

## STAKE CONFERENCE.

The Conference of the Salt Lake State of Zion convened pursuant to previous appointment.

There were present on the stand: Of the First Presidency of the Church, President John Taylor; of the Twelve Apostles, President Wilford Woodruff, and Apostles Erastus Snow, Albert Carrington and George Teasdale; the Presiding Patriarch, John Smith; W. W. Taylor, Abram H. Cannon and Seymour B. Young, of the First Presidents of Seventies; Angus M. Cannon and Jos. E. Taylor of the Presidency of the State; Counselors Edward Snelgrove and Elias Morris of the Presidency of the High Priests' Quorum, and others.

Meeting was called to order by President Angus M. Cannon.

The choir sang the hymn commencing, "Praise ye the Lord, my heart shall join."

Prayer was offered by Elder Elias Morris.

Singing: "Come listen to a prophet's voice."

The roll was called. All the wards of the Stake were represented by some of the presiding authorities, excepting the 5th, Mill Creek, East Mill Creek, Draperville, Brighton and Pleasant Green Wards.

The following wards were represented respectively by the brethren named: The South Jordan Ward, by Bishop William A. Bills; the West Jordan Ward, by Bishop Archibald Gardner; the Granite Ward, Bishop Solomon J. Despain; the North Jordan Ward, by Bishop Samuel Bennion; the Herri-man Ward, by Bishop James Crane; The South Cottonwood Ward by Bishop Joseph S. Rawlins; the Sandy Ward, by Bishop Ezekiel Holman, and Union Ward, by Bishop Ishmael Phillips.

These brethren reported that there was a growing disposition among the Saints to keep the commandments of God. The Relief Societies and the institutions organized for the improvement of the young were in a flourishing condition and doing good in their respective spheres. No round dancing had been allowed in any of the wards since the vote was taken by the Priesthood meeting of the Stake. On the whole that there was a manifest improvement among the Saints in all of the wards reported, which was very encouraging to the brethren. In addition to the above, many items of rich instruction were interspersed with the reports given.

President Wilford Woodruff said it was gratifying to listen to the words of men who were alive to their callings. There was a spirit of improvement among the people through the Church generally. He referred particularly to the marked disposition on the part of the Saints, of late, to observe the Word of Wisdom. This work was bound to prevail and it was important to each as individuals to observe the commandments of God that we might be found worthy to associate with His people. He felt gratified with the spirit that was manifested among the young, giving promise of a multitude whom the Lord may find worthy to carry on His work. Those who were called to lead should not be arbitrary in their course but rather appeal to the judgment of those under them, by teaching good principles and setting a good example.

Apostle Erastus Snow felt pleased to hear the reports given and to witness the spirit manifested by the brethren in their reports. It was important that all the members of the body should be in a live and healthy condition. It was a time when it behooved all to be faithful, for the day of the Lord draweth nigh; and that the destroyer might pass by them it was important that they should observe the Word of Wisdom, which would prove as the lamb's blood sprinkled upon the lintels of the houses of the children of Israel in Egypt and it had been noticed that in many instances, those who observed this counsel had been marvelously spared from contagious scourges.

President Angus M. Cannon said that social parties had been arranged for the leading authorities of the Stake, to be held in the Social Hall. He hoped the Bishops would profit by the example and gather around them in like manner the faithful in their respective wards. He felt very much gratified with the liberal manner in which the call for contributions to the Logan Temple had been responded to by the Saints of the Stake; over \$4,500 having already been contributed in cash and \$300 in sundries, and some Wards yet to hear from.

Adjourned to meet at 2 p. m.

Singing: "Guide us, oh thou great Jehovah."

Benediction by Bishop Jas. Watson.

FRIDAY, 2 p. m., Feb. 1, 1884.

Singing: "Come ye that love the Lord, etc." Prayer was offered by President Joseph E. Taylor. Singing: "When God's own people stand in need, etc."

