

## SPECIAL CONFERENCE

OF THE SALT LAKE STAKE OF ZION.

The call for a special conference of the Salt Lake Stake of Zion, to be held at the Assembly Hall in this city, May 7th and 8th, 1887, was numerously responded to this morning, by members of the Priesthood and Saints from the various wards of the city and country.

Upon the stand were President Abraham H. Cannon, of the Presidency of the Seventies; Bishop John R. Winder, of the Presiding Bishopric; President Angus M. Cannon, of the Presidency of the Stake; President Elias Morris, of the High Priests' Quorum, and others.

The meeting was called to order at 10 a. m. by President Angus M. Cannon.

The choir sang the anthem on page 258 of the Hymn Book, commencing:

Earth, with her ten thousand flowers,  
Air, with all its beams and showers.

Prayer by Elder Abraham H. Cannon.

The choir sang the hymn on page 10, commencing:

Great is the Lord! 'tis good to praise  
His high and holy name.

The roll of wards was called by clerk of the Stake pro tem., James D. Stirling, showing all the wards of the Stake to be properly represented excepting the Fourth and Twentieth wards of this city.

The following quorums of Elders failed to respond to the roll call: Third, Seventh, Eighth, Tenth and Thirteenth.

The minutes of the last Priesthood meeting of the Stake were read and approved.

The clerk read the statistical report of the Stake.

Other business having been dispatched,

## PRESIDENT A. M. CANNON

addressed the congregation. He was pleased to see so large an attendance of the Saints before him. It had been two years and five days since a conference had been held in this Stake of Zion. He spoke of the character of the times through which the Church was passing, which were designed for the development of the Saints. God had not forsaken His people. Our leaders were not permitted to be present to counsel us, orally, but the Spirit of God, which it was the privilege of the pure in heart to enjoy, was present, and it would lead and guide into all truth. We have no reason to be discouraged because we are ostracized by the world.

We are not to suppose, either, that our actions are not recorded for or against us, because we are not called to account for every act on earth. The angels are taking notes of all we say and do, and the authorities of the Church know more concerning us, perhaps, than we are aware. Every soul will be weighed in the balance, and God will feel our heart strings and test our integrity in all things. To him that overcometh will be given to sit down upon God's throne. Job was a bright example of patience and integrity, and the Lord rejoiced in his faithfulness. Jesus did not seek to do His own will, but the will of His Father in all things. We are left, more or less, to ourselves, as they were, to see whether we will stand true, or turn like the dog to its vomit and the sow to its wallowing in the mire. We might pass by our Bishops and other authorities on earth, but we cannot pass by the angels and Gods who guard the heavenly gates, unless our hearts are pure and our actions correspond with our professions. We did not come out of the world to follow after the ways of Babylon, and the sacrifice of earthly things for heavenly blessings was required at our hands. The spirit of God was sufficient to inspire us and sustain us to endure all things for Christ's sake. It was not the man who was most outspoken in defense of the principles of the Gospel that would be most liable to stand, if that was all he did, but it was the man who lived up to those sacred principles and acquired the necessary strength to endure. In the matter of selling inheritances for money, as some were doing, a man owed his neighbor some consideration, as well as himself. How would he answer for the souls of his brother's children, corrupted by contact with the wicked who might thus become, through no fault of their own parents, the associates of those who would lead them away and destroy them. There were such characters in our midst, and they were to be guarded against by all means.

## ELDER JOHN T. CAINE

was the next speaker. This was a time for all men to be persuaded in their own minds, and to know, as all might know by the Holy Spirit, their duty under all circumstances, without asking counsel of anyone. This is our right, though it might also be needful at times to ask advice of those who were wiser than ourselves. We were not passing through anything that was not intended for our good, and the present was to prepare us for future things. We have been told that all that can be will be, shaken. Our experience was the experience of God's people in all ages. They were persecuted in the name of law, as we are. If our political rights are taken away our religious liberties are no more. Paul exhorted the Saints in his day to hold fast to that liberty with which Christ had made them free, and be not again entangled with the yoke of bondage. A great effort had been made for years to bring this people into

