

SALT LAKE STAKE IN CONFERENCE

Combined Sunday Schools Ren-
der An Excellent Program
At Forenoon Session.

JOSEPH SMITH MEMORIAL.

Elder Orson F. Whitney Pays Touch-
ing Tribute to Martyred
Prophet.

The quarterly conference of the Salt Lake stake was held yesterday, there being, as usual, three sessions. The first convened in the tabernacle at 10 o'clock and was the conference of the Sunday schools. The stand was decorated with potted plants and with white and pale blue bunting. A large American flag hung from the ceiling. In front of the organ was a picture of the Prophet Joseph Smith, below which, in letters made by incandescent lamps, were the words "The Gospel." The subject of the program was "The Dispensation of the Fullness of Times, in Song and Story." The choir seats and the main floor, except that part under the gallery, were filled with Sunday school children. The remainder of the building was occupied by the general public. Every year since 1904, when the present stake was organized, the Sunday schools have had a mid-summer festival in the tabernacle, and each one has been a pronounced success, owing to the energetic and intelligent work of Stake Supt. Charles B. Felt, his assistants, the stake board, and the local officers and members.

INTERESTING PROCEEDINGS.

The following program was rendered: Song, "Beautiful Zion," by the combined schools, under the leadership of Stake Sunday School Chorister Samuel D. Winter.

Prayer was offered by Elder Harold G. Reynolds.

Song, "Glorious things of thee are spoken," by the assembly.

Nine little girls and a chorus from the Twenty-third ward Sunday school sang a selection entitled "Bright Angels," this piece having nine verses, the number of letters in the words, "The Gospel," each child singing one verse.

A concert recitation by the Sixteenth ward Sunday school of Isaiah 29, 13-14. Address, "A Marvelous Work and a Wonder," by Supt. Edwin F. Parry, Jr., of the Sixteenth ward.

Address by Elder Isaac Langton, Jr., superintendent of the Twenty-eighth ward Sunday school, "A Land Choice Above All Other Lands."

Song, "Columbia, the Gem of the Ocean," by the Twenty-eighth ward Sunday school. At the words, "Three cheers for the red, white, and blue," the singers waved the Stars and Stripes.

"A Land of Liberty," was the subject of an address by Supt. Theodore Nyström of the Fourteenth ward.

Prayer of the American Declaration of Independence was repeated in concert by the members of the Fourteenth ward Sunday school.

The singing of "America" by the combined schools, the distinctly patriotic part of the program was concluded. The remainder of the time was devoted to the results of the mission of the Prophet, Joseph Smith. The following musical numbers and addresses were given:

Elder Peter A. Anderson, superintendent of the Twenty-third ward Sunday school, spoke on the subject, "The Boy Prophet."

Concert recitation, "If any of you lack wisdom," etc., from James 1, 5, by the Twenty-third ward Sunday school.

Song, "The American Declaration of Independence," by the combined schools, "Joseph Smith's First Prayer," by the Twenty-third ward Sunday school.

"God's Messengers," an address, by Supt. F. A. Wilcox of the Twenty-fourth ward Sunday school.

Song, "An angel from on high," by a trio and chorus from the Twenty-fourth ward Sunday school.

The superintendent of the Center ward Sunday school, Elder Walter V. Little, spoke on the subject, "The Priesthood Restored."

Concert recitation, "And no man taketh this honor unto himself," etc., from Hebrews 13, 4, by the Center ward Sunday school.

Address, "Church Organization," by Supt. Daniel J. Lang of the Nineteenth ward Sunday school.

Solo, "Daughters of Zion," to the music, "Kathleen Mavourneen," by Stella Poulton of the Nineteenth ward Sunday school.

Supt. Henry B. Elder of the Fifteenth ward school spoke on "Temples."

Anthem, "Song of the Redeemed," by a chorus from the Fifteenth ward Sunday school.

Address, "The Flight to the Mountains," by Supt. George S. McAllister of the Seventeenth ward Sunday school.

The choir from the Seventeenth ward Sunday school rendered the anthem, "The Mountain of the Lord's House."

Concert recitation, "Psalms to the man who communed with Jehovah," by the members of the Sunday school of the Twenty-second ward.

Supt. G. W. Forsberg of the Twenty-second ward spoke on "Zion and the Millennium."