Apostle George Teasdale said he would be glad when the time would come that we would seek first the Kingdom of God and His righteousness, when the people would be so anxious to receive the word of God that they would crowd the buildings at the time appointed for meeting. He was in favor of persons who held the lesser Priesthood magnifying that calling before being called to take upon themselves the great responsibility of the higher. The calling of a Teacher was a very important one, that required faith and inspiration to an eminent degree. The object of the visits of Teachers was to teach and induce the Saints to practice righteousness, and

the Teacher was supposed to act as the spiritual adviser of his district, seeing that all both old and young attended to their duties, and also to see that there was no want or suffering among their flock. The fact of the members of the Higher Priesthood being called to act as Teachers indicated the importance of that calling. While persons could not attend meeting through sickness or other sufficient reasons and the Teachers failed to visit and administer to them they would be held accountable for their ignorance. And if they failed in this they were certainly not fit to act in the Higher Priesthood.

President John Taylor had been interested in the remarks and reports that had been made by the Bishops in the morning, and was interested in all that pertained to the welfare of Zion. We could scarcely realize the greatness of the work in which we were engaged. When this work was revealed to Joseph Smith he was informed of this. The importance of the powers and principles restored through the Prophet Joseph was realized by the counsels of the Priesthood behind the veil. The nature of this work and the keys and principles pertaining to it had been revealed. This work had been spoken of by all the holy Prophets. It was unreasonable to suppose that one having the wisdom, love, and power that our Heavenly Father has, would go into all the details of the life of all the children of men. Instead of this He said to Joseph: "This is my beloved son, hear ye Him." Jesus was appointed as the ransom and mediator for those who through infirmity and weakness had been driven from his presence, so that through this mediation all might be restored. Before the world was framed, Satan, desiring to usurp the power and influence of God, said: "I will save all, wherefore give unto me thine honor." Jesus said "Father, thy will be done, and thine be the honor," not seeking his own will, and he still felt to say this when he came to the earth and passed through privation, persecution and death, having come to redeem men from the consequences of the fall, and to prepare a habitation for the righteous. He labored for and wept over the wickedness of the people. Those who rejected the teachings of the Savior and the servants of God, would have to pay the penalty according to the degree of their crime. The Gospel was designed to save, to warn men of the consequences of evil. The Savior came to save mankind, yet when the Jews rejected the Gospel and heeded not the warnings, that were given they were scattered and driven into bondage. So on this continent after pleading with and warning the people and they still preferred evil to good, and the earth groaned under their corruption, they were destroyed. God could resurrect, He could offer them the Gospel in the spirit world when they had paid the penalty for their transgressions, and they could enjoy a glory according to the deeds done in the body. God was interested in all of his children, and sought all the day long to lead them in the way of life. Thus before the flood God called Enoch and others who gathered a people together, and the wicked were angry and sought their destruction. But the power of God was with them and their enemies were stricken with fear. So would it be with this people who were gathered together in like manner. God would deliver us and Zion would prevail and we be to that man who fought against Zion, for God would fight against him. This was God's work and we were dependent upon Him for revelation of the principles of life and the power of deliverance from our enemies. It was our duty to honor and reverence the name of God, to seek the establishment of the kingdom of God, and that the will of God may be done on earth as it is done in heaven.

This should begin among the Priesthood, and extend throughout all the branches and members of the Church. The Saints were entitled to the inspiration of the Holy Ghost, and we need not fear the evils that may threaten, but rely upon God, for though the wise men of the world predicted the destruction of Zion, God had destined us for eternal glory in His presence. He had no fear only that we will forget God. If we will seek to do the will of God Zion will go forth and prevail until the kingdoms of this world become the kingdoms of our God and His Christ.

President George Q. Cannon said it was important that each member and officer of the Church should clearly understand the duties devolving upon us respectively, and we meet for the purpose of receiving instructions on these duties. There was a great responsibility devolving upon the person acting as President of the Church. No one without being authorized by him could perform the functions of his office. There was no organization so complete and thorough as that of this Church, and this was one of the causes of the hatred and dread of this people in the world. This feeling arose from misunderstanding of the nature and object of the work and the true sentiments of our leaders. We were not seeking to gather in the wilfully wicked and dishonest, but to teach the honest the principles of truth and lead them from the error of their ways. The object of the Gospel was to promote happiness, union, peace, love and righteousness, and if obedience to these principles had this effect in a family the same cause would extend these results to a city, a nation or a world. If we were living so that we were constantly entitled to the Spirit

of God the work of God would always be sweet to us. When he considered the importance of his calling he trembled lest he should prove an unprofitable servant.