bondage. Special legislation framed on purpose to entrap them had been enacted in spite of the guarantees of the Constitution and the fundamental principles of our government. These special laws, severe as they were, were not harsh enough to suit certain local conspirators, who hoped by strained and unwarrantable constructions to accomplish the objects they desired. The intention of Congress and the constructions often put upon acts of Congress by the local courts and other parties were two different things entirely. He had been assured by members of Congress that the test oath contained in the Edmunds-Tucker law could not be made to apply to a man's belief, although such an application was now attempted by those who affected to be so exercised about the Mormon conscience. These men had pretended, for years, that all they wanted was for the Mormon people to be loyal and agree to obey the laws, and now they were fearful of the Mormons doing the very thing they pretended to desire. They were not the judges of what the Mormons could do conscientiously. Let the spirit of God be the guide and inspirer. Every man should do his duty as the spirit leads him. The speaker said it was his business to go to the polls and vote, and he hoped all who had the right to vote would do likewise, and not be apathetic in this or any other duty enjoined upon them; nor listen to the sophistry of those whose object was to enslave them.

## PRESIDENT A. M. CANNON

informed the congregation that it was very desirable for them to be present at the afternoon meeting, as important matters would be presented. Some changes were contemplated in regard to the High Council, owing to a number of its members being disabled from active service, through feeble health and other causes. The names of the new council would be presented to the conference.

It was also very important that the Priesthood meeting in the Social Hall, at 6:30 o'clock this evening, should be attended by all who were concerned.

The choir sang an anthem:

The Lord will comfort Zion.

The conference then adjourned till 2 p. m.

Benediction by Bishop John R. Winder.

2 p. m.

There was a marked increase in the attendance this afternoon, all the seats in the lower part of the house and most of the gallery seats being taken at the time the meeting was opened.

President A. M. Cannon called the congregation to order, and the choir sang the hymn commencing:

Come, thou glorious day of promise,  
Come and spread thy cheerful ray.

Prayer by Elder Edward Snelgrove.

The choir sang the hymn:

We're not ashamed to own our Lord  
And worship Him on earth.

## ELDER JOHN T. CAINE

was the first speaker. He read from the Congressional Record, arguments which took place in the House of Representatives and the Senate upon the Edmunds-Tucker bill, as confirmatory of his declaration this morning that it was not the intention of the law-makers to search the consciences of voters in Utah, or interfere with their freedom of belief. He read selections from the remarks of the Hon. Mr. Hammond, of Georgia, Senator Edmunds, of Vermont, Senator Ingalls, of Kansas, and others, all of which went to show that it was the practice of plural marriage, and not opinions as to its rightfulness, that was the subject of the legislation referred to. The speaker said it had been stated by certain anti-Mormons that President Cleveland favored the Edmunds-Tucker law in its entirety. This was not the case. The President told the speaker that he did not favor it in its entirety, and the fact that he did not sign it was proof of this. President Cleveland, himself, had asked the speaker to tell the people of Utah that they might rest assured that the law would not be executed in any spirit of vindictiveness, and his recent manifestations of disapproval of the course of certain over-zealous Federal officials, and his pardon of Joseph H. Evans, an aged man, out of the penitentiary, was an earnest of his sincerity in making this avowal.

## ELDER MILANDO PRATT

then presented the General Authorities of the Church, as sustained at the last general conference of the Church, who were unanimously sustained by the congregation.

He then presented the authorities of the Salt Lake Stake of Zion, who were also sustained, as follows:

## PRESIDENCY OF THE SALT LAKE STAKE OF ZION.

Angus M. Cannon, President; Joseph E. Taylor and Charles W. Penrose, First and Second Counselors.

## HIGH COUNCIL:

Presidency:

Angus M. Cannon, Joseph E. Taylor and Charles W. Penrose.

Counselors:

William Eddington, Theo. McKean, George J. Taylor, H. Dinwoodey, Joseph Horne, A. W. Winberg, John T. Caine, Jesse W. Fox,

Elias Morris, James P. Freeze,  
Milando Pratt, H. P. Richards.

## Alternate Counselors:

Elias A. Smith, Jesse W. Fox, Jr.,  
Alonzo H. Raleigh, J. B. C. Young,  
John Nicholson, John Clark,  
David L. Davis, James Moyle,  
Orson A. Woolley, W. W. Ritter.

