

taught in all useful branches, including a sound moral training. He held it to be one of the most important subjects which could be considered by the Saints. He also counseled the people to avoid and discourage the evil of intemperance.

**PRESIDENT GEORGE A. SMITH** spoke on the necessity of keeping the Word of Wisdom, exhorting the saints to abstain from every thing forbidden therein, as far as climate and other conditions would admit. He adverted to the degrading and destructive effects of strong drink. Some people said they could "drink or let it alone;" they should let it alone. Those who would not keep the Word of Wisdom would be ultimately filled with deep regret at their neglect of duty on this point.

President Smith's remarks on this subject were very clear and pointed. A portion of his discourse was devoted to educational matters; a short synopsis of his remarks, however, would not do them justice. His suggestions on the last named subject were highly instructive.

The choir sang

Praise the Lord.

Adjourned till two o'clock.

Prayer by Elder CHAS. C. RICH.

## SECOND DAY.

TUESDAY, October 7th.

Singing by the Choir of:

Though now the nations sit beneath  
The darkness of o'erspreading death.

Opening prayer by ELDER MORRIS SNOW.

The Choir sang:

Praise ye the Lord; my heart shall join  
In work so pleasant, so divine.

ELDER ORSON PRATT

delivered an elaborate and interesting discourse on the building of temples, and the purposes for which such structures were designed to be used.

The address was reported.

ELDER LORENZO SNOW

made some very clear and instructive remarks on the order of Enoch in which he declared that the Saints would not be permitted to go to Jackson County to build up the centre stake of Zion until they had obeyed the requisitions incorporated in that system of things. Co-operation was a progressive step in that direction. The speaker told what was being done at Brigham City in the matter of co-operation, showing that much advancement was being made in those matters there. Cloth, leather, boots and shoes, cheese, butter, &c., were being manufactured extensively on this principle. Besides, there were sheep and cattle herds, a mercantile store, a butcher shop and a dairy, all conducted on this plan. Those things gave the people there excellent advantages, especially in these times of scarcity of money.

The Choir sang:

I will sing of the mercies of the Lord.

Adjourned till ten o'clock a.m. to-morrow.

Prayer by ELDER GEORGE Q. CANNON.

## THIRD DAY.

WEDNESDAY, Oct. 8th, 10 a. m.

A holy angel from on high,  
The joyful message has made known.

Was sung by the Choir.

Opening prayer by ELDER JOHN TAYLOR.

Singing by the Choir of:

Great is the Lord, 'tis good to praise  
His high and holy name.

ELDER WILFORD WOODRUFF

spoke of the eternal nature of the gospel. There never had been but one plan of salvation and never would be. The prophecies of ancient men of God all pointed to these latter times as the period when the Lord's purposes would be accomplished. The human instruments chosen by the Almighty to fulfill his behests were generally not taken from those who were considered powerful or influential among men, but rather to the contrary. This had been the case in this dispensation. The surroundings of Joseph Smith were of a humble character, but he was taught for years by visions and by angels sent forth from God, until he was prepared to commence the great work of the Lord in the last days. He had to be taught of God, because he had no other source

of information. He laid the foundation of a mighty work. He brought forth ancient records and translated them by the gift and power of God into the English language. Joseph Smith never attempted to officiate in any ordinance of the gospel until he received the priesthood, which was authority from God invested in man. The Lord sent forth John the Baptist, who ordained the prophet Joseph to the Aaronic priesthood, which gave him authority to baptize, &c., and afterwards Peter, James and John, who conferred upon him the Melchisedec priesthood, giving him power to minister in the spiritual things of the gospel. Joseph Smith, under the direction of God, laid the foundation of the greatest work ever inaugurated, and which was perfect in all its parts. Joseph Smith lived sufficiently long to confer upon Brigham Young and his brethren all the keys, powers and blessings necessary to carry on the great work of the last times and then sealed his testimony with his blood.