Adjourned until 7 p. m.  
The choir sang an anthem.  
Benediction by Elder George Goddard.

7 p. m.

Singing: "Mortals awake with angels join."

Prayer was offered by Elder Milando Pratt.

Singing: "Jesus from whom all blessings flow."

The following Elders' Quorums were represented by the brethren named: The 1st Quorum by Prest. Edward W. Davis; the 3d Quorum by Prest. Thos. Gerrard; the 8th Quorum by Prest. Henry A. Woolley; the 15th Quorum by Prest. James Jensen; the 10th Quorum by Prest. Levi W. Richards, and the 7th Quorum by Prest. Joseph R. Matthews.

There was a larger attendance on the part of the members of these Quorums than when last reported, and a growing disposition exhibited by the brethren to observe the laws and requirements of the Gospel. There were some, however, who were indifferent to their callings, and those called to preside were laboring with a view to prevailing upon those who were negligent to be more faithful. The question was also raised as to whether it was proper to call brethren from the Elders' quorums and ordaining them Seventies, without consulting the quorum to which they formerly belonged.

Counselor Edward Snelgrove, of the High Priests' quorum, reported that the quorum met once a month; there was a larger attendance at these meetings than there had been for many years, and there was also a manifest improvement in the spirit of the brethren. Many were well advanced in years and delicate in health, and were consequently not able to attend meeting, though they desired to do so. There was nothing that he enjoyed more than to listen to the inspired utterances of the servants of God.

President Wilford Woodruff spoke of the great responsibility devolving upon those who held the Priesthood. It was difficult to express this in words. There were many millions who died without a knowledge of the truth, to whom the gospel must be preached and for whom the Gospel ordinances must be administered. His faith was that this people had been reserved for the purpose of accomplishing this labor, and the inhabitants of this earth who had passed away were looking with interest to the labors of the servants of God in our day, and he was pained to learn that considering our limited numbers, there should be any among us who were indifferent to their callings. We should lay aside our worldly mindedness, our fear of the wicked and all that stood in the way of duty and labor, with our mights, while the day lasted, for we had no time to idle away. Our time here was but short to prepare for the great eternity. He had no fears with regard to the destiny of the work of God. The Lord was on our side and He would protect us.

President A. M. Cannon urged upon the Elders the importance of remembering the covenants they make when they are recommended for ordination.

President Joseph E. Taylor said while we were not perfect, it might be expected that there would be complaints to make with regard to the course of those who filled various positions in the Church. Considering the great importance of the callings in the Priesthood, it seemed to him it was too easily obtained. Efforts were being made by the Presidency of the Stake to utilize the brethren who were disposed to be faithful by appointing them to various labors. The wisdom of the counsels given by the servants of God in times past was manifest, though at the time they might have seemed too strict. He would ask, had there not been too much latitude allowed to the young? Should not parents be more vigilant in respect to the whereabouts and conduct of their children. He was confident that this latitude had in too many instances led to the ruin of the young. Where was our glory and kingdom if not in our children? The cry of the wicked was let us defile the youth of Zion. Our strength was in our virtue, faith and faithfulness. It would require all the faith and power that the Elders could obtain to qualify them to perform their duties and preserve themselves from the contaminating influences of the world.

Adjourned till 10 a. m. on Saturday, Feb. 2nd.

Singing: "When time shall be no more."  
Benediction by Prest. Abraham H. Cannon.

Saturday, February 2nd, 1884.

Singing "Arise, O glorious Zion."

Prayer was offered by Elder William W. Taylor.

Singing "The Great and Glorious Gospel Light," etc.

The following Wards were represented by the brethren named: The Big Cottonwood Ward, by Bishop David B. Brinton; the Draperville Ward, by Counselor Absalom W. Smith; the East Mill Creek Ward, by Bishop John Neff; the Farmer's Ward, by Bishop Lewis H. Mousley; the Sugar House Ward, by Bishop Apollos G. Driggs; the Mountain Dell Ward, by Bishop William B. Hardy; and the Brighton Ward, by Counselor Nathan Hansen.