## Clerk of the Stake and High Council:

James D. Stirling.

## Stake Reporter:

Arthur Winter.

## PATRIARCHS.

Chas. W. Hyde, John Lyon,  
Lorenzo D. Young, Wm. J. Smith,  
Geo. W. Hill, Wm. Draper,  
Jos. C. Kingsbury, A. H. Raleigh,  
Truman O. Angell, Alexander Hill,  
Washington Lemon, Thos. E. Jeremy.

## PRESIDENCY OF THE HIGH PRIESTS' QUORUM.

Elias Smith, President; Elias Morris and Edward Snelgrove, Counselors.

## HOME MISSIONARIES OF THE SALT LAKE STAKE OF ZION.

Anderson, James H., Sixth Ward.  
Armstrong, Francis, Eleventh Ward.  
Angell, Theodore, Third Ward.  
Bull, Joseph, Seventeenth Ward.  
Beattie, Walter J., Seventeenth Ward.  
Brighton, Wm. S., Eleventh Ward.  
Burton, Willard C., Fifteenth Ward.  
Brown Henry W., South Cottonwood.  
Bennion, Heber, North Jordan.  
Ballantyne, Richard, Draper.  
Crump, Reynold A., Herriman.  
Clawson, Ridger, Eighteenth Ward.  
Clawson, Spencer, Thirteenth Ward.  
Cannon, George M., Seventeenth Ward.

Christopherson, Martin, Farmer Ward.

Clinton, Jeter, Fourteenth Ward.

Dougall, William B., Seventeenth Ward.

Davis, David L., Seventeenth Ward.

Davis, David F., Seventeenth Ward.

Eddington, William, Seventh Ward.

Eardley, Jas. W., Third Ward.

Farmer, Erastus G., Herriman.

Flashman, James T., Sixteenth Ward.

Goff, Hyrum, West Jordan.

Greesbeck, Hyrum, Fifteenth Ward.

Goddard, Heber S., Thirteenth Ward.

Hardy, Leonard G., Twelfth Ward.

Homes, Francis D., Eleventh Ward.

Harker, Joseph, North Jordan.

Harris, Thomas, Seventeenth Ward.

Hyde, Joseph S., Seventeenth Ward.

Hyde, Frank H., Seventeenth Ward.

Jensen Andrew, Seventeenth Ward.

Johnson, James H., Second Ward.

Knox, Wm., Seventh Ward.

Kimball, Andrew S., Nineteenth Ward.

Lambert, George C., Seventh Ward.

Lambert, Richard G., Seventh Ward.

Livingston, Charles, Eleventh Ward.

Morgan, Joseph E., Fifteenth Ward.

Morris, Elias, Fifteenth Ward.

Mitchell, Frederick A., Eleventh Ward.

Moyle, Jas. H., Eighteenth Ward.

McKay, Saml., Eleventh Ward.

McMurrin, Jas. L., Eighth Ward.

Musser, Saml. W., First Ward.

McMaster, Alexander, Eleventh Ward.

McGhie, James, Sugar House Ward.

Minor, Aurelius, Fourteenth Ward.

Nicholson, John, Eighteenth Ward.

Naisblitt, Henry W., Twentieth Ward.

Friday, Samuel, Fifth Ward.

Paul, Joshua H., Tenth Ward.

Pack, Marvin, Nineteenth Ward.

Pratt, Milton, Nineteenth Ward.

Pack, Ward E., Jr., Ninth Ward.

Quist, John A., Big Cottonwood.

Ritter, Wm. W., Ninth Ward.

Richards, Franklin S., Eighteenth Ward.

Richards, Samuel W., Sugar House Ward.

Siddoway, John, First Ward.

Simmons, Joseph F., Twentieth Ward.

Summerhays, Joseph W., Sixteenth Ward.

Stewart, Joshua B., Seventh Ward.

Stayner, Arthur, Fourteenth Ward.

Sharp, James, Twentieth Ward.

Savage, Charles R., Twentieth Ward.

Sloan, Robert W., Eighteenth Ward.

Snell, John W., Eighth Ward.

Schulthess, Arnold H., First Ward.

Turner, William W., Sixteenth Ward.

