

SPECIAL CONFERENCE.

ACCORDING to appointment, a Special Conference of this Stake of Zion assembled this morning, May 12th, 1877, at ten o'clock, in the New Tabernacle.

PRESENT ON THE STAND.

Of the First Presidency—Brigham Young, John W. Young, Daniel H. Wells.

Of the Twelve Apostles—John Taylor, Orson Pratt, Sen., C. C. Rich, Lorenzo Snow, Erastus Snow, F. D. Richards, Geo. Q. Cannon.

Patriarch—John Smith.

Of the First Seven Presidents of Seventies—Joseph Young, Albert P. Rockwood, John Van Cott.

Of the Presidency of the High Priesthood—Edward Snelgrove, Elias Morris.

Of the Presidency of this Stake of Zion—Angus M. Cannon, David O. Calder, Jos. E. Taylor.

Of the Presidency of the Bishopric—Edward Hunter, Leonard W. Hardy.

There was also a number of residents, bishops and other leading elders from various portions of the Territory.

The assemblage was called to order by President BRIGHAM YOUNG.

The choir sang—

My God, the spring of all my joys,
The life of my delights.

The opening prayer was offered by President JOHN W. YOUNG.

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

was sung by the choir.

President BRIGHAM YOUNG addressed the congregation. In the course of his remarks he stated that the Conference was called to answer the desires of the Latter-day Saints; probably quite a number of the brethren would speak, and the discourses would be necessarily brief. He gave some valuable and pointed instructions relative to the course the people should pursue to accomplish the building up of the kingdom of God, defining many of their practical duties.

Elder GEORGE Q. CANNON was the next speaker. The great variety of circumstances in which we were placed and the growth of the work of God required that we should be continually instructed regarding our duties. It was of vital importance that we should seek to be more united. There was a greater desire among the people toward union than ever heretofore manifested. The cause of union would be advanced if all who had any dissatisfaction existing in their feelings towards their brethren, from any cause, would seek to clear such matters away. Those who did not take this course were not living in the spirit of the gospel. He was glad that President Brigham Young would instruct the Twelve, in their travels throughout the church, to have wrongs known to exist righted. There was not the degree of love and charity among us that there should be. There was too much of a spirit of fault finding, which tended to alienate the Saints from each other. If there was a feeling rankling in the heart of a member of the church who thought he was injured by his brother, and he talked to others about the real or supposed wrong he had endured, he had no right to partake of the Sacrament of the Lord's Supper. It was the duty of that man to go privately to the party he supposed had injured him and endeavor to have the ill feeling abolished. Unless a proper course was taken in such matters the spirit of God would be driven away, confidence would be broken and union prevented. If we took a proper course in this respect it would be a blessing to us. It was the right of the servants of the Lord to admonish and chasten the people when they did wrong, but it was not our privilege to animadvert upon the character of our brethren and sisters. We should never say anything about people in their absence that we should blush to say in their presence. The Lord said if we would come unto him he would show us our weaknesses.

Elder Cannon exhorted the Saints to faithfulness, and desired that the Lord would pour out his spirit to enable us to see more of our own faults than those of our neighbors. President DANIEL H. WELLS followed. He believed it was

the aim and desire of the great majority of the Latter-day Saints to do the will of God. It was that for which we had come to the Valleys of the Mountains, where we could be more united in carrying out the designs of the Almighty in the building up of his kingdom. We could not do this in a scattered capacity. We should divest ourselves of those errors that conflicted with the gospel. We should be united temporally and spiritually. We cling tenaciously to ideas that we had imbibed through tradition and custom, regarding temporalities. There was but little difference of view among us, however, with regard to spiritual doctrine. It was necessary that we should be educated to a point where we would be able to adopt a proper mode of action in the ordinary affairs of life. It was a part of our religion to be economical, careful, to beautify and cultivate the earth, to have good habitations, and to see that all were well provided with the good things of life. It was the highest type of charity to direct labor and industry, to enable people to obtain a foothold and sustain themselves. It was far in advance of the system of dealing out a transient pittance to the needy. President B. Young had done more to substantially benefit his fellow creatures in that regard than any other man that he was aware of. We were here ready to receive the direction of the will of our Father in heaven, to prepare for the coming of our Lord and Saviour Jesus Christ. We wished to be citizens of his government, and if we attained to that privilege we would have to be united, and lay aside malice, ill-will and everything tending to divide our interests and feelings. If we did not command the confidence of each other, how could we command the confidence of God?

The speaker adverted to the deplorable state of affairs existing in the world, regarding the temporal interests of the people, and exhorted the Saints to listen to the instructions that the Lord, who desired to place us beyond such conditions, was willing to give us, through his appointed channel.

Elder JOHN SHARP addressed the Conference. We should ask ourselves the question whether we were living in accordance with the principles of the gospel we professed to have adopted. The practice of them brought peace, joy and love, and the confidence of our Father. He expected of his children that they would love one another. The spirit that we enjoyed from pursuing so consistent a course directed us in our labors and buoyed us up under every circumstance. The individual who practised righteousness, and sought to benefit his neighbors and honor God, enjoyed a happiness that was beyond comparison. We had a house to build to the name of God in this city, in which we could receive the blessings and ordinances of the gospel. It required faith and works to erect it. The people were asked to contribute to its construction, and they should respond with alacrity, to the extent of their power.

