

BEAR LAKE STAKE.

PARIS, Idaho, Aug. 19, 1896.—The regular quarterly conference of Bear Lake Stake was held on the 8th and 9th inst.

Elder John Henry Smith of the Twelve and Elder Seymour B. Young of the Seventies, also Elders Muir, Ezra Clark and Joseph Clark of Farmington, Utah, were our distinguished visitors.

After the opening exercises on Saturday President Wm. Budge addressed the Saints followed by Elders Wm. H. Piggott, T. H. Sutton Jr., Thomas Milson and Joseph Clark who made brief remarks expressive of their feelings and desires to continue faithful in the great work of the Lord.

Elder John Henry Smith congratulated the Saints upon their faith in coming to Conference. He said we have been encouraged this morning to keep the commandments of God. Some have things to discourage them but we should look upward and put our trust in the Almighty. There is a variety of operations of spirits. "Judge not, lest ye be judged." We should be slow to offer words of censure or judgment, realizing our own weaknesses. We do not know the conditions that operate with each other and we should be careful how we speak words that may discourage others in the battle of life. We should cultivate a love for nature and draw from her varied resources the lights that gladden and cheer the heart. Let us help one another as husbands and wives and children; scatter around us seeds of light and joy showing that we have the light of the Holy Spirit to guide us. Some are naturally organized with light and buoyant spirits, and nothing seems to discourage them. They do not know what failure means. Others are organized differently and take discouragement and reverses very hard; becoming despondent, unhappy and unable to cope with the change which has come upon them. He cited an instance of a lady who gave way to intense grief, so much so that it threatened her life, when a friend wrote her a letter calling her attention to the claims that this life had upon her and the many avenues which were open for her to do good, thus distracting her intense grief and giving her an object to live for in disinterested love and happiness to those around her. There are some who make the battle for a livelihood a failure and when reverses press heavily upon them they succumb and frequently die of a broken heart. Others view their failure with philosophy and make their reverses stepping stones to their success. Then we are led to say that we are not all organized alike, therefore let us be charitable and help to lift up and bear the burden of others, weigh the circumstances and surroundings ere we form a judgment.

The Elders who addressed the Saints in the afternoon were Wm. A. Hymas, Elder Muir, Bishop A. Findlay, L. P. Nelson and J. H. Smith.

On Sunday morning the speakers were Elder Ezra Clark, Counselors Jas. H. Hart, Wm. L. Rich and Elder S. B. Young.

In the afternoon President William Budge spoke upon the advantages which the Church Academy in course

of erection would bring to the people of this Stake.

Elder Oradell Dunn read from the Doctrine and Covenants, more testimony to the divine mission of Joseph Smith. He warned the Saints against finding fault and speaking evil of God's servants. Elder John Henry Smith occupied the remainder of the time. He heartily endorsed the remarks of Elder Budge in regard to building the Church academy. The action of the nation in eliminating from our schools any and all religious training had been discovered by many of our sectarian brethren to be a mistake and they concede it a duty to train those under their watchcare according to their religious views and convictions. We claim the same privilege. He considered the Christian population of the United States were in a measure to blame for allowing laws to be passed which forced Atheistic ideas upon our children. He favored the idea of building a school wherein the name of our God and Savior should be spoken with reverence; was not in favor of sending our sons and daughters into the old world to prepare them to become good citizens in the new world. We are the sovereign government and it is our right and duty to place within reach of the youth that education that will subserve the best interests of the commonwealth. We desire the proper development of all our Father's children, to properly fit them for the high and exalted duties of life. Let us be charitable, forbearing and kind to our fellowmen and give them credit for honesty and truthfulness of purpose.

President Budge thanked Brother Smith and his associates for their earnest labors in our midst and trusted the Saints would have the disposition and faith to carry out the valuable instructions given during this conference which was then adjourned for three months.

Benediction by Patriarch Hugh Findlay.

T. MINSON, Stake Clerk.

A NEW WARD ORGANIZED.

The annual conference of Sugar House ward occurred Sunday evening. There was a large audience in attendance and unusual interest was exhibited. The declaration of principles promulgated by the general authorities of the Church last October was presented and adopted and the Forest Dale district was detached and formed into an independent ward with its own presiding officers. The proceedings were interrupted by a sharp colloquy which was made the basis of a very sensational and overdrawn article in a morning paper. Briefly the facts are these:

Bishop Driggs conducted the services. The Stake presidency was in attendance and after the usual opening exercises, Elder C. W. Penrose made a few remarks explanatory of the purpose of the meeting and of the reading of the declaration of principles and set forth some of the objections which had been raised against it and which were held by a few through misunderstanding. During all of this time the utmost quiet and best of spirit prevailed.

After the reading of the declaration

of principles by Elder Joseph E. Taylor Bishop Driggs moved its adoption by Sugar House ward, whereupon one member arose to ask a question as to the meaning of the first paragraph. An apparently satisfactory explanation was then given by Elder Penrose, after which the question went to a vote with only one hand being raised in opposition to it.

President Cannon who was very ill having been seriously indisposed for more than a week arose and referred to the state of his health and then moved that Apollon G. Driggs be sustained as Bishop of Sugar House ward. When the contrary vote was called about a half dozen persons raised their hands in disapproval. One dissenter stated he didn't want to vote for a man for bishop who did not live in the ward over which he was to preside. Elder Cannon explained that the vote was simply on the selection of a bishop for Sugar House ward and nothing else.

Daniel S. Harrington at this point interposed objections on the same ground, to which Elder Cannon replied as before. Harrington contended that Elder Cannon had stated the ward was to be divided and a new one organized. Elder Cannon responded that he had made no such statement and repeated that the only question before the meeting was whether Bishop Driggs should be continued as such.

Harrington persisted in the claim that Elder Cannon said the ward was to be divided. The latter once more entered an emphatic denial and added that the only thing said on the subject was an incidental reference to it by Elder Penrose, one of his counselors; that the question so tenaciously clung to by Mr. Harrington was not before the meeting in any shape and that a man of intelligence and information on points of order ought to understand that the only question to be disposed of was the one which would decide the Sugar House ward bishopric. But Harrington was not satisfied and a spirited colloquy ensued. It was brought to a sudden and unexpected termination by Constable Ben Harris stepping to the stand, turning towards Harrington and commanding that there be peace. A ripple of merriment passed over the congregation and order was practically restored when a young man objected to the selection of Bishop Driggs on personal grounds. Elder Cannon explained that all such offenses must be settled in accordance with regularly established court rules by the parties involved. Elder Cannon then explained that the question of residence was not before the meeting; neither did it make any difference; there were several bishops in this stake, whom he named, who did not reside within the boundaries of the ward over which they presided. Actual residence was not necessarily an essential qualification to the holding of such office. As long as the man was properly ordained and accepted by the people, that was sufficient.

With the exceptions named, Elder Driggs was sustained as Bishop of the Sugar House ward. Then Elder Cannon invited all who resided in the district in Sugar House ward, which was to be organized as Forest Dale