A summary of the foregoing addresses was presented by Supt. J. C. Thomas of the Twenty-ninth ward Sunday school.

Concert recitation, "And it came to pass that Enoch saw the day of the coming of the Son of Man in the last days," etc., by the Twenty-ninth ward Sunday school.

Elder James E. Talmage, in behalf of the general Sunday school board, commended the Sunday schools for their excellent program and thanked all those who had taken part.

Singing, by the combined schools, "True to the Faith."

Benediction by Elder James W. Ure.

AFTERNOON SESSION.

The second session of the conference convened in the tabernacle at 2 o'clock in the afternoon, President Nephi L. Morris presiding.

Singing by the tabernacle choir and the congregation, "Psalms to the man who communed with Jehovah."

Prayer was offered by Bishop Robert H. Bradford, of Center ward.

An anthem, "An Angel's Name," was sung by the choir.

Elder Orson F. Whitney, the speaker of the occasion, spoke in part as follows: This is almost the anniversary of a great and sorrowful event in the history of the Latter-day saints. Sixty-four years ago yesterday the Prophet Joseph Smith and his brother Hyrum, Smith, the patriarch of the Church, were murdered in Carthage jail, Illinois, on the 27th day of June, 1844. The prophet was then in his thirty-ninth year, having been born at Sharon, Windsor county, Vermont, on the 23rd of December, 1805. His career as a religious teacher began in the spring of the year 1820, when he was living with his parents in the little village of Manchester, in the western part of the state of New York.

The boy's mind was greatly agitated at that time upon the subject of his soul's salvation. What was known as a religious revival was taking place in his neighborhood. Ministers of vari-



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ous faiths were holding camp meetings. Joseph, then fourteen years of age, could not persuade himself to join any of the religious denominations, because each was contending that it was the true church. He was deeply concerned, because he was an honest seeker after truth and desired to know which of the sects he ought to join. It was the fashion at that time for nearly every one to belong to some church. Now there are many who hold themselves aloof from all the religious organizations. The former condition is preferable to the present one, for it is better to be a member of some religious society than none at all, if abstaining from communion with churches indicates a disregard for the great things of life, such as eternity and the salvation of souls.

SOUGHT WISDOM OF GOD.

Amid all the conflicting claims made by the ministers of the different sects, the youth stood bewildered. He did not possess enough wisdom to decide the question as to which church had been commissioned of God, and no man seemed able to help him out of his difficulty. He therefore did the very sensible thing of remaining apart from all the churches and going to God for a solution of the problem. He tells us that he went out into the grove near his father's home. He had read in the Scriptures that if any lacks wisdom he should ask of God, who giveth to all liberally and upbraideth not, and it shall be given him. Among the trees, then, he repaired, for the western part of New York state was then a part of the great forest. He bowed down before God and asked that God would let him know which of these churches was the true one. At first, him, so that he could not speak. When he thought that he was about to be destroyed by the evil one, a light descended, revealing two glorious beings, God and His Son, Jesus Christ.

The boy was told that he should join none of the churches, for they had all gone astray, teaching for doctrine the commandments of men, having a form of godliness, but denying the power thereof. The church of Christ was not then upon the earth, but it was about to be established and the ancient gospel was to be restored. A work was soon to begin that would prepare the world for the second coming of the Son of God, who would rule over the whole earth. He had been selected to introduce this work and to stand as a prophet before the head of the last gospel dispensation.

ANGELS VISIT THE EARTH.

He received the visitation of angels, one of whom gave him the place of concealment of the record giving a history of the American continent from the earliest times down to about the fourth or fifth century of the Christian era. This record was engraved in strange characters and had been hidden in a hill called Cumorah. Four years after this visitation of the angel, the record was given into the custody of the youth and from it was translated the Book of Mormon, under the inspiration of the Lord.

PRIESTHOOD RESTORED.

While engaged in the work of translation, John the Baptist, as a resurrected being, appeared to him and conferred upon him the Aaronic priesthood, which has authority in the temporal things of the gospel. Later, the Melchisedek priesthood, which exercises authority in spiritual matters, was bestowed by Peter, James, and John, who in former times had labored in Christ's ministry. Under this authority, the Church of Jesus Christ of Latter-day Saints was organized with six members, on April 6, 1830.

