

Elder E. H. Anderson, Clerk of the Stake, read the statistical report of the Stake for the six months ending Sept. 15th, 1884. He also presented the semi-annual reports of the Relief Societies and Y. L. M. I. A. of the Weber Stake.

PREST. N. C. FLYGARE

Reported the progress of the labor on the new Tabernacle, showing a favorable result of the work notwithstanding the foundation had cost more than was at first anticipated, owing to the depth it was necessary to dig to find a good bottom. The walls of the foundation are now all above ground. Work will be continued as long as possible on the walls, and during the winter the wood work will be prosecuted so that an early start on the building may be made in the spring. The people have manifested a hearty willingness to assist in this laudable work.

PREST. GEO. Q. CANNON

addressed the congregation, taking for his text the 7th chapter of the Epistle of Paul to the Hebrews relating to the paying of tithes and to authority. Paul reasons in this chapter to convince the Jews that Jesus was a High Priest according to the order of Melchisedec. The Jews believed this ordinance came through the tribe of Levi. But Paul proved there was a Priesthood higher than that held by Aaron. It is well for us who believe in Priesthood that we should understand its power. We differ from nearly all other religions on Priesthood. Rebelling against the fallacies of the Catholic Priesthood, men have gone to another extreme and believe in no Priesthood at all. In the latter days the Prophet Joseph Smith was called of God and had the Holy Priesthood conferred upon him before which time he made no attempt to act in the name of God or officiate in the ordinance of baptism. Many events prophesied by Joseph have come to pass, and many of those prophecies were given before he had the authority of the Holy Priesthood, hence he was really a Prophet, a seer, and a revelator before he received the authority to administer in other ordinances of the Church, thus showing he was highly favored of God. It is a remarkable fact that notwithstanding all this power that he had, he did not attempt to officiate in the ordinance of baptism until he had conferred upon him the authority from on high. This should be a lesson to the Saints, that they be careful how they act in the name of God, and how they do things, that they do not overstep the authority given to them. Jesus Christ is an example. He never overstepped the authority imposed in him, notwithstanding he had such great power and glory.

The speaker dwelt for some time on the origin of the Holy Priesthood down to Melchisedec after whom it was called to avoid the too frequent repetition of the name of the Lord Jesus Christ. Paul speaking of Him refers to His Priesthood as everlasting. The world have wondered at this, thinking it referred to Melchisedec, while in reality the words refer to the Holy Priesthood through which the Lord of Hosts wields His power over all the creations, and through which the Savior Jesus Christ was enabled to become the Savior of the world and do the great works that he performed.

We are building Temples to administer in ordinances for the dead and living. Why is this necessary? Because the Holy Priesthood, for many ages, has not been upon the earth until now. Thousands have lived who were honest, many have labored who were faithful, and God whispered peace to their souls. The Lord will accept of them, yet it is necessary that something else be done for them. For this reason we build Temples that the ordinances of God may be performed for these people and for our friends extending as far back as the time when the Holy Priesthood was upon the earth, that it may form a connecting link until all the sons and daughters of God who have ever lived upon the earth, even in Heathen lands, except the sons of perdition shall be saved in the Kingdom of God. For this reason Temples will be built through the millennium until this great work shall be accomplished. With the authority of the Holy Priesthood in the latter days is also the authority to bind upon earth and it shall be bound in Heaven, and loose upon earth and it shall be loosed in Heaven. And this has been verified in every case where the authority of the Priesthood has been justly raised against men. We have the case of Oliver Cowdery, six of the original Twelve, and Sidney Rigdon who fell away and became weaker and darker than other men after the Saints had raised their hands against them. Thus we see God confirms His words in the latter days. It is by the exercise of this Priesthood that we are preserved. This authority is conferred, it is true, in weak vessels, yet it is the power of God and He places His seal upon the acts of these men and they will be recorded in the courts of Heaven where man's power cannot annul, but which must stand forever. God confirms the ordinances of His servants. God in Heaven, bound by the promises He has made, records the ordinances in favor of those for whom they are made, and no power can invalidate them. When a man and woman are married and sealed to come forth in the morning of the First Resurrection, this will surely

come to pass unless these people act, so that they themselves invalidate the promise. Hence we have the power to damn or bless ourselves throughout eternity. Every soul will bring upon himself blessings or condemnations through the acts of his own agency. The wicked may have every blessing promised to them, yet unless they live for them, these promises will not avail; these ties only bind the righteous to the righteous, not the wicked with the good. On the Resurrection morn there will be a separation the good and faithful sharing of the joy that was promised through the Holy Priesthood bringing them up into the presence of God while the wicked and corrupt will be left behind. Then we will feel the value of these ties, and through them draw to us our wives and children. We cannot build up the Kingdom of God without the Priesthood, it is the saving principle, and the Devil knows this, as can be seen from his efforts, from the beginning, to enter into some tabernacle and impress men to disbelieve. "Believe it not" has been his cry in all ages when the Gospel has been established for the salvation of man. It is so, to-day. Satan would destroy us if he could, notwithstanding our circumstances. In our cities the poor do not cry to God for aid; no woman cries because of defilement; virtue is indorsed and marriage encouraged, innocents are protected, and the voice of God is obeyed; and yet look at the persecutions that Satan is directing against us. Thank God for the Holy Priesthood which binds us together in one holy bond, which cannot be broken by the power of Satan or the world, and only sundered by our own transgressing acts, which gives to us our wives and children for time and for all eternity, and which gives us strength to withstand the wiles of Satan and the cunning of the Evil One. May the Saints of God live faithful to the promptings of God through His servants upon the earth that they may inherit the blessings which the Holy Melchisedec Priesthood vouchsafes to those who endure to the end was the speaker's earnest prayer.