President BRIGHAM YOUNG addressed the Conference. He delivered a lucid and powerful discourse upon some of the evils existing in the world, and in relation to the practical duties of the Latter-day Saints.

The choir sang an anthem—

Oh Praise the Lord.

Prayer by Elder LORENZO SNOW.
Adjourned till two p. m.

FIRST DAY.

SATURDAY AFTERNOON,
May 12th, 1877.

Conference re-assembled at two p. m.

The assemblage was called to order by Elder GEORGE Q. CANNON.

The choir sang—

With joy we own thy servants, Lord,

Thy ministers below.

Prayer was offered by Elder ERASTUS SNOW.

When earth in darkness long had lain,
And darkness o'er the nations reigned,

was sung by the choir.

Elder JOHN TAYLOR addressed the Conference. He made mention of the visits to the southern settlements of himself and other members of the Quorum of the Twelve Apostles on the journey to and from St. George, alluded to the beautiful appearance of the Temple at the

latter place, and described the pleasurable feelings experienced by those who entered and officiated in that building. In visiting the people he discovered a strong desire among them to build temples to the Most High God. They were very desirous of uniting together for the accomplishment of that object. A temple had been reared, under the direction of the Prophet Joseph Smith, in Kirtland, Ohio, in which great manifestations of the power of God were given. There were but few people to take part in rearing that temple, and the Lord accepted it. In Nauvoo another temple was reared, and all sorts of difficulties had to be met with in prosecuting that work. At that time all kinds of lying reports were set afloat about the Saints, emanating from corrupt and wicked men, just as they do now. The speaker also adverted to the building of the Temple in this City. The brethren had willingly contributed towards its erection, and the spirit evinced was to go on with it. A site for another temple, at Manti, Sanpete, had been dedicated for that purpose. He found a strong feeling in that neighborhood, among the people, to aid in the erection of that building. Another temple was soon to be commenced at Logan, in Cache Valley, and thus the work of the Lord, in the matter of temple building was progressing.

Elder Taylor continued for some time, explaining the objects and uses of temples, and showing the breadth and comprehensiveness of the gospel. He also stated that the desire to be more united in their temporal interests was becoming more widespread among the Saints, and various institutions were being established for the advancement of that object.

Elder GEORGE Q. CANNON presented the authorities of the Church, who were sustained, as follows, by unanimous vote of the Conference—

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

John W. Young, and Daniel H. Wells, counsellors to President Brigham Young.

Lorenzo Snow, Brigham Young, Jr., Albert Carrington, and George Q. Cannon, Assistant Counsellors to President Brigham Young.

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

John Smith, Patriarch of the Church.

Angus M. Cannon, President of this stake of Zion, and David O. Calder and Joseph E. Taylor his counsellors.

William Eddington, Thomas E. Jeremy, John H. Rumell, Minor G. Atwood, Dimmick B. Huntington, Theodore McKean, Hosea Stout, J. R. Winder, Geo. J. Taylor, Henry Dinwoodey, Millen Atwood, Joseph Horne, 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.

E. W. Davis, President of the Elders' Quorum, and W. W. Taylor and Junius F. Wells, his counsellors.

Edward Hunter, Presiding Bishop, Leonard W. Hardy and Robert T. Burton, his counsellors.

James Latham, President of the Priests' Quorum, William McLachlan and Geo. Whittaker, his counsellors.

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

James Leach, President of the Deacons' Quorum; John H. Picknell and Thos. C. Jones, his counsellors.

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

Albert Carrington, President of the Perpetual Emigration Fund to gather the poor.

Truman O. Angell, Architect of the Church, and William H. Folsom Assistant.

Orson Pratt, Historian and General Church Recorder, and Wilford Woodruff, his assistant.

George Goddard was appointed and sustained as Clerk of Conference.

Elder Cannon then presented the names of the following brethren, called to go on missions—

August Wilcken, Salt Lake City, to Mexico; Job Smith and S. H. B. Smith, Salt Lake City, to California.

The vote to sustain their selection as missionaries was unanimous.

Elder CHARLES C. RICH was the next speaker. He showed in his remarks the marvelous character of the work in which the Latter-day Saints were engaged, and exhorted the people to neglect the performance of no duty, of whatever nature, that could be accomplished by them in this life.

Elder LORENZO SNOW addressed the Conference. It had been falsely stated that the Latter-day Saints were curtailed in the right to think and act for themselves. They believed that God had restored his priesthood to enable them to attain a position of independence. The object was also to save them from the evils and oppressions existing in the world, and to enable them to attain to a possession of the necessities and comforts of life. There was a goodly degree of union and equality existing among the Saints in some of the settlements, especially in the southern portion of the Territory.