A year after its organization, the Church migrated to northern Ohio and established its headquarters at a place called Kirtland, near the southern shore of Lake Erie. There a temple was erected, 12 apostles were chosen, and the first presidency organized to preside over the entire organization. Various industries were established and the great law of consecration was introduced, a doctrine which involved equality in temporal as well as spiritual things.

In the summer of 1831, a colony of Latter-day Saints settled in Missouri, and in Independence, Jackson county, established Zion, which is to be the new Jerusalem. Soon misunderstandings arose between the saints and the other inhabitants and the former were expelled from the state. The refugees were received into the state of Illinois and soon built the city of Nauvoo, in Hancock county. The Church then numbered about 50,000. Its converts had come from all parts of the United States, from Canada, and from Great Britain. It was bringing to itself the best blood of America and Europe.

THE MARTYRDOM.

On June 27, 1844, the prophet and his brother Hyrum fell victims to the fury of the mob. They were not law-breakers, they had injured no one, they were willing to answer for all their acts. Their persecutors had said that the law could not reach them but that powder and ball would. So, while the helpless prisoners were in jail, the mob, in collusion with the guards and with the connivance of the state authorities, shot down these two innocent men.

Some thought that with the death of Joseph Smith the end of the Church had come. But God had another leader in the person of Brigham Young, who stood at the head of the twelve apostles. Under his mighty leadership an exodus was made from the confines of civilization into this then desolate land, inhabited at that time by none

but savage Indians, wild beasts, and a few trappers. So inhospitable seemed this part of the country, that the great Daniel Webster, in a speech in the United States senate, had declared that the land was utterly worthless. Into the very heart of this forbidding waste Brigham Young led his followers. Here, under divine protection, the work was begun which made it possible to found the state of Utah and the surrounding states and territories.

NOT TEMPORAL ONLY.

Somewhat tardily the world is beginning to give to Brigham Young the credit he deserves for his great work. Most men can understand the importance of building bridges, founding cities, and making commonwealths. When visitors come to this city and speak with admiration of the temple, the tabernacle, the great organ, and the many other sights. They are deeply impressed with what they see, and all too often they depart, thinking that Mormonism stands merely for the accomplishment of temporal purposes. This is only a surface view of the Church. Its mission is something higher and nobler than this. Churches and temples, and all other things erected by human hands, will eventually perish. The primary work of the Church is the salvation of the whole human race. This undertaking will defy the ravages of time.

GEMS OF THOUGHT.

"The glory of God is intelligence," says Joseph Smith. It is impossible for man to be saved in ignorance. Whatever degree of intelligence we attain in this life will rise with us in the resurrection. These are glorious truths. There is a reason why men seek the temporal phase of the Church but do not comprehend its deep spirituality. The term of it is this: The things of men are understood by the spirit of man, but the things of God by the Spirit of God. Not having the Spirit of God, men can not understand the mysteries of Christ's kingdom. With all his searching, man can not find out God, unless he receives inspiration from above. Joseph Smith held the keys of the spiritual things of God. He brought forth light into darkness, but the darkness perceived it not, and not until men and women humble themselves and become as little children, having faith in God, repenting of their sins, being baptized, and receiving the Holy Ghost, will they be able to comprehend the things of God and understand Joseph Smith and his mission. Neither will they comprehend the greater part of the work done by Brigham Young. They can see only the outside of what these men accomplished. The more important things are to be understood only by the spirit of God.

WORSHIP ONLY GOD.

We do not worship Joseph Smith. We worship God and our Savior, and recognize Joseph Smith as a prophet of the Lord, if we observe the commandments of our Father in heaven, there is no reason why He should not seal His Spirit upon us and show us some of the mysteries of His kingdom. I testify that what the world calls Mormonism is the true gospel of Jesus Christ. God has revealed to me what my place is in the world. He has shown me where I came from, why I am here, and whither I am going. You should not rest until God has given you a similar testimony concerning your existence here upon the earth and the future which is before you. The knowledge of how to obtain eternal life is the greatest gift of God to man. After the singing, by the choir and congregation, of the hymn, "We Thank Thee O God for a Prophet," the benediction was pronounced by Elder Frans S. Fernstrom.

EVENING SESSION.

