

TOUR THROUGH UTAH COUNTY.

President Taylor accompanied by Bishop R. T. Burton and G. F. Gibbs, reporter, left the city on Thursday morning, Nov. 27th, by train, to visit the several settlements of the Utah Stake of Zion, also to attend its Quarterly Conference, at Provo, on Saturday and Sunday the 29th and 30th.

According to previous arrangement, Lehi was the first settlement visited. Elders A. O. Smoot, President of the Stake, and Thomas Cutler, Bishop of Lehi, met President Taylor at the depot.

Meeting was held at this place at 10 o'clock a. m. The large and commodious house was well filled with people, who were addressed by Bishop Burton and Pres. Taylor, Elder Smoot offering a few closing remarks.

The substance of President Taylor's remarks at this place was as follows: He commenced by telling the people that he and his brethren had come to visit them at their own homes that they might have the opportunity of seeing them and talking to them in a plain way, feeling after their spirits, and that they (the people) might have the opportunity of judging of the feeling and spirit that actuated them, the speakers. It had been some time since the people had been visited in this way, which was partly on account of pressing business, which required their attention at home, and partly due to the fact that the railroad ran through the several settlements of the county, making it unnecessary to make stopping places of them now, (as was the case formerly) where points still further south had to be visited. But things generally having become more regular, and moving along more smoothly, he, with his brethren of the Twelve [who were appointed to follow], and others, had been and were improving the opportunity of visiting the settlements "by land," (carriage conveyance) as they used to do before the advent of railways. He was pleased to find that our religious matters were pretty much the same now as they used to be, "only a little more so in some respects," that the same brotherly feeling existed and was manifested among them that first warmed the hearts of Saints after embracing the gospel, and which would continue to be a peculiar trait among the Latter-day Saints as long as they were found in the line of their duty.

The great object that we had in coming to this far off land was that we might be taught further in the things of God, and that we might be the better able to operate with him in developing his great and marvelous work of the latter-days, the work in which all peoples, if they could comprehend it, were interested, but more especially the Israel of God.

The Lord had revealed himself personally to Joseph Smith, at the same time introducing his Only Begotten Son Jesus. Until then we were very ignorant of God and his laws and the principles of eternal life; and so was the Prophet Joseph himself. But when he had received such a glorious manifestation, gazing, as he did, upon His glory as well as hearing His voice, he could testify to the world that God lived.

This was the first step taken by the Lord in this dispensation to introduce the everlasting gospel; which was designed from the beginning to gather together a body of people who should be subject to His laws, who should be guided by Him in all things for the development among men of those great and holy purposes which had existed in His mind from before the foundation of the world, pertaining to the redemption, salvation, and exaltation of his mortal children, and also the redemption of the earth which they inhabited.

Instead of the will of God being done on the earth as it was done in heaven, the will of man prevailed, God being entirely out of the question in all their deliberations pertaining to rule and government. Their systems of religion, even that obtained among men, were the products of their own imagination and thought. What did the Christian world really know about the ordinances of the Gospel of the Son of God? The gospel was that living principle that brought life and immortality to light; and when men were in possession of it, they had in them hopes that entered within the veil whither Christ the forerunner had gone; and it placed

them in communion with their Maker. How different in every respect was the gospel of eternal life from the cold and lifeless forms, or articles of faith, gotten up by man, which went by the name of religion!

During the patriarchal dispensation, in the days of Enoch, some things were developed through the Gospel that we, in our day, had not attained to. The principles of eternal life were so thoroughly applied by the people of that day who received them, that the power of translation was not withheld from them; which was however only a part of the gospel. This same state of perfection was aimed at by the Latter-day Saints, and it was their privilege to attain unto it; and according to the words of Him who knew the end from the beginning, which had come down unto our knowledge through the mouths of his holy prophets, this same state of things would yet exist, when that Zion, which men said "had fled," descended out of heaven, would be met in its downward course by the Zion of the latter days, which was yet to be built upon this American continent. This advanced state of man's earthly existence had not been reached yet, neither could be until we had learned to acknowledge God in all things, seeking first and foremost the interests of His church, thereby placing ourselves in the condition to be used by Him for the accomplishment of His purposes. This, however, was not the work of a day or year; we had the same humanity within us to struggle against and to overcome, as did the people of Enoch, when it took quite a number of years—some 365, he believed, to consummate.

