



GEORGE Q. CANNON,
EDITOR AND PUBLISHER.

Wednesday, - - - October 11, 1871.

Joseph Young, President of the first seven Presidents of the Seventies, and Levi W. Hancock, Henry Hatrman, Albert P. Rockwood, Horace S. Eldredge, Jacob Gates and John Van Cott, members of the first seven Presidents of the Seventies.

Benjamin L. Peart, President of the Elders' Quorum; Edward Davis and Abinadi Pratt, his counselors.

Edward Hunter, Presiding Bishop; Leonard W. Hardy and Jessie C. Little his counselors.

Samuel G. Ladd, President of the Priests' Quorum; Wm. McLachlan and James Latham his counselors.

Adam Spiers, President of the Teachers' Quorum; Martin Lenzi and Henry I. Doremus, his counselors.

James Leach, President of the Deacons' Quorum; Peter Johnson and Chas. S. Oram his counselors.

Brigham Young, Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

Truman O. Angell, Architect for the Church.

Horace S. Eldredge, President of the Perpetual Emigration Fund to Gather the Poor.

Albert Carrington, Historian and General Church Recorder, and Wilford Woodruff, his assistant.

BISHOP ABRAM HATCH bore testimony that President Young was a prophet of God and that he was a father as well as a leader to the people. This people were peaceable and law abiding. There had not been a lawsuit in his county for the last three years. There was but one lawyer there, and he had so little business that he had not money enough to buy a law book, and he had recently commenced to run a grist mill and become an honest miller.

In relation to the much talked of doctrine of polygamy, it was plain to him that a person could not believe the Bible unless he believed in that doctrine. He thought the Christian world were in the position of the man who told his friend he had given up drinking whisky. The friend said, "Then why don't you take down your sign?" He had a red nose. If the world wanted to cast aside polygamy, why did they not take down their sign by throwing away the Bible.

It was the height of the ambition of the Elders of Israel to devote their time, talent and means for the rolling onward of this great work. He thought Bishop Hunter's advice excellent—to talk little and do much.

BISHOP A. O. SMOOT bore a powerful testimony to the restoration of the gospel to the earth in these days. He showed the opposition manifested toward the latter-day work, and that every step of advancement taken by the Saints, would but increase that opposition. Every effort put forth by the people to rear temples to God would cause the devil to howl through his emissaries, yet the Kingdom of God would triumph and the Saints would rejoice under all circumstances.

The Fishburn choir sang,

"Hard times come again no more."

ELDER W. C. STAINES gave a brief account of his labors as agent in forwarding the emigration from New York. Everything had passed along satisfactorily, there having been little sickness and only two deaths among the people. He had talked in relation to the people of Utah with many gentlemen and ladies in the east, and found that the prevailing sentiment was that we should be let alone. He testified to the uprightness of the characters of the leaders of the people. He alluded to the efforts being made by parties who said we should not practice plural marriage. God revealed that doctrine—to whom therefore should we appeal in this matter? We would appeal to the God of heaven. The priest-

hood was with us and in the name of Israel's God the people should be blessed.

The choir sang

"Sing ye Jehovah's praise."

Adjourned till ten a. m., to-morrow. Benedictory prayer by President George A. Smith.

SUNDAY, OCT. 8th, 10 A. M.

"O God, our help in ages past,
Our hope for years to come,"

was sung by the choir.

Opening prayer by Bishop LORENZO D. YOUNG.

The choir sang,

"Sweet is the work, my God, my King."

ELDER JOHN TAYLOR addressed the Conference. He was pleased to see so many people who had come together to learn concerning the interests of the Kingdom of God. They did not come together to combine against men, but to learn that which would be most conducive to their present and eternal happiness and the progress of the principles of eternal truth, as they had been revealed unto them.

Those principles were like their author, eternal in their nature. The gospel threw light upon their minds concerning their relationship to God, the purposes of their being on the earth and their duty to mankind, and they went forth in the name of Israel's God to accomplish that destiny which he had placed in their hands. This vast assemblage were witnesses of the truth of the holy gospel which had been revealed. They received this gospel not of man, but by the influence of the holy spirit and through the priesthood, by whom it was administered.

Elder Taylor continued to dwell for some time on the comprehensive and eternal nature of the gospel of Christ, and declared that the most untrammelled freedom should be allowed to all men, to enjoy whatever religion they chose. He had no fault to find with anybody, not even the devil, for had it not been necessary to have one, the devil would not have existed.