The Latter-day Saints had been led here by the hand of revelation, through the instrumentality of Brigham Young, and they had been blessed and prospered, and had, in these valleys, fulfilled many prophecies. The Saints were called upon to build Temples and do other temporal work. This kind of labor was as much required of us as it was required of Jesus to die.

Joseph and Hyrum Smith and the Elders of Israel who had passed away were still engaged in the great work of redemption. They were preaching the everlasting gospel to the spirits of those who lived on the earth. The Latter-day Saints had to work in unison with them in attending to ordinances for the benefit of the dead. The Lord had raised up a people to fulfill his purposes and perform his great work. President Brigham Young was as much under the inspiration of the Almighty as any man that ever breathed the breath of life, and he would never hold his peace or cease to urge the people until Zion was built up and perfected.

The speaker had been reading the third chapter of Isaiah and had hoped that it did not apply to the daughters of Zion in this dispensation. It appeared, however, that it did. President Young and his brethren had called upon them to turn from the foolish fashions of the world, but they still persisted in following after them. If this could not be corrected in any other way, it would probably be better if they went ahead in these foolish ways, that woe might come upon them and the matter be the sooner corrected.

ELDER JOSEPH F. SMITH

could not believe that the congregations that had attended the Conference would treat lightly the many valuable instructions which had been advanced at the meetings. The way in which benefit could be derived from those precious instructions was for all to consider that they applied directly to themselves. Fidelity in carrying out the counsels of the servants of God would alone prepare the people for the receipt of the blessings which the Lord had in store for his people. None had claim upon the power of God or their brethren any further than their own actions merited. Some, however, appeared contented with seeing others keeping the commandments of God, without making any effort in that direction themselves. The pleasures of the wicked would cease, but the joys of the righteous would endure and increase eternally. Those who would secure eternal riches and happiness must work to that end, or they would fall short of accomplishing their desires. All had their agency to walk in whatsoever path they chose, according to the volition of their own will. The proper order was for the man to follow Christ and for the woman to follow the man, in Christ. But both sexes had equal freedom of action. The women had been counseled and talked to by the servants of God, that they might cease following the vain and disgraceful fashions and practices of the wicked world. Women were responsible as well as men, and it was necessary that they, as well as men, should be obedient. Obedience was the first law of nature and of God, for without it there could not be harmony, order and beauty. Disobedience was the great curse of the human family to-day. Because of it the world was enthralled in sin and was under condemnation, and just

so far as the Latter-day Saints were disobedient to the counsels of the servants of God, they also were under condemnation. The safest course was one of intelligence, beauty and voluntary obedience to what was required for the building up of the kingdom of God. There were individuals who held a standing in the church, who in their hearts were opposing that which it was their plain duty to uphold and sustain. They were known and should not act the hypocrite, but should come out and show their true colors. It would manifest more consistency if they would do so and not pretend to be what they were not.

The speaker concluded by exhorting the people to forsake everything that tended to oppose the progress of the work of God, but rather to seek after anything that would promote its interests. There was nothing desirable outside the kingdom of God, but everything that was desirable was within its pale.

ELDER GEORGE Q. CANNON

presented the names of the following brethren who had been appointed to go on missions—

TO THE UNITED STATES.

James A. Alfred, Spring City.

DOMINION OF CANADA.

William S. Seeley, of Mount Pleasant.

Jos. Nephi Seeley, of Mount Pleasant.

EUROPE.

James Bywater, Brigham City, (England.)

John Quayle, Salt Lake City, (Isle of Man.)

Peter C. Gertsen, Huntsville, (Scandinavia.)

John F. Obold, Salt Lake City, (Scandinavia.)

SANDWICH ISLANDS.

William Henry Branch, St. George.

The vote of the Conference on these appointments was unanimous.

The Choir sang:

Lift up Your Heads,

Conference adjourned till 2 p.m.  
Prayer by ELDER GEO. Q. CANNON.

OCT. 8th, 2 p. m.

The Choir sang:

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

Opening prayer by ELDER CANUTE PETERSON.

