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DAVID O. CALDER,  
EDITOR AND PUBLISHER.

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## GENERAL CONFERENCE.

The Forty-fourth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints, commenced this morning (Oct. 6), in the New Tabernacle at 10 o'clock. Present on the stand—

### Of the First Presidency.

Brigham Young, President; Geo. A. Smith, Daniel H. Wells, Lorenzo Snow, Brigham Young, Jr., Albert Carrington and Geo. Q. Cannon, Counsellors.

### Of the Twelve Apostles.

Orson Pratt, Sen., John Taylor, Wilford Woodruff, C. C. Rich, Lorenzo Snow, Franklin D. Richards, Geo. Q. Cannon, Brigham Young, Jr., and Albert Carrington.

### Patriarch—John Smith.

### Of the First Seven Presidents of Seventies.

Albert P. Rockwood, Horace S. Eldredge and John Van Cott.

### Of the Presidency of the High Priests' Quorum.

Edward Snelgrove and Elias Morris.

### Of the Presidency of this Stake of Zion.

Geo. B. Wallace, W. H. Folsom and John T. Caine.

### Of the Presidency of the Bishopric.

Edward Hunter and Leonard W. Hardy.

Besides the above there was a general representation of leading men from all parts of the Territory of Utah and some from Idaho.

The Conference was called to order by President GEO. A. SMITH.

### The choir sang—

All you that love Immanuel's name,  
Whose spirits burn with ardent flame.

Prayer by President GEO. A. SMITH.

### The choir sang—

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

### PRESIDENT GEO. A. SMITH

felt thankful to meet in these conferences and behold the faces of the Latter-day Saints. We have received the first principles of the Gospel, and thereby entered into covenants to which we will all do well to give heed, but owing to the manifestation of human weaknesses many in the early history of the Church apostatized from the faith, and some supposed that most of the talent of the Church went with it, but the subsequent progress of the Kingdom was such that the previous apostasy was scarcely felt.

The subject for contemplation during this conference would be that of a general reformation, including the principle of union, which has been extensively preach-

ed upon, but there was still room for a great improvement in our practice, in order that we might become a self-sustaining community. Therefore we should commence in good earnest not only to manufacture what we require to use and wear, but also to patronize in our families every article of home industry.

He then spoke of the progress of the Temple in St. George, and also that in this City, and the necessity of keeping up our donations of fifty cents a month in cash for the purpose of building temples.

Some two or three hundred workmen were expected to go down to St. George after Conference to hurry up the Temple; as in that country work could be done throughout the winter with very little interruption from storms.

There would also be a number of missionaries called during the Conference to preach the Gospel in the States and in Canada.

Let us be united in our hearts' desire and prayer to God that his servant Brigham might be healed of his present infirmity, and that those who spoke might be filled with light and wisdom to instruct and bless those who attended this conference. Let us cleave unto righteousness and continue faithful to the end, that we might obtain eternal life.

### ELDER C. C. RICH

was pleased to know that we lived in a day of inspiration from the Almighty. Such a privilege had not been enjoyed for many generations past. To know that we had a work committed to our care from God, should inspire us with courage and determination to do all we could. The labor we were called upon to do, not only pertained to our own temporal and spiritual affairs, but also to the salvation of our friends who were dead.

He showed up the ruinous policy of supplying our wants from a foreign market, and strongly advocated a self-sustaining practice, which was the only way we could ever advance in temporal prosperity. No matter what amount of opposition might be arrayed against us as a people, if we would only be united in carrying out the counsels of the servants of God, all the efforts of the wicked would fail. We must obey the mandates of heaven through his servant Brigham, and the labor would be that of love. It was for us to be continually on the watch tower, to avoid every evil practice in ourselves and others, so that we might finally overcome.

### ELDER BRIGHAM YOUNG, JUNR.

said he had a testimony to bear. It was a great thing to know God and his son Jesus, and that there was a man on the earth who was inspired to lead men in the path that would bring them back again into the presence of God. He had received the above testimony for himself and that God spoke to his servants in this our day, just as tangibly as ever to Isaiah, Jeremiah or any of the ancient Prophets. Flesh and blood did not reveal this fact to him, but he received it from God himself, and thousands of Latter-day saints could bear the same testimony. Therefore the world who heard this testimony and rejected it, would most certainly be under condemnation. Thousands had been gathered to this Territory in consequence of the promise of the servants of God, that a testimony should be given them if they would obey, with an honest heart, the principles of the Gospel. While the peaceful inhabitants of this Territory were honestly engaged in building up and happying the condition of themselves and families, and emigrating the poor from foreign countries, besides spending thousands and millions of dollars in building temples, etc., why should they be persecuted by those who ought to know better? But as long as God revealed to him that it was his duty to preach the Gospel, he intended by his help to continue to the end, risking all consequences.