Since the organization of this Church the Elders had preached to the world that it would gradually grow worse with regard to deceiving and being deceived, also that thrones would be cast down, and that many people would come out of the world to escape the sins and judgments which would exist, and it was not strange that those things had been fulfilled. The Latter-day Saints did not want the corruptions, the iniquities and abominations that existed in the world, and had become a stink in the nostrils of Jehovah, but whatsoever was good, pure and holy, that they wanted.

The speaker alluded to the ill-treatment heaped upon the Latter-day Saints by their enemies, and said that the servants of God could not be made afraid, for God, angels and all good men were their friends. Some might think that fear existed among them, but it was a mistake, there was no such thing. He quoted the saying of one of the ancient prophets—"They who be for us are more than they who be against us."

He spoke with much eloquence and power, prophesying of the glorious triumph of Zion, and the overthrow of all her enemies.

The Fishburn choir sang,

"Hark! the song of Jubilee."

ELDER GEORGE Q. CANNON said the spirit that had rested upon the Elders who had addressed this Conference had been exceedingly comforting. It was a spirit of calm resignation and trust in God. The same spirit had rested upon the congregations. This was as it should be. The Saints had received the gospel of Christ, and the spirit of it had rested upon them with power. It was far better to live on the earth but a brief period and enjoy the blessings accruing from embracing the gospel than to live an extended time in possession of all earthly privileges and emoluments, but destitute of those heavenly blessings. The past history of the church shows that adversity in temporal circumstances does not bring that misery and hopelessness that would be produced upon other people in a like position. They enjoy the spirit of God, which brings peace and joy under all circumstances. That spirit of peace is enjoyed to-day.

Elder Cannon then gave some excellent instructions relative to the Word of Wisdom. It was a subject of extreme importance, and it was God's will that it should be observed. It was calculated to make us a healthy and long lived people, and its observance would also bring the gift of wisdom. Abstinence

from those substances which were injurious to the systems of men and women would bring blessings, and each should, from this time, seek unto the Lord for strength to enable him to abstain. He did not think the spirit of God would rest to that extent upon those who used substances of an injurious nature, as upon those who kept the word of wisdom. He knew that the observance of those matters would make the Lord better pleased with the people; they would have more faith and better health.

He next spoke of the erection of temples. Steps were being taken to push the one in this city to completion. The railroad south would make the work easier, as the rock to build it would be more readily obtained. It had been concluded to build a temple at St. George. This was a great necessity, as it was too much of a labor for the people to travel from there to this city in order to receive the holy ordinances of the gospel. It would also have the effect of dividing the attention of the adversary. Men would be wanted to go to St. George to erect the house there, and men would also be wanted to work on the temple in this city. The Lord did not wish to depend upon the spasmodic offerings of His people for the carrying on of such work; He had instituted the law of tithing for that purpose, and the people therefore should promptly pay their tithing, a tenth of their increase. They had been blessed of the Lord the present season, the wheat and some other crops this season being unequalled on the continent, also the fruit crops, and if the Saints would keep His commandments the Lord would bless the land, but if they did not He would withdraw His favor.

The speaker continued, at some length, showing that in no age of the world had the righteous ever persecuted the wicked, but the wicked had invariably persecuted the righteous. His remarks were most eloquent and instructive. He concluded by bearing a faithful testimony to the truth of the Latter-day work.

The choir sang,

"The Lord reigneth."

Conference adjourned till 2 p. m.

2 P. M.

"Arise, O glorious Zion,"

Was sung by the choir,

Prayer by Elder George Q. Cannon.

The choir sang,

"Arise, my soul arise."

ELDER ORSON PRATT delivered an elaborate and powerful discourse concerning the salvation of the living and the dead, taking his text from the last chapter of Malachi. It was reported in full and will be published.

Fishburn's choir sang,

"How beautiful upon the mountains."

ELDER GEORGE Q. CANNON presented the names of a number of brethren to the Conference as having been selected to go on missions, the vote to sustain them being unanimous.

President Brigham Young motioned that the Conference be adjourned till the 6th day of April, 1872, at 10 a. m., which was unanimously sustained.

The choir sang,

"Rejoice in the Lord."

Benediction by President George A. Smith.

The Conference throughout was well attended, large numbers of people being present from all parts of the Territory. The large Tabernacle, during the last three meetings, was well filled, there being probably not less than 12,000 present to-day. The attendance in the afternoon was somewhat smaller, owing to the rain.