Elder Joseph B. Nobles took pleasure in testifying to the truth of God. Those who came to the house of the Lord with a prayerful heart would receive the blessings. He could sympathize with the young brethren who had reported, having been called at an early day to act as a Bishop. He had sought in much meekness to magnify many positions of trust in this Church. He had at a very early period received the law of Celestial Marriage, to-day being the fortieth birthday of a son born under that covenant. He rejoiced in the efforts that were being made against this people, as it would undoubtedly have the effect of stirring up to faithfulness many who would otherwise be indifferent. The true key to the government of others was the government of self, and virtue was the corner stone of true greatness. He related many interesting incidents in his early experience in the Church, among others, having been raised up by the power of God when given up for dead, at which time he had a vision of the Holy City, as it would be established in Jackson County. We were required to live up to a higher standard, and the time was not far distant when the power of God would be more visibly manifest. The Prophet had at an early time taught him the principle of Celestial Marriage, saying that he had been commanded by the angel of the Lord, with drawn sword, to obey and practice it. The Prophet afterwards told him to step forth and obey that principle.

Adjourned until 2 p. m.

Singing: "How firm a foundation," etc.

Benediction by Bishop Jacob Weiler.

Saturday, 2 p. m., Feb. 2d, 1884.

Singing: "Come Holy Ghost, our hearts inspire."

Prayer was offered by Patriarch Wm. Draper.

Singing: "All praise to our redeeming Lord."

The following Wards were represented by the brethren named:

The Pleasant Green Ward by Bishop Lehi N. Hardman; the 21st Ward by Bishop Wm. L. N. Allen; the 20th Ward by Bishop John Sharp; the 19th Ward by Bishop James Watson; the 17th Ward by Bishop John Tingey, and the 16th Ward by Bishop Frederick Kesler.

President Angus M. Cannon said there were some brethren who were acting as Bishop's Counselors who never seemed to have any time to aid the Bishops in their duties, and if the Bishop did not attend to them they were neglected. He rejoiced in the testimonies that had been given of the improved spirit and condition of the people. It was important that the officers of the various wards, quorums, societies and associations should attend these meetings that they might receive the instructions given and report the condition of their respective charges. It was important that attention should be paid to the proper training of the young, exercising those who were called to positions in the Priesthood in the assemblies of the Saints. Jesus though tempted and persecuted, sought not to do his own will but the will of the Father, and how could we expect to receive a celestial glory if we did not do the will of God. The Savior refused to exercise His power to satisfy a natural and proper appetite, yet some professing to be the sons of God, and aspiring to a glory in the presence of God will deal out strong drink to their brethren and others were slaves to strong drink. The leading authorities of the Church had determined to observe the laws of God and follow the dictates of the Holy Spirit, and it was expected that all of the Priesthood and Saints in turn would follow their example. He rejoiced in listening to the testimonies of the Saints when uttered under the inspiration of the Spirit of God, and without that spirit no man was fit to teach. It pained him to see men justify themselves and condemn their brethren instead of remembering their own weaknesses, and being charitable and forgiving to their fellows as they expected God to be charitable to them. Those who sold liquor or indulged in strong drink would be rejected of God, and their names would be blotted from the midst of the people of God.

Adjourned till 10 a. m. February 3rd.

Singing: "All hail the glorious day."

Benediction by Patriarch William J. Smith.

7 p. m.

Singing: "Glorious things of thee are spoken."

Prayer was offered by Elder Enoch B. Tripp.

Singing: "Jesus, mighty King in Zion."

The following Elders' quorums were represented respectively by the brethren named:

The Second Quorum by President James E. Malin, the Fourth Quorum by Counselor Thomas Winters, the Fifth Quorum by President Jas. W. Ure, the Sixth Quorum by President Francis Cope, the Eleventh Quorum by President Wm. P. Affleck, the Fourteenth Quorum by President Chas. A. Harper, The Twelfth Quorum by President John A. Egbert.

The Eighteenth Ward was represented by Bishop Orson F. Whitney, who also spoke upon the importance of observing the order of the Church and Priesthood and respecting every man in his place, even though some might be young and inexperienced. Any other course must necessarily tend to confusion and discord. He testified that this work would prevail and that the opposition of the wicked would only hasten its progress.