### The choir sang the anthem—

"Who is like unto Thee?"

Benediction by PREST. D. H. WELLS.

### AFTERNOON.

### Choir sang—

Come all ye Saints who dwell on earth,  
Your cheerful voices raise.

### Prayer by Elder A. CARRINGTON.

### Choir sang—

Happy the man who finds the grace,  
The blessings of God's chosen race.

### ELDER JOHN TAYLOR

Felt happy for the privilege of talking over the things of the kingdom of God. The labor involved in this kingdom differs from every other on the face of the earth, and the situation we now find ourselves in he did not think we were responsible for, it being a part of a programme that was designed and planned before the world was.

He reviewed the history of past generations in connection with the great purposes of the Almighty, the wickedness and degeneracy of man, and the justice of God in sweeping them from the face of the earth, not permitting them to propagate their corrupt species, but of their going into the spirit world, where they had to remain until Jesus, in the meridian of time, went to open the prison doors and preached deliverance to the captive, as it is written, he went and preached to the spirits in prison.

He also adverted to the ancient men of God, who held the everlasting priesthood, and by it were enabled to comprehend the dealings of God towards his people, as parts of a great plan devised in the bosom of the Almighty. After the days of Abraham the people gradually degenerated and fell into darkness, and God had to introduce the law of carnal commandments.

We next found a family transplanted to this continent, who grew into a great and mighty people, partly righteous and partly wicked, and were visited by the blessings and judgments of the Almighty, according to their works. For over two hundred years they lived as a united and happy people.

God had revealed many things to Joseph Smith which he knew nothing about, until they were revealed, such as the first principles of the Gospel, the gathering, the building of temples, &c. All these things that pertain to this dispensation came from God, and not from man, therefore we had been sustained, and should continue to be, so long as we adhered to his counsels through his servants. Those who combined together to stop the work of God were simply reckoning without their host, their feeble efforts would signally fail, for God was at the helm.

Let us feel that we were engaged in building up the Kingdom of God, and lay aside all contracted notions. Let us help to build temples, that all peoples that had ever lived might be felt after, to do them good, and attend to the ordinances of the Gospel for them. All the ancient men of God, who once lived and now lived, were operating behind the veil in the rolling forth of this great latter-day work, as well as we were. Therefore let us labor with our hands and means to build these temples. Let us lay aside selfish and oppressive feelings and be more God-like and noble in all our labors. The Kingdom of God was onward and upward, and no power on the earth could prevent it. This he prophesied in the name of Israel's God.

### ELDER W. WOODRUFF

Rejoiced that he had lived long enough to see and hear men who had moral courage sufficient to advocate the unpopular doctrines of the Gospel of our Lord Jesus Christ in this dispensation. God holds the destinies of all men, and no man could stay his hand, but his purposes would roll on, and all things would be accomplished according to his mind and will. All the revelations given by inspiration since the world began up to the present time would be fulfilled. All things spoken of pertaining to Zion in the last days would be brought to pass. The records which were deposited in the earth by the hand of the prophet Moroni many centuries ago, and in accordance with the sayings of Isaiah and Ezekiel, had been brought forth in

this our day, by Joseph Smith the prophet. The prayers of the thousands of the Saints in these valleys ascended to heaven in behalf of the servants of God, and that the purposes of God might be accomplished. This great Latter-day work was commenced by the Elders of Israel going forth without purse and scrip, and testifying to the people what God had begun to usher in, and thousands were now to be seen here to-day as the result of their labors and the blessing of God accompanying them. All the revelations given by God through his servant Joseph Smith had been fulfilled to the very letter so far, and every other would be, for not one jot or tittle of the word of God would fail.

When the Gentiles rendered themselves unworthy of eternal life the Gospel would be taken from them, and offered to the Jews. No man need expect to prosper who dared to fight against God, but however much men might feel disposed to persecute and destroy this people, we had no desire to resent it, for our object was to build up and not destroy. We were not disposed to quarrel with any man about his religion, for that was a matter entirely between him and his God. We invited the closest investigation of our principles, for they were what God had revealed, and would bear the most rigid scrutiny and comparison, hence our Tabernacle had been open to different religious teachers, for the advocacy of their peculiar tenets.

### The choir sang the anthem—

Beautiful are thy towers.

Conference adjourned to 10 o'clock to-morrow morning.

Benediction by B. YOUNG, Junr.