The choir sang an anthem and the Conference adjourned until 2 p.m. Prayer by Prest. C. F. Middleton.

2 p. m.

The large congregation was called to order by Prest. C. F. Middleton. The choir sang:

I'll praise my Maker while I've breath  
Prayer was offered by Bishop E. Stratford. The choir sang the hymn on page 203:

Earth is the place where Christ will reign.

The names of the General Church authorities and of the local authorities were presented by the Clerk of the Conference, and unanimously sustained by the congregation.

PRESIDENT JOHN TAYLOR

addressed the congregation stating he was much pleased to meet with the Saints of this Stake in this capacity. We have come out of Babylon that we be not partakers of her sins. John, upon the Isle of Patmos, saw an angel flying through the midst of heaven having the everlasting Gospel to preach to those who dwell upon the earth. We as Saints have heard these things for many years and so believe that it has come to pass and that men are authorized to preach the Gospel of gathering as referred to in the Holy Prophets. A Church has been organized in these latter days through direct revelation. When Jesus was upon the earth he taught His disciples to pray in this way; "Our Father, who art in Heaven hallowed be Thy name, Thy Kingdom come, Thy will be done on earth as it is in Heaven." These words have a direct bearing upon the days in which we live. His Kingdom was to come that His will might be done. We are here to do His will, and to learn to comprehend the relationship we sustain to God, and to become acquainted with all things that pertain to the welfare and benefit of mankind. Like Jesus, we are here not to condemn the world, but to do it good. We are required to govern ourselves as become Saints, and as citizens both of the Kingdom of God and of the country in which we live. Then we have a duty to perform in making known to the people of the world the Gospel that we have embraced, because God is interested in all the people of the earth and expects of us that we have a like feeling. We build Temples that we may become saviors of men upon Mount Zion. All that devolves upon us, and God has promised to give us the Holy Ghost to assist us in our labors to bring things past to our remembrance, teach us of the present, and unfold the future to our view. Zion is beginning to lengthen out her cords and strengthen her stakes. Thus it becomes necessary, under certain circumstances, to send out men from out midst to protect the interests of Zion. We need not be astonished at the trials which are placed upon us; this is necessary. God sets up one man and lays another low according to His will. Nations have risen, flourished, and fallen, and nothing now is left of them save a few pages of history, for the Lord maketh the earth empty and desolate according to His will. We have listened to the voice which has called, saying: "Come out of her, O ye, my people, that ye be not partakers of her sins." We have come out of the world that we might

worship God and partake of His goodness unmolested and with every right that pertains to freemen. Sometimes we find we have been mistaken in regard to the latter item, but we are not, and let it be understood by the Saints and by the world, the Lord, God, rules over the nations. We are persecuted and many of us have been robbed and pillaged. But did we feel uneasy? Not any more than we do, to-day, and we feel very easy, at least, the speaker felt so. The speaker had seen men who had been promised the protection of a State, through that State's Governor, shot down in cold blood; he, himself, and his family had left carpeted rooms and furniture to seek protection among the red men of the West, a protection that could not be received among the people who inhabit this land of the free and the home of the brave and the asylum for the oppressed. And we received protection, and also have been preserved by the hand of God who will continue to stand by Zion and make her flourish in the wilderness according to His holy word.

Woe unto those who fight against Zion; for in the name of Israel's God, God will fight against them and they will be overcome, for this Kingdom will never be given into the hands of another people. Hear this, ye Saints who tremble in the knees, and rather place your hope in the God of Israel than ask for protection from the frail hand of man. Congress shall make no law respecting the free exercise of religion, yet we are asked in our Courts, to-day, what is our religion? Yet we expect to stand by our rights, and though we do not mean to act as obstructionists, or Nihilists, we mean to fight legally and constitutionally for every inch of right that is ours to enjoy. Our enemies allege that we are impure; and hence it is necessary that pure people be sent out here to regulate us. To show the fallacy of this argument President George Q. Cannon read the testimony of several good authorities concerning the virtue of some of "the good people" of the East from which society our reformers come, showing the prevalence of infanticide and child murders among them. Continuing, the speaker said that these statements were read to show the hypocrisy of those who come to reform us, and also to warn our people against these horrors that we may not sink down, down to infamy. Adulterers and adulteresses shall have no place in Zion. To Bishops he would say, if you find such cut them off, they can not have a place among the Saints.