Wood, William, Nineteenth Ward.

Woolley, Alabron H., Ninth Ward.

Willes, William, Twentieth Ward.

Walsh, John, Tenth Ward.

Woodruff, Jr., Wilford, Fourteenth Ward.

Woolley, Orson A., South Cottonwood.

Young, Joseph D. C., Second Ward.

Young, Harry A., First Ward.

The Clerk of the Stake read the statistical report of the Sunday Schools; the statistical reports of the Second and Tenth Quorums of Elders; statistical and financial reports of the Relief Societies, and the statistical report of the Y. L. M. I. associations. All of which were unanimously accepted.

President A. M. Cannon then read the following report of the Directors of the Church Association of the Salt Lake Stake of Zion, which was accepted unanimously:

## REPORT

To the Latter-day Saints residing in the Salt Lake Stake of Zion:

We the undersigned, officers of the Church Association of the Salt Lake Stake of Zion, respectfully represent that on the second day of March, 1887, President John Taylor as Trustee in Trust of the Church of Jesus Christ of Latter-day Saints, assigned, granted and gave to the Church Association of Salt Lake Stake of Zion certain personal property situated and located in the County of Salt Lake, consisting of hay, grain, cattle, horses and other personal property of the aggregate value of about \$36,594.65. Realizing as we did that this means so given to the corporation was originally donated by the members of the Church of Jesus Christ of Latter-day Saints, generally, without respect to domicile or location, and being cognizant of the fact that the Temple now in course of construction in this Stake was in need of means to effect its completion; after consultation with several of our brethren of this Stake we appropriated all of said property to the building of said Temple, and delivered the same to William B. Preston as trustee, to be by him expended in the construction of said building. This action was taken by us in the firm belief that it was most appropriate and proper, and that it would meet with your hearty approval.

Very respectfully your brethren,

ANGUS M. CANNON, President.

JOSEPH E. TAYLOR, Vice-President.

A. W. CARLSON, Secretary.

ORSON F. WHITNEY, Treasurer.

J. S. RAWLINS, SAMUEL BENNION, EZEKIEL HOLMAN, JAMES C. HAMILTON, JOHN R. WINDER, FRANCIS ARMSTRONG, ELIAS MORRIS.

The appended resolution was read and unanimously adopted.

## RESOLUTION.

Whereas, a report has just been read in our hearing from the Directors of the Church Association of Salt Lake Stake of Zion, stating in substance that on the second day of March, 1887, President John Taylor as Trustee-in-Trust had donated and transferred to said association a quantity of personal property of the aggregate value of about \$36,594.65. That thereafter the officers of the association had transferred and delivered said property to a trustee, namely William B. Preston, the Presiding Bishop of the Church of Jesus Christ of Latter-day Saints, to be used for the building of the temple belonging to the Latter-day Saints which is located in said Stake.

Now therefore, be it resolved, that the acts and doings of the officers of the association in regard to the said funds and property, so given by said Trustee-in-Trust, and reported aforesaid, be and the same are hereby ratified and confirmed, and the title to said property is hereby confirmed in the said William B. Preston, Presiding Bishop as aforesaid, or Trustee, with direction to him to use and spend the same in the construction of said Temple.

The choir sang the anthem: Jerusalem, my glorious home.

and the conference was adjourned till Sunday, May 8th, 1887, at 10 o'clock a. m.

Benediction by Elder Thomas E. Jeremy.

Yesterday was the second day of the Salt Lake Stake Special Conference. The Saints met in the Tabernacle at 10 a. m. President Angus M. Cannon presiding.

The choir sang:

Where the voice of friendship's heard,  
Sounding like a sweet toned bird.

Prayer was offered by Elder Daniel Corbett.

The choir sang:

Glorious things are sung of Zion,  
Enoch's city seen of old.

ELDER JOHN NICHOLSON

was called to address the congregation. The subjects treated on by him, by request of President Angus M. Cannon, were amusements—more particularly excursions—Sabbath breaking, and the necessity of instituting a system of independent denominational schools for the education of the children of the Latter-day Saints. The remarks were reported in full, by the Stake reporter, and will probably appear in next Saturday's issue.