Hark, the song of jubilee,  
Loud as mighty thunders roar,

was sung by the Choir.

ELDER GEORGE Q. CANNON

presented the authorities of the Church to the Conference, the votes to sustain them being unanimous—

BRIGHAM YOUNG, Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints in all the world.

GEORGE A. SMITH, Daniel H. Wells, Lorenzo Snow, Brigham Young, Jr., Albert Carrington, John W. Young, Geo. Q. Cannon, Counsellors to President Young.

Orson Hyde, President of the Quorum of the Twelve Apostles, and Orson Pratt, Sen., John Taylor, Wilford Woodruff, Chas. C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, George Q. Cannon, Brigham Young, Jun., Joseph F. Smith, and Albert Carrington, members of said quorum.

John Smith, Patriarch of the Church.

John W. Young, President of this stake of Zion, and George B. Wallace and John T. Caine his counsellors.

William Eddington, Howard O. Spencer, William H. Folsom, Thomas E. Jeremy, Joseph L. Barfoot, John H. Russell, William Thorn, Minor G. Atwood, Dimick B. Huntington, Theodore McKean, Hosea Stout, Thomas Williams, Robert F. Neslen, Milando Pratt, David McKenzie, Charles R. Savage, John R. Winder, Alexander C. Pyper, John Sharp, Jr., George J. Taylor, George B. Spencer, Henry Dinwoodey, Millen Atwood, Angus M. Cannon, Henry P. Richards, Joseph Horn, Ernest Young, Andrew W. Winberg and George Nebeker, members of the High Council.

Elias Smith, President of the High Priests' Quorum, and Edward Snelgrove and Elias Morris, his counsellors.

Joseph Young, President of the first seven Presidents of the Seventies, and Levi W. Hancock, Henry Herriman, 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 counsellors.

Edward Hunter, Presiding Bishop; Leonard W. Hardy and Jesse C. Little, his counsellors.

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

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

James Leach, President of the Deacons' Quorum; Peter Johnson and Charles S. Cram, his counsellors.

George A. Smith, Trustee in Trust for the Church of Jesus Christ of Latter-day Saints, and John Sharp, John L. Smith, Le Grand Young, Elijah F. Sheets, Joseph F. Smith, Moses Thatcher, John Van Cott, Amos M. Musser, James P. Freeze, F. A. Mitchell, Thomas Taylor, as his assistants.

Albert Carrington, President of the Perpetual Emigrating Fund for gathering the poor.

Truman O. Angell, Architect for the Church.

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

ELDER C. P. LISTON

said he was one of those called, who were to go to Southern Utah as early as 1853. He had travelled a good deal as a missionary among the natives of that section of country. Of late years, since it had been more thickly settled by white people, he had travelled considerable with Elder Erastus Snow, and assisted in organizing new settlements, &c. It was a land of desolation when first settled, but since it was blessed and dedicated by President Young streams had burst forth and it had become a good country, showing that the power of God was with his priesthood, and that the blessing of God could redeem any part of the land of Joseph. With regard to the Arizona mission he would say that, although St. George was the capital of the South, there were many of the citizens there who were ready to sell out for half what their property cost and were willing to take their chances in Arizona. The latter was a splendid country in which to manufacture Saints, and no other class of people need go to such a country. The speaker had never been absent from his southern home longer than a few days at a time, except when he filled a mission to England, to which he had been called and appointed. He had been acquainted with the Latter-day Saints ever since he was eleven years old, and although but a boy he embraced the truth and had adhered to the work since his first connection with it.

Elder Liston exhorted the Saints to be alive to their duties in the payment of tithing, assisting to build temples, &c. The temple at St. George was progressing, the walls of the foundation being now about six feet high.

ELDER CHAS. C. RICH

addressed the Conference on the necessity of an increase of unity and faith among the Saints. In their past history the latter had been properly led and directed, and this should inspire them with confidence for the future. The Lord had said it was his business to provide for his Saints and it was therefore his business to dictate to them. A strict adherence to duty on the part of the people begat confidence in them that the Lord would sustain them, and disobedience had the directly contrary effect.