The third and final session of the conference was held in the Assembly hall, at 7 o'clock in the evening. The Seventeenth ward choir sang the selection entitled "Lift up the voice in singing." Prayer was offered by Elder Henry T. Cowburn. Singing, "Come, dearest Lord, descend and dwell."

By unanimous vote the conference sustained the general authorities of the Church and the stake officers.

President Morris expressed his appreciation of the excellent program presented by the Sunday schools at the morning session of the conference.

A vocal solo, entitled "The Heavenly Song," was rendered by Esther Davis.

Elder August W. Carlson, a member of the high council, said that when one considers how much time must be given by the workers in the Church to earning a livelihood, it is wonderful how much they accomplish for the kingdom of God. Most of their days are taken up with their various vocations, and they must devote their evenings to labor in the vineyard of the Lord.

The present training of the young in the paths of righteousness means much for the future. Correct habits of life are now being formed which will make noble men and women in the years that are to come. There are so many evils lurking everywhere in society that a strong moral nature is an absolute necessity.

J. H. Neilson and D. Neilson sang a duet, "Do You Think of the Days that Are Gone, Brother?"

Elder George R. Emery of the stake presidency read the Word of Wisdom, as contained in the book of Doctrine and Covenants, and spoke strongly in favor of carrying it out in every detail. Church. Its mission is something higher and nobler than this. Churches and temples, and all other things erected by human hands, will eventually perish. The primary work of the Church is the salvation of the whole human race. This undertaking will defy the ravages of time.

A solo, "O Eyes that Are Weary," was sung by Bessie Smith.

President Nephi L. Morris said that statistics were being gathered in the stake which, when compiled, would show how many in this part of the Church keep the Word of Wisdom. In one gathering of the Priesthood, it was ascertained that only 75 per cent observed the Word of Wisdom in all its particulars. In another assembly only 60 per cent obeyed this law.

Some pride themselves on being temperate, saying that they know when to stop in the use of alcoholic beverages. Even moderate drinking is dangerous. It is far better to abstain wholly than to be merely temperate.

Years ago alcohol was regarded as a food and was used by many intelligent men who thought that they were nourished by partaking of it. But it is really a harmful stimulant, with nothing to be said in its favor. It is the cause of so many evils, being one of the chief promoters of immorality. Virtue and godliness are undermined by the use of strong drink. "The Mountain of the Lord's House."

Benediction by Elder William N. Williams.

DEATH OF A. J. PENDLETON.

Pioneer Blacksmith and Former Member of Salt Lake City Council Succumbs to Injuries.

Andrew J. Pendleton, one of Utah's oldest and best respected citizens, died yesterday afternoon at 1:10 o'clock, after an illness of only a few days, resulting from a slight concussion of the brain.

Last Thursday as he was leading his pet mare into the barn, she suddenly backed and threw him against the wall, giving him a severe shaking up and an apparently slight bruise on the back of the head. Nothing was thought of the matter until Friday morning, when he lapsed into unconsciousness, from which he never returned.

Andrew J. Pendleton was born at Steuben, New York, March 19, 1830, and with his brother, Benjamin, joined the Church, participating in the early scenes of Church history and driving.

When the final move was made to come to Utah, the deceased was one of those called to remain at Council Bluffs to stand guard. The following year, 1848, he came to Utah and settled on the same block that the home is now on, corner of Fifth East and Sixth South.

In the early Utah days, Mr. Pendleton was recognized as one of the "minute men" in every sense of the word. He was an Indian fighter and engaged in many of the battles waged against the red marauders.

Soon after his arrival, Mr. Pendleton, with others, went over to California with the gold excitement. On his return, he was called by the Church to go out to Carson City, Nev., and assist in colonizing.

He returned to Utah at the time of the Johnston's army excitement, and with others, journeyed south to American Fork. Upon his return he engaged in blacksmithing, being the first in the city.

In 1851, Mr. Pendleton married Mary Speirs, only sister of the late Adam Speirs and George and Harrison Speirs now living.

Mr. Pendleton has held many positions of trust; was elected to the city council in 1890, and was among the best councilmen the city has ever had. He also held a position of land and war commissioner as its first appointee. Indeed, he was largely responsible for its organization and present existence.

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In the early Utah days, Mr. Pendleton was recognized as one of the "minute men" in every sense of the word. He was an Indian fighter and engaged in many of the battles waged against the red marauders.