President John Taylor referred to the late trial (of Rudger Clawson, for polygamy) in which he was a witness, saying that he was "no man's confidant, and he considered each man should mind the "Mormon" creed, "Mind your own business." He had a few reflections at the Clawson trial which he asked President Cannon to read. This paper set forth the condition of Elder Clawson and his faithful labors in the missionary field, and explained his belief in the Bible and the belief in the God of Abraham, Isaac, and Jacob. It set forth that should polygamy be proven against him, it might be said that he could have done like the world—turned the woman out into the street to die; he would then be a good fellow, and even raised to a Deputy Marshal. This kind of a mockery occurred right here among us, not in the days of Rome, or the Inquisition, but in our own day. The Lord will right such wrongs, and it is better that they should occupy the position of the men who have this work to do. Though we do not have anything against these men, we consider that their cause is very low, and unworthy the talent and learning they represent. While these things exist it is for us to guard against innovations and to treat all men right, be careful of our associations, and leave our oppressors and the wicked to "paddle their own canoe." Be pure, ye who bear the Priesthood of the Lord, and God will bless you, Amen.

The choir sang an anthem and Conference adjourned for three months.

Benediction by Elder Lorin Farr.

The remarks of President Taylor, of which the above synopsis gives only a very faint outline, were listened to with great attention by the large congregation which filled the Tabernacle. The instructions given will have a lasting effect upon all who heard, and the Saints present were highly edified, blessed, and encouraged in the great work of God.

QUARTERLY CONFERENCE

Of the Weber Stake of Zion held in the Ogden Tabernacle.

Saturday, Oct. 18th, 1884.  
10 a.m.

The congregation was called to order by Prest. L. W. Shurtliff, and after singing by the choir, prayer was offered by Bishop Winslow Farr.

The choir sang:

How beautiful are their feet.

PREST. C. F. MIDDLETON

made some opening remarks. The exercises of our Saturday meetings should be of much interest and importance to the people, but it seems that many do not consider them so. The reports of the Bishops, through necessarily of a sameness give the key note to the feelings and circumstances of the people, and as such are very interesting.

The time was given to the Bishops to report, and wards were reported as follows:

First Ward, Ogden, Bishop B. C. Critchlow; Slaterville, Bishop John A. Allred; Third Ward, Ogden, Bishop Winslow Farr; North Ogden, Bishop Thos. Wallace; Harrisville, Bishop P. G. Taylor; Huntsville, Bishop F. A. Hammond; West Weber, Bishop John J. Hart.

As a rule a feeling of peace and a desire to serve the Lord was manifested among the people in the various wards, which was perpetuated by the labors of the organizations of the Priesthood and other associations. The Sunday Schools were well attended. In Harrisville every member of the Church, young and old, belonged to the organization. Considerable interest is taken in the building of the Tabernacle, although it is difficult to raise means, owing to the poor market for produce of which a great abundance is found in the country.

The choir sang the hymn on page 1259:

Guide us, oh thou great Jehovah.

The Conference was adjourned until 2 p.m.

Prayer by Elder E. H. Anderson.

2 p.m.

The congregation was called to order and the choir sang a hymn. Prayer was offered by Elder W. N. Fife. The choir sang, and the reports of the Bishops were resumed, the following Bishops reporting their wards:

Bishop G. Belnap, Hooper; Bishop James Ritchie, Marriotts; Bishop E. W. Wade, Pleasant View; Bishop Sanford Bingham, Riverdale; Bishop David McKay, Eden; Bishop David Moore, Mound Fort; Bishop D. M. Stuart, Uintah; Bishop D. F. Thomas, Lynne; Counselor Peter O. Green, Plain City; Bishop E. Stratford, Fourth Ward, Ogden; Bishop Robert McQuarrie, Second Ward, Ogden; Each of the Bishops gave an interesting account of the condition of his Ward,

SUPT. RICHARD BALLANTYNE

reported the condition of the Sabbath Schools in the Stake. He considered that the cause of religious education among the young was progressing, notwithstanding some unpleasant features manifested among some of the young. The teachers of the schools should be of a superior class who take delight in teaching and showing interest in improving themselves that they may have something to say to the children. It is required that the Stake Superintendency meet with the Ward Superintendents at least once each month to instruct them.

Elder E. H. Anderson reported the Y. M. M. I. Associations.

The choir sang an anthem and the Conference adjourned till Sunday morning, at 10 a.m. Prayer by Elder Lorin Farr.

Sunday, 10 a.m.

The congregation was called to order by Prest. L. W. Shurtliff and the choir sang the hymn on page 199:

The glorious day is rolling on.

There were present, on the stand, besides the Presidency of the Stake and the Bishops of the Wards, Presidents John Taylor and Geo. Q. Cannon, also Elders George Reynolds and John Irvine.

Prayer was offered by Elder George Reynolds. The choir sang the hymn on page 124.

With all my powers of heart and tongue.