The Fifteenth Ward was represented by Bishop Joseph Pollard.

President Angus M. Cannon said that it was a terrible thing to be called to act in positions in the Priesthood unless called of God, and it was not proper for men to seek for positions in the Priesthood. Jesus himself did not take unto himself the honor of being called of God, but waited until he was so called.

Adjourned until 10 a. m. on Sunday, February 3d.

The choir sang: "Oh say what is truth."

Benediction by Elder Robert Campbell.

SUNDAY, 10 a. m., Feb. 3d, 1884.

Singing: "O Jesus, the giver of all we enjoy."

Prayer was offered by Elder Joseph Horne.

Singing: "Sweet is the work my God my king."

The following Wards were represented by the brethren named:

The Twelfth, by Bishop Hyrum B. Clawson; the Fourteenth, by Counselor George H. Taylor; the Eleventh, by Bishop Alexander McRae. Bishop McRae also by request related many items of interest connected with his early experience in the Church. The Tenth Ward was represented by Bishop Adam Speirs; the Thirteenth Ward, by Counselor Nelson A. Empey, and the Ninth by Bishop Samuel A. Wooley.

A statistical report of the Stake for the quarter ending December 31, 1883, was read, showing a net increase for that term of 306 souls. Also a report of donations from the Saints of Salt Lake Stake to the Logan Temple, in response to an invitation extended by the Logan Temple Committee, amounting to \$5,626.

Adjourned to 2 p. m.

The Choir sang an anthem.

Benediction by Elder Charles W. Penrose.

2 p. m.

Singing: "O'er the gloomy hills of darkness."

Prayer was offered by Elder Wm. A. McMaster.

Singing: "O Lord of hosts we now invoke"

The sacrament was administered by the Priesthood of the Eighth Ward.

The Authorities of the Stake were presented and unanimously sustained.

Apostle Albert Carrington had been much interested in the reports made by the Bishops and Presidents, and was pleased and thankful that they were so favorable. It was not surprising to him that there were some who were indifferent and sinful. The prophets had foretold that even at the time of the coming of the Son of God all would not be found faithful, hence though some might not be faithful no one should permit this to shake his faith in the ultimate triumph of this work, but all should be careful for themselves to live worthy of the promised blessings. Though all were children of God, yet strange to say, the great majority chose evil rather than good. In the days of Noah, which was given as an example of the last days, but eight were found who would listen to the word of the Lord. Though in our day we were but a handful compared with the people of the World God with one man was a majority over which all the efforts of the wicked could not prevail. It was a matter of surprise to him that the children of men after God had revealed the glorious Gospel light and the authority to administer the ordinances and blessings thereof that man should instead of hailing it with joy choose darkness rather than light, and even oppose those who choose the light, and mourn so that even among those who had received the light some should so far forget their position as to turn their hearts away from the truth. This was explained in the scriptures; they love darkness rather than light because their deeds were evil. The Elders who went forth in humility, sacrificing the comforts of home and friends, without purse or scrip to teach the principles of light instead of being gladly received were rejected with scorn and contempt by the people generally. The Savior himself came as a ransom for the people and was also despoitely used. He should think the world would learn from their own feelings of hatred and anger towards an innocent and unoffending people and their disposition to meddle with other people's affairs, and their failure in all their efforts in this direction that they were wrong and in the dark. Yet while they would acknowledge that in almost every respect we were the best people they had seen, they would scheme for and consent to our destruction. There were but two choices for the children of men, that of good or evil, and God had decreed that all should have their agency to choose one or the other, to be valiant or lukewarm, according to our own desires or capacities. The Gospel was a law of liberty, comprising all that was good and infinitely superior to all the good contained in the plans instituted by man, and all the good they had they were indebted to God for, though they would not give Him the glory. The only power that could produce happiness emanated from God. All the governments of men combined could not produce it. The Spirit of God could not be deceived and could not deceive. It was strange that men of intelligence while acknowledging the superiority of this people, and yet saying that they came from the dregs of European countries, could not see that there was a power they could not account for about them. They had their agency and he would not compel them to know this, and on the other hand, we