

DESERET NEWS:

WEEKLY.

TRUTH AND LIBERTY.

WEDNESDAY, - - Apr. 14, 1875.

THE CONFERENCE.

THE Annual General Conference, just closed, occupied six days, being the first and only Conference, in the history of the Church, so far as we recollect, covering such an extended period, excepting that commencing April 6, 1852, which also was held six days.

At this just expired Conference, the snowy, cold weather was very unpropitious for out-door labors, but correspondingly favorable for indoor business.

The Conference commenced on Tuesday and ended on Sunday. The attendance and interest increased from the beginning to the end, culminating in the afternoon meeting on Sunday, when the vast capacity of the spacious New Tabernacle was absorbed by the thronging thousands, besides many who remained outside and near the building and others who went away, unable to obtain seats within.

During the Conference many subjects of importance were taken up and lucidly enlarged upon by the various Elders who addressed the congregations. We may remark, as among the especially noteworthy incidents of this interesting occasion, that President B. Young attended every meeting, being in excellent health and spirits, and that the people were gratified with hearing him address them, at greater or less length, nearly every day of the Conference, with renewed vigor and effect, upon various themes of current and lasting importance to the Saints.

The results of the Conference, in imparting renewed interest and vitality and sagacious direction to various matters connected with the welfare of the Church and the community, promise to be unwontedly beneficial. That the future will abundantly justify such promise is the hearty wish of every Latter-day Saint.

MORE JUDICIAL MONOMANIA.

OUR readers will instinctively come to the conclusion, on reading the report of the remarks of Judge Boreman in the Second Judicial District Court yesterday, as published in to-day's NEWS, that some people will not learn by the experience of others. The late Chief Justice of Utah proved himself a thorough monomaniac, and the subject of his mania was "Mormonism." For nearly five years he sat upon the bench in this city, indulging in his mania, and in all that time he accomplished—nothing, but his own sudden and ignominious downfall.

The unfortunate experience of the late Chief Justice, as to the vanity of judicial monomania, seems to have had no salutary effect upon the Associate Justice of the Second district, for he yesterday, as reported, indulged in a monomaniacal tirade worthy of the late Chief Justice in his highest heeled moments—just as fanatical, just as rabid, just as irrelevant, just as extra-judicial, just as ridiculous, just as senseless.

Well, if we were to talk all day about such humiliating ebullitions the conclusion of the wise man of old would still express the gist of this whole matter—"Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him."

No PAP THIS YEAR.—Says a western paper—

"Hon. Edward McPherson, Clerk of the House of Representatives, notifies the newspapers designated to publish the laws of the United States, that Congress having failed to make any appropriation for such publication, the laws of the recent session will not be forwarded to them."

ANNUAL GENERAL CONFERENCE.

(Continued from Page 165.)

jected this order, and that being one of the principles of the Gospel it could not be rejected with impunity, any more than we could reject baptism or the laying on of hands. If we ever expected to redeem Zion, if we ever expected to build up the centre stake of Zion, in Jackson County, Mo., we had got to enter into that order, or it could never be done. By observing all the revelations of God, there was safety, peace and prosperity. By neglecting them, we should have division and trouble. Many who started in this order a year ago have failed—what of that? Many private enterprizes had also failed, and on examination of the books it was plain to be seen the cause of all the failures throughout the Territory. To succeed they must be carried out on strictly honest and correct principles, both in theory and practice; and if failure marked the first effort, we should try again and keep on trying, until we could succeed in building up Zion to our God. We had sought our own wealth, our own aggrandisement, and self had been paramount in the race. Hence, failure was stamped upon our efforts, and always would be until we commenced with our eye single to the glory of God, and had no other motive than the building up of Zion.

This order superseded the law of tithing. The Order of Enoch was revealed at an early day, and the Saints being unprepared to enter into it at that time, the Lord introduced the law of tithing as a lower principle or law, which had continued to the present, and now God had again revealed the above order for our observance, to prepare us for the greater things that were close upon us.

He then spoke of the prophecies concerning the sending forth of the servants of God to preach to the Ten Tribes, before whose presence the mountains of ice would fall down.

He also referred to what the Lord was now doing among the Lamanites, commencing to prepare them for the great work that they had to perform. We should receive the United Order, sleep upon it, think about it, and be willing to live it, though, he frankly admitted, it was one thing to speak upon it in general terms, and was quite another thing to put it in practice. Many difficulties presented themselves the very first effort that was made, as most of those who had given in their names to enter it were the poor, blind and lame, but the able bodied and the wealthy stood aloof, waiting to see the result in regard to those who were willing to enter into it.

He said we might look for trials and difficulties, but if we were united and determined to do the will of God we would come off victorious.

ELDER GEORGE Q. CANNON said the only way that we could become a power in the earth would be by a union of efforts in labor and means. He advocated the encouragement of home industries. Brigham City was far ahead in this respect of any other section of the Territory. In fostering and encouraging and sustaining every species of home manufacture we helped to build up and establish labor, wealth, and material prosperity. But by neglecting these things we impoverished, weakened and pauperized ourselves.

The choir sang the anthem—

O praise God in his Holiness.

Benediction by PRESIDENT B. YOUNG.

Adjourned till 2 p.m.

FIFTH DAY.

SATURDAY Afternoon,
April 10th, 1875.

2 o'clock.

The Choir sang—

What wondrous things we now behold,
By prophets seen in days of old.

Prayer by BISHOP E. F. SHEETS.
The Choir sang—

All hail the glorious day,
By prophets long foretold.