The present being the "dispensation of the fullness of times," would necessarily comprehend all previous dispensations; or, in other words, every part or characteristic of the gospel that had ever been known to man in any and every age of the world, under the direction of the Lord, be developed and enjoyed by man in these latter-days.

One of the things which had already been restored was the principle of the gathering. Here the speaker referred to the appearing of Moses, who anciently held the keys of that dispensation, to the Prophet Joseph Smith, in the Kirtland Temple, restoring to earth and conferring upon him the keys which he held, the keys of the gathering dispensation, to gather Israel from the four quarters of the earth, and the restoration of the ten tribes to their own lands; all of which would take place in the due time of the Lord. The speaker here dwelt on the peculiar operations of this characteristic of the gospel upon individuals who received it in foreign lands, and narrated some interesting reminiscences in his early experience in England, when the principle was first declared, which tended to show that among the first desires expressed by all new converts after baptism, was to gather to Zion.

Referring to the general interest that was being taken by the Latter-day Saints in Temple building, the speaker said that it was also a characteristic of the gospel, which had existed among men, and which was spoken of as again to be enjoyed before the advent of that great and terrible day of the Lord spoken of by the Prophet Malachi, it being necessary that Elijah should come to earth again to restore those keys by which the hearts of the fathers could be turned to the children, and the hearts of the children to the fathers, lest, said the Lord, I come and smite the earth with a curse. This desire to build temples was as great on the part of gathered Israel as the desire to gather was in the hearts of scattered Israel, and both were necessary in their places; that while the one was of a personal nature, the other prompted men to feel after the fathers, and hence the work of building temples was going on, the spirit of which was felt throughout the Church, and even manifested in the little children. The feeling that was being evinced by the Saints in the performance of this labor was very commendable, and was very different indeed from that betokened in the prayer of the man who said, "O God, bless me and my wife, my son John and his wife, us four and no more. Amen." Their prayer would rather be, "O God, bless the whole human family, and extend salvation to all our race: O God, teach us how we can save our fathers who lived and died without the Gospel, that we may

become Saviors on Mount Zion, through the merits of thy Son." And associated with this was the desire to form family relationships for eternity—husbands to be sealed to their wives, and wives to husbands, parents to children, and children to parents, linking family to family in the great chain of descent, even back to Father Adam, all receiving at last according to their works—some a celestial, some a terrestrial, and others a telestial glory.

Also associated with the present dispensation, and before the end could come, was the preaching of the Gospel to all peoples, that the sheep of Israel, whithersoever they are scattered, might hear the glad tidings, be gathered home, attend to the Temple ordinances for themselves and their ancestors, and in turn go weeping to the lands of their nativity, and come again rejoicing, bringing their sheaves with them. And so on until this great and stupendous work should be consummated, ready for the Savior to present it to the Father, declaring his work finished.

The duties of the President of the Stake, the Bishop, the Seventies, High Priests and the Elders, were clearly pointed out, and those of the Priests and Teachers dwelt upon at some length. In commenting on the offices of the Teacher, the speaker showed first, how very necessary it was, in order to promote the spiritual growth of a settlement, that the best, the most intelligent, and wisest men should be called to act in that capacity, men who were zealous in the cause, men of honor and integrity who were full of the Holy Spirit, who could exert an influence for good among their fellows; and second, when a corps of such men was selected, that it was of the utmost importance that the Bishop be in accord with them, that he meet with them from time to time to counsel with and encourage them in their labors of love, and instruct them as to what he wished communicated to the people.

The individual duties of members were then spoken of affecting the acts of men in their deal and trade with their fellow man; and wherein advantage had been taken or wrong committed, they were called upon to repent, to do so more and, as far as possible, make reparation for the same. And the wronged were called upon to cherish forgiveness and charity, that as they forgave and overlooked the weaknesses of their brethren they might also hope to be forgiven.

