, Bro. J. Queen and Mr. John Grimes dined a sumptuous repast prepared in the grove, which was appreciated by the Elders from the Good feelings prevailed through our annual conference meeting every success.

JOHN H. GIBBS,

Clerk of Conference,  
Waverly, Tenn., June 27.

## MISSISSIPPI CONFERENCE.

The Mississippi Conference convened at Central Academy, Boone County, Mississippi, June 1st, 8 a. m.

Missionaries present: B. Roberts, of the presidency Southern States Mission, P. S. D. Moore, and Elders W. J. Daloh, T. Wright, Sr., J. B. Z. K. Judd, J. Morrell, W. I. lers, H. O. Call, C. L. L. Call. Elder J. Morrell sent himself and Elder Crandall who is 250 miles could not conveniently attend the Conference.

After the usual opening exercises, Pres. Moore addressed the meeting, showing the difference between the Church of Christ and that of man.

Elder Marrell dwelt briefly on experience in the Southern States of the State. Elders R. J. Flake occupied the remainder of the forenoon in exhorting the people to diligence, giving timely and appropriate advice.

Elder W. R. Sellers spoke of duties and bore a faithful testimony to the truth of the gospel.

Pres. Roberts said many were asked the question, "If you build your churches, do you all gather to one place?" showed from the Bible that must be gathered in the name of a city and two of a city, etc. Closed by saying, "We build up churches in the name of God has commanded otherwise."

Saturday, June 2d.

Elder Judd bore his testimony to the gospel of the Latter-day Saints as being the same as in the Apostles.

Elder Roberts spoke on the principles of the gospel.

Joseph S. Clark spoke of