ELDER ELIAS MORRIS

was the next speaker. He said he had been greatly pleased in the suggestions made by the preceding speaker. He was interested in the welfare of the Saints, and everything calculated to fortify them in the truth met with his hearty endorsement. Many of the people

had received the Gospel in distant lands. They did so of their own free will, and gathered from the places of their nativity. After thirty years of experience in this land, the speaker had found that the rule still existed—all things must be received without compulsion. The Saints found the Gospel to be true and had received the testimony of the Lord in addition to their own convictions. They gathered together that they might be taught of the ways of the Lord; that they might rid themselves of false traditions and pernicious habits, and conform to the mind and will of God. The Lord Jesus taught His followers that unless they were united in sentiment, in feeling, in interests, they were not His. This principle was true to-day, yet the world considered it a great sin for the Saints to be one in the Lord. But they had been taught their duty under the Gospel, and the performance of that duty brought union in their midst. There were some things too prevalent among the people, notwithstanding their professions. One of these things was a tendency with some to take advantage of others in financial matters. Some committed the wrong of contracting debts without the means and intention of paying them. Such things were not in conformity with the professions of a Latter-day Saint, and the evil should be removed. If a man will not exert himself to meet his obligations, confidence in him is broken. This example, and others of a similar nature should be rooted out from among the people, and strict honesty be universal among them.

The speaker knew the Latter-day Saints to be the people of God, although the world called them deluded. They knew what they were engaged in and enjoyed the peace and joy and satisfaction that could only come from heaven. The Almighty overruled circumstances for their good, notwithstanding the fact that the clouds at times were dark and threatening. God was still their friend. It was their duty to still press onward in the Lord's work. Let the world take its own course. The Saints should perform the Master's will. They knew what the end would be and that if it were not for the blessing of God they would not exist as a people to-day. They could find no justification for the neglect of duty. Their organization was of God, and was prepared to meet every emergency. Those who held authority should instruct the people in the things pertaining to righteousness. The Teacher should visit the Saints in his district and teach them principles of truth; it should be no formality, but a labor of love and sincerity. And so should the labors of Bishops and all others be. Those who taught the people should themselves be above reproach and be men of God, practicing what they taught, and instructing by example as well as precept. Those who held the Priesthood owed it to the Lord and to each other to perform the duties pertaining to their calling that the people might be strengthened. The Almighty would overrule all for the good of those who served Him.

The choir sang the anthem: Thine, O God, is the greatness.

Conference adjourned till 2 p. m. Benediction by Elder John H. Tibbets.

2 p. m.

Services commenced by the choir singing:

Sweet is the work, my God, my King,  
To praise Thy name, give thanks and sing.

Prayer by Elder A. M. Musser.

The choir sang:

We'll sing all hail to Jesus' name!  
Honor and praise we give  
To him who bled on Calvary's hill,  
And died that we might live.

The Priesthood of the Eleventh Ward officiated in the administration of the Sacrament.

ELDER ANDREW KIMBALL

was the first speaker called. He said the Saints had assembled to worship God and partake of the Sacrament. In receiving of that ordinance they renewed their covenant to keep His commandments. Instruction was given to them by the inspiration of the Holy Ghost through the servants of God. On the 8th of January, 1885, in company with Elder Jas. G. West, the speaker left on a mission to Indian Territory, among the descendants of the Lamanites, who were considerably mixed with the white race. These people treated them kindly, but were too timid, owing to persecution, to receive the Gospel truths preached to them. What the world called "Mormonism" was the fulness of the Gospel, and its doctrines had been preached in Indian Territory. This Gospel teaches mankind why they are on the earth; that they are in a probationary state, to overcome evil and become, through faithfulness, as Gods. As Jesus said, men were the children of God, and if they fulfill their probation they have the privilege of returning to Him. Faith in Him was the primary principle, after which came repentance, baptism for the remission of sins. Belief only was insufficient for salvation, as Christ taught works were necessary. After baptism came the laying on of hands for the gift of the Holy Ghost; this ordinance was ridiculed by the professed Christian world, notwithstanding the fact that its necessity was taught in the Bible. The gifts of the Holy Ghost were promised by the Lord to those who kept His commandments. The question of authority was one that came next. An