The spirit of God was manifestly poured out upon the Elders who spoke and upon the congregations, and notwithstanding the apparently threatening nature of surrounding circumstances, no cloud was felt to be hanging over the work or the people of God. On the contrary, the spirit enjoyed indicated an implicit trust that the all-powerful arm of Jehovah would be stretched out to defend Israel from all her enemies, and that the work of the Most High would continue to roll onward until the purposes of its inauguration were fully consummated.

JOHN NICHOLSON,
Clerk of Conference.

GEORGE FRANCIS AGAIN.—We are honored in the receipt of a characteristic communication from George Francis the irrepressible. The "People's Candidate," the "Man of Destiny," the "Leading Orator of the Age," is preparing for the "Presidential Campaign of 1872" with his well known energy and confidence. We wish him a grand good time in his canvass.

CRUSADE AGAINST RELIGIOUS LIBERTY.

THE flimsiest pretext that was ever invented to veil gross injustice is the attempt to conceal religious persecution under the proceedings now being instituted by the Court of this District and its officers against leading citizens of this Territory. The Latter-day Saints have for many years proclaimed their religious belief in the doctrine of celestial marriage, that God had revealed it, that He had commanded them to obey it, and that their eternal salvation depends upon their strict compliance with the requirements of the revelation upon the subject. There has been no concealment of the reasons which have prompted them to adopt this belief and to enter upon its practice—the world have been made familiar with them. There are but few, if any, intelligent, reading men and women in Christendom who do not know that the Latter-day Saints believe in and practice, as a matter of religious faith, the order of marriage believed in and practiced by the Patriarchs. It is also known that their marriages are solemnized in a manner and according to an order and by an authority which they hold as most sacred and binding; that, in fact, they believe they are united for time and for all eternity, and that, whether they have but one wife, or two or more, they are all united in the same manner and by the same ordinance, it being the only form of marriage which is believed to be acceptable to the Lord.

That the Latter-day Saints entertain this belief, and that it is one of the doctrines of their religion is, therefore, a matter of public notoriety. We know that the future hope of every faithful Latter-day Saint of eternal life in the presence of God is bound up in this belief, and that the people would rather die as martyrs (for as such they would view themselves) than abjure it.

Men may say this is not a proper subject for religious belief, and deride the idea of a people claiming this as a part of their faith; but does this denial or derision alter the fact? The faith still exists, as we know, in the breasts of married and unmarried, those with but one wife as well as those who have a plurality of wives, including the entire people.

In their anxiety to prove that this is not a proper subject for religious belief, and that it should not be recognized as such, some persons have quoted the example of the Thugs of India, and have asked whether, if they resided under the government of the United States, they should be permitted to commit murder under the name of religion.

The two cases are not analogous. There is a very wide distinction between honorable marriage and murder, and no amount of sophistry can abolish this distinction. Marriage does not destroy life, it perpetuates it. Marriage does not break down society, it builds it up. By continued murder the safeguards of society are shattered, insecurity and terror prevail and the land is emptied. By wide-spread marriages the foundations and barriers of society are strengthened and enlarged, peace and good order are guaranteed, social excesses and abuses are checked and the land is peopled. To adduce the practice, therefore, of men who believe murder to be a religious duty, as an argument against patriarchal marriage being admitted as a religious belief, only shows the straits to which some persons are reduced to make a case. We quote it as an illustration of the *reductio ad absurdum* style of reasoning.

To arrest men upon the charge made against two of our most distinguished citizens in the writs served upon them is, then, a most flimsy and ridiculous pretext. The Judge and officials wish to make a religious belief appear odious, to make it have the appearance of a crime. They dare not attack it in any other way. Their design in this is very transparent. History repeats itself in their proceedings. When the early Christians met in secret to partake of the Lord's Supper—as they were compelled to do for fear of their persecutors—their enemies took advantage of this and accused them of this meeting for the purpose of slaying an infant and partaking of a cannibal feast. They said it was not the bread and wine—the emblems of the flesh and blood of the Lord's body—of which they partook, but the real flesh and blood of a human being, slain expressly for the purpose. Roman officials had, probably, as many scruples against attacking and murdering a people for religious belief as Judge McKean and the members of the ring have; therefore, it was necessary to circulate this horrible slander to furnish a pretext for their cruel pro-