

## MINUTES OF CONFERENCE.

For the Southern Mission, held in St. George, Nov. 5th, 6th and 7th, 1869.

ELDER ERASTUS SNOW presiding.

Friday, Nov. 5, 10 a. m.

Meeting called to order by President Henry Herriman.

After singing and prayer, Elder Marius Ensign expressed gratitude for the privilege of returning safely from his recent mission to Europe, and related some of his experience while there.

President E. Snow related the Navajo Indian news of the past week and stated the measures that had been adopted to oppose the Navajos.

Benediction by President E. Snow.

2 p. m.

Singing and prayer.

Bishop William Snow spoke of the providences of the Lord in the past, and said they taught that when evil appeared about to descend upon the Latter-day Saints, the power of the Almighty had intervened and had overruled all things for the good of the people and for the advancement of His cause. He concluded by advising the people to increase the productions of home industries.

Elder Jesse W. Crosby, jr., recently returned from a mission to the Southern States, related some of his missionary experience.

President Snow related some of the proceedings of the Semi-Annual Conference at Salt Lake City. He spoke of the happy influences of the gospel in developing the noblest powers of man; and concluded by testifying that the Latter-day Saints as a whole are increasing in faith, integrity and self-control.

Adjourned to 10 a. m. November 6th. Benediction.

November 6th., 10 a. m.

Conference called to order by Elder Jos. W. Young.

After singing and prayer,

Elder John E. Pace, recently from a mission to England, bore his testimony to the truth of the gospel and exhorted the Saints to be prayerful and seek for the light of truth.

Bishop James Leithead gave an account of matters on the Muddy. Said that the average of wheat per acre, under favorable circumstances, is 25 bushels. This season crops were light generally, owing to the drouth. St. Thomas contains a population of about 200 souls, the majority of whom feel like remaining there until otherwise ordered.

Bishop Meliah Hatch gave a good report of the condition of his Ward. He said the people, as a general thing, sustained their own co-operative movements.

President Henry Herriman exhorted the people to increased faithfulness. God's power had always been manifest in the defense of the Latter-day Saints; but to triumph, they must in the strength of the Lord, seek continually for the light of the Holy Spirit.

Elder Joseph W. Young spoke of the influences and powers of the gospel among the Latter-day Saints. He spoke of the condition of the settlers on the Muddy and testified that those who had sought after the spirit of their mission and had walked in the fear of the Lord had sustained themselves in food and clothing. He strongly advocated that we make use of the facilities within our reach, and thus make ourselves prosperous and happy.

President E. Snow said he desired the Saints to be fed with spiritual food, that in the strength of the Lord they may increase in might and power. He spoke of the persistent and continued efforts of the wicked to annoy and persecute the workers of righteousness. He spoke at considerable length on our spiritual existence before we came here, our mortal career now that we are here, and of our existence hereafter. He also spoke of the personages of the Father and of the Son and on the office work of the Holy Ghost, and concluded by showing forth the necessity of continued revelation from God.

Saturday, 3 p. m.

School of the Prophets met, and among other business the following resolution was passed: Resolved unanimously, that we sustain the Presidency and Bishops of the Southern Mission in calling in question the fellowship of men, who absent themselves from this mission without leave, or for changing their location, or leaving the mission without the approval of their leaders.

Sunday, Nov. 7th, 10 a. m.

Singing and prayer.

Elder D. H. Cannon spoke on the necessity of walking in obedience to the counsels of the Lord and on the

necessity of entering more extensively on the practice of home manufactures.

Elder J. G. Bleak rehearsed some of the teachings of the General Conference.

Elder J. W. Young read from the 118th page of the Book of Mormon and made some remarks on the history of David and Solomon and on plural marriage.

Prest. Snow continued remarks on the last passage read from the Book of Mormon, relating to the 2000 young men. He compared the effects of plural marriage among this people with the effects of monogamy in the world, and concluded by reading the section relating to marriage from the Book of Doctrine and Covenants and made remarks thereon, repeating the explanation given by President Young at the General Conference in Salt Lake City.