### SECOND DAY.

WEDNESDAY MORNING,  
October 7th.

### The choir sang—

The towers of Zion soon shall rise  
Above the clouds and reach the skies.

Prayer by Elder G. B. WALLACE.  
Choir sang—

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

### ELDER ALBERT CARRINGTON

Said in his reflections he often thought, "What is the use of talking," since the human family were determined to have their own will and enjoy their peculiar notions? But God had instituted the preaching of the gospel for the purpose of correcting error, and leading the children of men to a knowledge of himself. He then vividly contrasted the difference between the priestcraft prevalent throughout Christendom and the priesthood of God. He also dwelt on the imperfection of the Saints of God in these valleys, who had more or less imbibed Babylonish habits and customs, not only in their deal, showing a great amount of avarice and greed, but in their dress also, and other expensive and foolish indulgences. It would be better to strictly observe the law that God had revealed, which was intended to lead them back into the presence of their Father.

The plan of salvation devised by our Father was so simple, so wise, and so cheap, that the wayfaring man, though a fool, need not err therein, but the very simplicity of its principles seems to constitute the great stumbling block to the world.

We who inherit these valleys, and are regarded by mankind generally as ignorant and fanatical, once lived in Christendom, and knew all about the dogmas, tenets and practices of the Christian world, but, having embraced the Everlasting Gospel of the Son of God, and received the life-giving power and influence of the Spirit of God, we occupy a very different position to what the world assigns us. All knowledge now enjoyed by the scientists of the world, has been received from God. They obtained their intelligence from him, and therefore they have nothing to boast of, but every truth, whether scientific or otherwise, is couched in the Gospel of the Lord and Savior Jesus Christ. God is the only author of the everlasting

plan of salvation, revealed in its fulness in this our day, and therefore the world need not find fault with the Latter-day Saints for the principles it contains, but rather let them find fault and measure arms with the Lord Almighty.

He rejoiced that God had chosen a poor unlettered youth by the name of Joseph Smith to reveal to, and usher in, the fulness of the everlasting Gospel, according to the prediction of John the Revelator and other prophets.

### ELDER F. D. RICHARDS

bore testimony to the truth of those principles that God had revealed, and which had been taught to us, including baptism for the remission of our sins, and ushering us into the Kingdom of God. He also felt thankful that so many had been made the happy recipients of these blessings.

He reviewed the past experiences of the saints in the early history of the church, many of whom had to succumb to the persecutions of the wicked and the ungodly, and dwelt on some of the choicest blessings and privileges to which the Gospel had introduced the saints.

Joseph Smith, who was the instrument in the hands of God to bring forth these precious revelations, was a prophet to this generation, and has gone to the spirit world to unfold to them the great plan of salvation, and assist in rolling forth the great purposes of God in the redemption of the human family.

He prayed that the Saints might so live as to see the truth triumph upon the face of the land.

Conference was adjourned till 2 o'clock p.m.

Choir sang an anthem—

Lift up your heads.

Benediction by Patriarch JOHN SMITH.

### SECOND DAY.

AFTERNOON, Oct. 7.

### The choir sang—

Hosannah to the great Messiah,  
The long expected Savior King.

Prayer by Elder JOHN TAYLOR.  
The choir sang—

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

### ELDER ORSON PRATT

Said he had been requested to preach upon the subject of marriage. He did not think any one who believed in the Scriptures would pretend to deny that marriage was a divine institution. To prove what God did in the days of Moses, he referred to the 21st chap. of Exodus, where a law was given to a polygamic nation. He hoped that pious Christians in this congregation would not find fault with their own Bibles this afternoon. He hoped also they would not complain that those ancient men of God who were polygamists were now citizens in the Kingdom of God, not damned and cast out on account of their polygamy. Neither should they complain if God should see fit to reveal the same law to be observed in our day.

In order to show that the polygamous practice continued with the house of Israel, he turned to the 21st and 25th chapters of Deuteronomy, where a law was given that a man was to marry the widow of his deceased brother. He also proved that the laws on polygamy given in the days of Moses, like those on honesty, uprightness, etc., were not abrogated by the Savior, but were just as binding after as before his coming. He spoke also on the penalty that attached to those who rejected or refused to obey the law of polygamy, which was a universal reproach by all Israel.

When God commenced to usher in the last dispensation, and to restore all things which he had spoken by his servants the prophets since the world began, the law of polygamy would have to come with all the other things, and the Christian believer, to be consistent, must either abandon the Bible as a divine record, or admit the law of polygamy to be a Bible doctrine.

He then spoke of the subject in

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