The speaker dwelt upon the office of the Spirit of God, leading its possessor step by step on the road to a knowledge of the principles of godliness, and power to put them in practice. The Elders of the Church had gone forth willingly into the nations and delivered the message of the gospel, and as the work of the Lord developed and progressed, numbers of faithful men would be found as willing to labor for the consolidation of the temporal interests of the Church as they had been in other directions. Thousands of people had, through the labors of President Young, been able to progress from a state of comparative poverty to one of comfort and competence. It appeared to be according to the whisperings of the Spirit of God that the Saints should be more united temporally, that each man might be independent in that regard.

The choir sang an anthem—

Oh praise God in his holiness.

Prayer by Bishop DAVID EVANS.
Adjourned till Sunday at 10 o'clock a. m.

SECOND DAY.

SUNDAY MORNING,
May 13th, 10 a. m.

President B. YOUNG called the Conference to order.

The choir sang—

The time is nigh, that happy time,

That great, expected, blessed day.

Prayer by Elder ERASTUS SNOW.

The choir then sang—

Ere long the vail will rend in twain,

The King descend with all his train.

Elder ORSON PRATT addressed the Conference and commenced, by reading a portion of modern revelation, given through the Prophet Joseph Smith, in 1832, upon the nature and power of the priesthood. It was his desire for the congregation to be as still as possible, as the only object in speaking or hearing was mutual edification.

He showed the difference between the two priesthoods—the Melchisedec and Aaronic. The latter, in the absence of its connection with the former, was limited in its power and blessings.

The Melchisedec priesthood held the power and privilege of receiving the mysteries of the kingdom of heaven, and enjoying the communion and presence of God the Father and his Son. The lesser, or Aaronic priesthood, was simply an appendage to the Melchisedec, and ministered in the temporal ordinances of the gospel, such as baptism, &c. Since the introduction of these two priesthoods, the Church had passed through many modifications, and the full blessings of the priesthood had not yet been entered into and enjoyed up to the present time.

Whenever a literal descendant of Aaron could be found he could act without counsellors, but in his absence it required a high priest to be set apart and ordained to act as a bishop to administer in all the ordinances of the lesser priesthood,

and to render his authority complete he must have two counsellors, high priests, although in many of our wards and settlements this order had not been strictly carried out. God had now revealed to his servant Brigham that the time had come to send forth the Twelve Apostles throughout the land to set those things in order and introduce the more perfect system of the Aaronic priesthood, as is revealed in the Doctrine and Covenants. This more perfect organization, with many other changes that would be brought about, was intended to prepare as a people for the coming of the Son of God.

He then spoke of the necessity of union in temporal matters, and the benefits to be derived by the saint in the building of temples. He referred to several revelations in reference to the gathering together of the saints of God, that they might be educated and instructed how to accomplish the counsels and decrees of the Almighty, which we could not possibly bring about in our isolated condition, and that we might also be sanctified before God. When that time came, the wicked would fear and tremble when no man pursued.

Elder ERASTUS SNOW spoke of the ancient prophets who foretold the introduction of the priesthood in the latter days, with its attendant blessings; the time when nations would cease to war with each other and a reign of righteousness be ushered in. This period was shown to the apostle John while upon the Isle of Patmos.

He also spoke of a time when the power of the devil would be broken, and although Satan had claimed dominion over the earth and its treasures, the time would come when Jesus would come to take possession thereof, and Satan be banished from this globe. God had promised Jesus, his first born, the possession of the earth. Satan for the time being, during a period of his brief authority, might give to his servants a temporary power and dominion over their fellows, and to oppress the poor, but soon this rod of power would be broken. They who sowed to the flesh should reap corruption, while those who loved God, who delighted in righteousness and maintained their integrity, would reap the reward of the faithful when Jesus should come. We expected to live to see the time when the refuge of lies would be swept away. To all Latter-day Saints, he said, "Let us live our religion, and we shall soon realize all the blessings that God has promised to the faithful."

President B. YOUNG addressed the assemblage, delivering a powerful discourse, in the course of which he touched upon many points of vital importance to the Latter-day Saints and to the whole of mankind in general.

The Conference was adjourned till two o'clock p. m.

The choir sang an anthem—

Come, sing unto the Lord Our God.

Benediction by President B. YOUNG.

Afternoon, 2 p. m.

The choir sang—

Glorious things of thee are spoken,
Zion City of our God.

Prayer by Elder JOHN TAYLOR.

The choir sang—

O Lord of Hosts, we now I vowe,

Thy spirit most divine.

The sacrament of the Lord's Supper was administered.

Elder F. D. RICHARDS said to such an immense congregation a speaker had to exert himself to the utmost, to make all hear; he therefore invited quietude on the part of the people. The gospel, when sought for and obtained, brought to the possessor unspeakable joy. The things of God needed to be sought for with much diligence to enable the truth seeker to acquire a knowledge of the same. The gospel was of great antiquity, dating back before the foundation of the world. The Scriptures spoke of it as the "new and everlasting gospel," or covenant of life, and when it was brought in any age of the world, it was new in that particular dispensation. The prophet Enoch testified that Adam, our first parent, was baptized by immersion, after which he received the Holy Ghost. In that early period the gospel was preached, and through it Adam was exalted and made partaker of its precious blessings. In Adam-on-di-ahman, Adam gathered together his sons and