Soon after his arrival, Mr. Pendleton, with others, went over to California with the gold excitement. On his return, he was called by the Church to go out to Carson City, Nev., and assist in colonizing.

He returned to Utah at the time of the Johnston's army excitement, and with others, journeyed south to American Fork. Upon his return he engaged in blacksmithing, being the first in the city.

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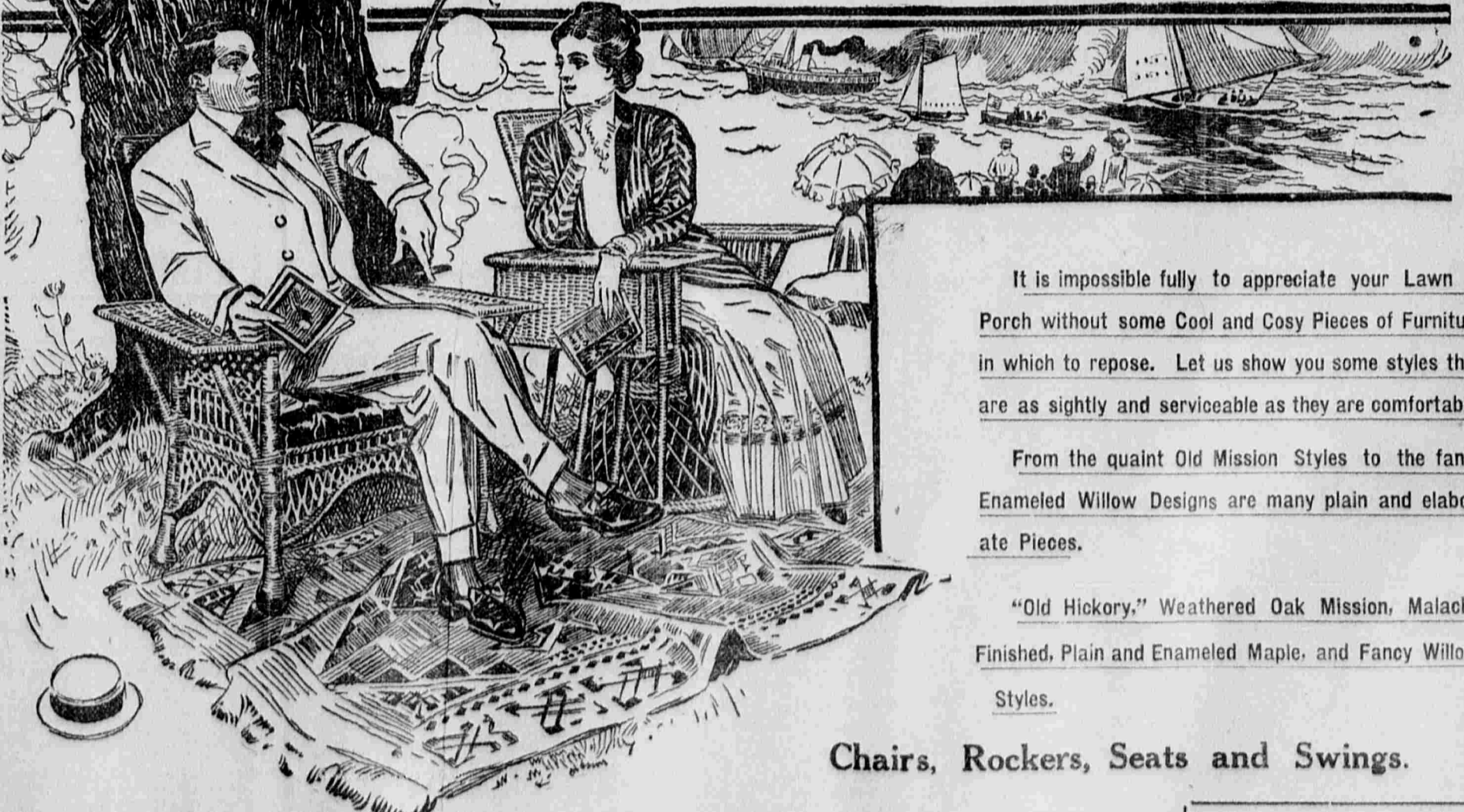
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