2 p. m.

Meeting opened with singing and prayer, when Bp. Wm. Snow expressed his gratification at meeting with the Saints in Conference and related some of his experience in the Church.

Prest. E. Snow said it was now necessary that we should transact some local business, such as more completely organizing this stake of Zion and presenting our general and local authorities.

The general authorities of the Church were then unanimously sustained.

## LOCAL AUTHORITIES.

E. Snow, President of the Southern Mission.

Joseph W. Young, President of this Stake of Zion; Robert Gardner and Jas. G. Bleak as Counselors.

Members of the High Council:—W. E. Dodge, John O. Angus, T. R. Bird, Wm. Empey, E. W. McIntire, S. Miles, John R. Young, Marius Ensign, Joseph Birch, Jesse Wm. Crosby jr., Richard Bentley and Miles P. Romney.

Wm. Fawcett, acting President of the High Priests, and Walter Granger, President of the Elders' quorum.

Daniel D. McArthur, Presiding Bishop of St. George; Wm. Carter and David H. Cannon, his Counselors. David Milne, Bishop of the First Ward, St. George; Henry Eyring, Bishop of the Second Ward, St. George; Walter Granger, Bishop of the Third Ward, St. George; Nathaniel Ashby, Bishop of the Fourth Ward, St. George, and H. J. Platt and Mahouri Snow, his Counselors.

Some objections having been raised to Walter Granger as Bishop of the Third Ward, the matter will be reconsidered by the members of that Ward.

Bishops and Presiding High Priests:—Edward Bunker, Santa Clara; Joshua T. Willis, Tokerville; John Parker, Virgin City; Charles N. Smith, Rockville; L. W. Roundy, Kanarra; W. D. Pace, Harmony; R. S. Robinson, Pinto; Wm. Snow, Pine Valley; Meliah Hatch, Eagleville and Spring Valley Settlements; Jas. Leithead, on the Muddy and Junction City; Henry Lunt, Cedar.

President E. Snow proposed that Hebron and Clover Valley be coupled and made a Ward, and that Geo. H. Crosby be Bishop. Sustained unanimously.

Fort Hamblin and the iron works in Little Pinto will be united with Pinto Ward.

President Snow said he accepted the resignation of Bishop Stringham and proposed that Harrisburg and Leeds be attached to Toquerville.

Wm. F. Butler was appointed a mission to the States.

John W. Freeman to take charge of Washington, and Adolphus R. Whitehead to be counsellor and assistant;

Henry Eyring, president of the priests' quorum; Jno. Larson, president of the teachers' quorum; Ephraim Wilson, president of the deacons' quorum; Jas. G. Bleak as clerk and historian of the Southern Mission; Wm. G. Perkins, of St. George, as patriarch of the Church of Jesus Christ of Latter Day Saints.

On motion of Bishop R. S. Robinson, Robert Richey, of Little Pinto, was cut off the church for unbelief.

President E. Snow exhorted the brethren to keep up their day schools, Sunday schools, relief societies and fast days, blessed the people and dismissed the conference by imploring the blessings of Heaven and earth upon the people and their labors in this land.

Conference adjourned until the first Friday in May next.

JAMES G. BLEAK,

Clerk of the Southern Mission.  
St. George, Nov. 8th, 1869.

"Represent me in my portrait," said a gentleman to a painter, "with a book in my hand, and reading aloud. Paint my servant also, in a corner where he cannot be seen, but in such a manner that he may hear when I call him."

## Correspondence.

BLOOMINGTON, RICH Co.,  
October 28, 1869.