Husbands were reminded of their duties and obligations to their wives; and in a kind, fatherly way, were entreated to be full of kindness and affection towards them, in all things dealing with them as their bosom companions who were worthy of all they could do for them by way of promoting their happiness and comfort. And wives, in turn, were called upon to perform the duties devolving upon them towards their husbands, to treat them kindly and try to make a heaven of their homes, and to operate with them in all things that would raise them in the estimation of their Heavenly Father. And as parents they were taught to be considerate and kind to their children; and while they should always be willing to extend mercy towards them, they should not condescend to cover up iniquity should they do wrong, nor wink at their folly. By precept and example they should lead the way, never permitting themselves to do a single act but what they could ask the blessing of God upon, or be willing that their children should imitate. The speaker said it was the duty of parents to give their children the most liberal education they could possibly afford, securing for them the most approved means of acquiring it, and the best and most reliable men and women for teachers. The labors of the sisters generally of the Relief Societies, also those of the young people associated with mutual improvement, were warmly approved, and encouragement and blessing extended to them.

After meeting the party, with ex-Bishop Evans, who is now enfeebled through age, returned to Bishop Cutler's to dinner. Then drove over to Alpine or Mountainville, a distance of six or seven miles, in time to hold meeting at 3 p. m.

The old road way leading to this place having been changed, which was unknown to Brother Smoot, some little difficulty was experi-

enced in getting to this little nook in the mountains, the carriages having to be "manned" across the ditches.

We found Bishop McCullough awaiting our arrival, and the good people of the place seated in their neat little meeting-house. That social feeling akin to family gatherings was very noticeable here, which was attested in their congregational singing. The meeting, which was addressed by Bishop Burton and President Taylor, was a feast to the people, as well as a source of gratification to the visitors. Our Christian friends have yet to introduce into Mountainville their arts of "civilization;" and the consequence is, that peace and good order prevail there.

The party stopped here all night. In the morning (28th) drove to American Fork. At this place Elders Jos. F. Smith joined the company. At 10 a. m. meeting was convened, Elder Smith and President Taylor preaching to a crowded house. The former spoke on marriage and the blessings attending it, when performed according to the law of God, and its sanctity preserved inviolate, and vice versa. He addressed himself chiefly to the young people who, as well as those of maturer years, seemed deeply impressed with his remarks. The latter delivered an extended discourse on the divinity existing in man, his adaptability to the laws of his being, his eternal nature and that of all the works of the Creator; which will doubtless be published.

After dinner, we left Bishop Harrington and his flock to ponder over that which had been meted out to them; and continued our way to Pleasant Grove. We drove to the meeting-house, it being nearly 3 o'clock, the hour appointed, and found a large congregation waiting for the services to commence. The meeting here was addressed by Elders Smith and Burton and President Taylor. Much freedom of utterance was enjoyed by the speakers; and anxiety to hear was discernable in the countenances of the people. Their memories will be refreshed when contemplating the good things heard—the destruction, by water and the overthrow by fierce and bloody wars, of three powerful nations that once inhabited this continent, because of their wickedness; the status of the nation of to-day; its future, which revealed the awful fact that it, too, for the same cause, must sooner or later be numbered with those of the past. The sermon on temporal duties, prominent in which was mentioned tithes and offerings, fast-day devotions, and the offices of the Teacher, and those general remarks on prayer, humility, and obedience to the laws of God; confirming the words of the first speaker referring to the judgments of God, which were 40 years nearer their fulfillment than they were when the revelation respecting them was first made public; pointed out the mission and position of the Latter-day Saints occupying these mountain valleys, as being peculiar to themselves; reminding the people that God ruled and governed, and did all things well and for the general good of his children, but had a special care for the sheep of his fold; on an enduring faith in Him, his guidance and protection, encouraging in the hearts of the Saints the feeling expressed by the great leader and lawgiver of former Israel: "Lord, if thou goest not up with us, carry us not up hence;" and on another occasion, when the people exclaimed, "God is our King, God is our Judge, and he shall rule over us;" referring in plainness to the common duties of the Saint, of the Priesthood, the husband, the wife, the parent, the child, and speaking hopefully of the final outcome of the cause of truth in the earth reposed in the hands of the Latter-day Saints.