Elder Rich also enumerated many of the great blessings enjoyed by the Latter-day Saints, and showed that those things should act as an incentive to cause the people to train themselves that they might reach a point of progress when they would be willing to do anything required of them for the furtherance of the cause of truth and righteousness.

PRESIDENT BRIGHAM YOUNG

delivered a most eloquent, powerful and profitable address, the principal topics dwelt upon by him being the subjects of schools and the rightful use of the means placed in the hands of the people, to bring about the most desirable and beneficial results.

PRESIDENT GEORGE A. SMITH

addressed the congregation on the building of the Temple in this

city. He described what had been done and what was being done in the rearing of this structure. This work required much means and it was necessary that the Saints should be prompt in coming forward with their tithes and offerings. He spoke of the greatness of the blessings that would be enjoyed when the building was completed and dedicated.

President Smith also exhorted the brethren to leave intoxicating drinks entirely alone and to keep the Word of Wisdom; if they did not, they would see the day that they would feel to mourn that they had wasted their health and life. The centre stake of Zion would have to be built up, and this work would be done by a united people. As sure as the Lord God of Israel lived, those who would sustain the enemies of Zion would be cut off. The publications of the Church should be sustained and the discourses of the Presidency, published in the DESERT NEWS, should be read in every household. Sabbath Schools should be upheld. At the meeting of the superintendents and teachers of these institutions 18000 Sunday school scholars were represented as regular attendants. The people had never received any aid outside of the Territory for the support of schools, beyond what they had contributed themselves.

President Smith next spoke of the visit of himself and other brethren to Palestine and other lands and, among many other points, he stated that it might be deemed advisable at some time to select some brethren and send them to the Turkish Empire to learn the languages spoken there and endeavor to disseminate the principles of the gospel. He also desired the blessings of God to rest on all those who had contributed to the pleasure of the Conference by providing such excellent music as had been listened to, and that the peace of the Almighty might rest upon all Israel.

The Choir sang

The Hallelujah Chorus.

Conference adjourned till the 6th day of April, 1874, to convene in the New Tabernacle, Salt Lake City.

PRESIDENT BRIGHAM YOUNG pronounced the following benediction:

According to the authority of the Holy Priesthood vested in me, I bless this congregation in the name of the Lord Jesus Christ, the brethren, my counsellors, and the Apostles, with all the officers of the Church and Kingdom of God. I bless those who have spoken and those who have heard, those who have made music for us, and those who have prayed. I bless my brethren and sisters, those that fear and serve the Lord, and their children and children's children. I pray my Father in heaven to let his choice blessings rest upon them. I bless the honest strangers who are within our gates, hoping that they will receive the truth by seeking unto the Lord our God to know his mind and will, that they may be ready to do it. I bless you, my brethren and sisters, and all that pertain to you. And I bless the human family according to the authority that the Lord has bestowed upon me; and if it would do any good, I would ask the Father in the name of Jesus to make them honest, and to open their eyes and their ears and their hearts to receive the truth, that they might be messengers of salvation upon the earth and be prepared for a glorious resurrection. But they are as they are, and I bless them and pray that the Lord will bless them and have compassion upon them who have not sinned against the Holy Ghost, that they may be saved in the kingdom or kingdoms of our God.

You are dismissed.

NEPHI. — We learn from Mr. Samuel Pitchforth, of Nephi, that there is little or no freighting business now done between there and Picoche, which suspension is a loss in one way, but a gain in another. Instead of the attention of the people being mostly devoted to freighting, as heretofore, much of their time is occupied in getting out lumber and other similar occupations. The consequence of this is that improvements in the shape of new buildings of various kinds are going ahead with great momentum.

There is quite a lively trade in salt rock, with Tintie District, that article being largely used for smelting purposes.