Editor Deseret News:—Dear Sir. As your paper often contains items of interest from the different settlements throughout the Territory, I thought I would pen a few lines relative to our circumstances in this settlement. We have been greatly blessed notwithstanding the ravages of the grasshoppers, and I think that sufficient grain has been raised in this valley to meet the wants of the people, although the entire crop of grain at Montpelier and the other settlements on that side of the river was destroyed. The potatoe crop throughout the valley is excellent and the people appear to be satisfied with their present and future prospects, and they often express themselves that "Bear Lake is not such a bad place after all." We are in a somewhat isolated locality in the winter season, but we forget that, when the beautiful grass covers our mountains and valley, and the excellent fish monopolize our streams in the Spring. We have many advantages in this valley that the people of many localities are comparatively destitute of, such as timber, water, range, &c., with which we are abundantly blessed. We have long cold winters which give us more time for study and the accumulation of knowledge, and I am of the opinion that the time thus afforded us will prove nothing less than a blessing if judiciously improved. We have a Sunday and day school in this settlement, which are progressing favorably, although we have not all the desired facilities for the education of the young.

I suppose the public would like to know how the "monsters" are thriving, but I do not think any of them have made their appearance very lately, if they have I have not been informed of the same.

The brethren are busily engaged in hauling fire wood and otherwise preparing for winter. I would also say that a number are engaged in constructing a new road from this valley via Logan Canyon.

Respectfully, a citizen of  
BLOOMINGTON.

For the "Deseret Evening News,"  
SPRINGTOWN, NOV. 24, 1869.

Editor Evening News:—Sir:—How very strange it seems that there should be such a feverish anxiety in the nation to have the government do something with the "Mormons" in Utah, by way of embarrassing them in their pursuits of happiness, when mostly all parties agree that they are an orderly, industrious and quiet people; that they have made the wilderness and desert plains to rejoice and blossom as the rose, that evidences of thrift meet the traveler's eye in every settlement, and that fruit trees and gardens, rich in products, abound on every hand, on an arid and apparently barren soil, which has cost millions to reclaim from the desert's grasp. Why should they want to disturb, annoy, injure or vex such a people?

If they were to ask the Savior of the world what he thought of the Mormons, (I wish they would and get his answer), would he not be very likely to say: "By their fruits shall ye know them. Do men gather grapes of thorns, or figs of thistles?" If the stream is sweet, why think the fountain bitter? Is such a thought liberal? Is it not inspired by an unfounded, narrow minded prejudice that stinks of meanness in the nostrils of every generous soul?

This land is naturally barren and worthless, except to hold the world together and run the railroad over, but God hath blessed it for our sakes. He hath greatly increased the waters, and where, from fifteen to twenty years ago, there was no more water than would serve three or four families with small gardens, comparatively, now there are more than two hundred families, prosperous farmers, with quite a surplus of water generally. Now, if God were as greatly opposed to our polygamy as some of our Christian statesmen and lawmakers who "strain at a gnat and swallow a camel," I should think He would dry us up instead of increasing our water by causing hundreds and hundreds of fountains to break forth where water was never known till our increasing population demanded it.

If our Christian neighbors had the power to dry up our waters and thereby force us to scatter or perish, who does not believe they would do it? Oh! how unlike God they would act, wouldn't

they? Do you see the point? Will you not pray to God to dry us up? If you are really true Christians, God will hear and answer your prayers. In this event and by these means, you have the cheapest and most sure remedy for the evils of which you so loudly and perseveringly complain, that you say exist in Utah.

In the day when secession was rife in the Southern States, a member of Congress from Louisiana said to a hot-headed, or rather, a rabid Northern Senator, "what will you do with Louisiana if she secedes? You will not coerce her, will you?" The honorable Senator is said to have replied: "When we purchased Louisiana from Spain, she was a wilderness; and if she secede, by God we'll make her a wilderness again." I have quoted but from memory, and may not be strictly correct in form; but correct in substance.

When we came to Utah, we found it a wilderness—the most undesirable place we ever saw, and if our enemies force us to leave it, God will make it a wilderness again. He will dry up the waters, curse the land, and charge the air with death. I have no fears, however, of any such an occurrence, though I thus write.

Aside from the Bible, Nature and the providences of God abundantly demonstrate the divine authenticity of our holy religion. Add to these the Bible proofs, and Zion's cause is established beyond the possibility of a reasonable doubt, and he that fights against it thrusts a needle into the pupil of his own eye.

Your companion and fellow laborer in the Gospel.

ORSON HYDE.

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