During the evening a few of our old-time brethren called on and spent the evening with Pres. Taylor at Bishop Brown's; the time was spent chiefly in relating reminiscences in the early career of the Church both of a personal and public nature, which were not only deeply interesting but instructive. Brother Joseph F. adding as occasion suggested to this pleasing entertainment, by narrating incidents in and associated with the life of the Prophet Joseph as he had gleaned them through David Whitmer and others during his late visit east in company company with Elder O. Pratt.

Pres. Taylor having sent the carriages ahead, the party took the

train the following morning for Provo.

At this place Conference convened at 10 a. m. In addition to those already named there were present Elders Brigham Young and C. W. Penrose, from Salt Lake. The attendance, as compared with that met with in the various settlements visited, was somewhat meagre. After the reading of some reports, the remaining time of the forenoon meeting was occupied in an exceedingly interesting manner by Elder C. W. Penrose. The speakers in the afternoon were Elders Burton and Smith, and the congregation was large.

In the evening a Priesthood meeting was held, also the quarterly conjoint meeting of the young people of Utah Stake. This was an occasion no doubt to be remembered with pleasing thought by those present interested in mutual improvement. The speaker in the evening was Prof. Maeser, who delineated, in a pleasing and forcible style, character sketches in the life of the Savior. He was followed by Brother Penrose in a few well chosen remarks.

The conference continued over Sunday. The speakers in the forenoon were Elders Young and Smith; the large congregation in the afternoon was addressed by President Taylor.

After the adjournment of the Conference, the party (accompanied by Elder David John and others) drove over to Springville to fill an appointment the same evening.

The large meeting house at this place was filled to overflowing; the people evincing a marked desire to hear what the brethren had to say to them. All of the visiting elders spoke on this occasion. The Bishop of this place, Brother Bringhurst, is confined to his room still suffering from the effects of paralysis.

The beautiful traveling weather with which the party had been favored up to this time changed during the night to heavy rain, which together with the snow that had previously fallen made the road remarkably "heavy."

Monday morning Spanish Fork was reached, and meeting held. The speakers were Elders Penrose, Smith, Young, and Pres. Taylor. From this place Elder Penrose returned to Salt Lake, and Elders Young and Smoot drove to Salem and held meeting, arriving in the evening at Payson, where they joined Pres. Taylor and party who drove here direct from Spanish Fork. At 5 o'clock meeting convened in the Tabernacle, the Saints notwithstanding the inclemency of the weather, turning out in goodly numbers to hear Elders Burton and Smith, and President Taylor preach. At the close of the meeting, Elder Chas. D. Evans was ordained a Bishop, and set apart to preside over the Salem Ward to fill the vacancy occasioned by the resignation of Bro. Robt. H. Davis.

From Payson Elders Smith and Smoot drove to Spring Lake Villa and held meeting, whilst President Taylor and the rest of the company drove to Santaquin. The crowded meeting at this place was addressed by Elder Young, President Taylor and Bishop Burton, Brother Haldaday, bishop of the ward, offering a few closing remarks.

In the afternoon Pres. Taylor boarded the train coming north, returning home to the city, and was joined by Elders Smith and Smoot at Payson, while Elder Brigham Young and Bishop Burton continued their journey west, visiting Goshen in the evening, Fairfield on Wednesday evening, and Cedar Fort on Thursday forenoon; at all of which places they held meetings, experiencing the same kind expression of the good will of the people that had characterized the entire trip. They returned home on Thursday night.

This visit, taking in all the settlements of the county of Utah, will long be remembered by the people generally, judging from the crowded state of their meeting-houses, the excellent spirit that accompanied the preaching of the elders, and the many expressions of appreciation that dropped from the lips of President Smoot in behalf of the saints generally.

UTAH STAKE CONFERENCE.

Quarterly Conference of Utah Stake, held in Provo City, commencing at 10.30 a. m., November 29th, 1879.

Present—Joseph F. Smith, of the Quorum of the Twelve; Robert T.