The authorities of the Church of Jesus Christ of Latter-day Saints were presented to the Conference by ELDER GEO. Q. CANNON, all of whom were unanimously sustained by the uplifted hand of over ten

thousand Saints present as follows—

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

Lorenzo Snow, Brigham Young, Jr., Albert Carrington, John W. Young, 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.

John Smith, Patriarch of the Church.

George B. Wallace, President of this stake of Zion, and William H. Folsom and John T. Caine his counsellors.

William Eddington, Thomas E. Jeremy, John H. Russell, Miner G. Attwood, Dimick B. Huntington, Theodore McKean, Hosea Stout, Milando Pratt, J. R. Winder, Geo. J. Taylor, Henry Dinwoodey, Milen Attwood, A. M. Cannon, Joseph Horne, Andrew W. Winburg 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. Eldridge, 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.

Samuel G. Ladd, President of the Priests' Quorum; Wm. McLachlin 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; John H. Picknell and Thomas C. Jones, his counsellors.

George A. Smith, Trustee in Trust for the Church of Jesus Christ of Latter-day Saints, and John Sharp, John L. Smith, LeGrand 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 to gather the poor.

Truman O. Angell, Architect of the Church.

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

He also presented the following—

President of the United Order in all the World wherever established—Brigham Young.

First Vice-President—George A. Smith.

Second Vice-President—Daniel H. Wells.

Assistant Vice-Presidents—John Taylor, Wilford Woodruff, Orson Hyde, Orson Pratt, Sen., Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, Geo. Q. Cannon, Brigham Young, Jr., Joseph F. Smith and Albert Carrington.

Secretary—David McKenzie.

Assistant Secretaries—Geo. Goddard, D. O. Calder, P. A. Schettler, James Jack, and J. T. Caine.

General Bookkeeper—T. W. Ellerbeck.

Treasurer—G. A. Smith.

Assistant Treasurer—Bishop E. Hunter.

Board of Directors—H. S. Eldredge, John Sharp, Feramorz Little, Moses Thatcher, John Van Cott, James P. Freeze, Henry Dinwoodey, Thomas Taylor, and E. F. Sheets.

George Goddard was sustained as Clerk of the Conference.

PREST. B. YOUNG addressed the Conference.

Meeting was adjourned till Sunday morning, at 10 o'clock.

The Choir sang the anthem—

The eyes of all wait upon the Lord.

Benediction by PRESIDENT B. YOUNG.

SIXTH DAY.

SUNDAY Morning, April 11;
10 o'clock.

The choir sang—

The time is nigh, that happy time,
That great expected, blessed day.

Prayer by ELDER JOHN W. YOUNG.

The choir sang—

The great and glorious gospel light
Has ushered forth unto my sight.

ELDER ORSON PRATT read a few passages commencing with the 18th verse of the last chapter of Isaiah. There were some very important prophecies contained in the above verses, especially in reference to the gathering together of the children of Israel in the last days, at which particular period of time a certain sign was to make its appearance, all nations and tongues were to be gathered to Jerusalem as predicted. Messengers were to be sent among the Gentiles. The sign, promised by the Almighty God, was uttered by Jesus Christ to the inhabitants of this continent, was the "Book of Mormon," when it should come forth to the Gentiles, then the time for the gathering of Israel should commence, that the covenant of the Father might be fulfilled. The Book of Mormon should then go from the Gentiles to the Lamanites or Indians, who had previously dwelt in unbelief, because of their iniquity, and had become a dark and loathsome people. But these things were to take place on this continent because of the existence of civil and religious liberty, and for the purpose of establishing the Kingdom of God upon the earth. When the Gospel should be preached among the Lamanites, the scattered tribes of Israel were to be gathered together. Forty-five years had God's missionaries been sent forth among the Gentiles, and had held up and preached to them the word of God as revealed in the Book of Mormon. Some missionaries had been sent to the Lamanites, and it was reported that they had also been visited by the three Nephites who were permitted to remain upon the earth and not taste of death. It was stated that these men had visited the Indians and told them to seek after the Elders of the Latter-day Saints, to be baptized, to repent of their sins, to lay aside their weapons of war and stop stealing. The three Nephites were promised by the Savior that they should live upon the earth until all things should be accomplished, spoken of by the prophets, and until the glory of God should be revealed. They were also promised that they should not have any more pain or sorrow, were caught up into heaven, and saw and heard things which God told them not to reveal. Their bodies underwent some kind of a change, so that they should not taste of death. Thrice were these three Nephites cast into a furnace of fire, coming out unhurt. Thrice were they cast into a den of wild beasts, playing with them like a child would with a suckling lamb. They were thrust into prison, but at their word the prison walls fell down. No kind of torture nor any place into which they were thrust was permitted to hurt them. The remnants of the house of Israel did not embrace the whole house of Israel. The expression only had reference to the tribe of Joseph who was sold into Egypt. There were a host of other branches of Israel who were led into the north country. These had to come to Zion, and when that time came the mountains of ice would flow down at their presence the barren deserts would yield pools of water as they advanced. This was a prophecy delivered by Joseph Smith the prophet, he being the greatest prophet that ever lived on the earth, Jesus excepted. The ten tribes would come to Zion, and receive a blessing under the hands of the children of Ephraim, and there were some in this congregation who would assist in setting apart one hundred and forty-four thousand as missionaries that would go forth and gather in the scattered remnants of Jacob from every part of the habitable globe.

He then read another prophecy from the Book of Mormon, wherein it set forth that the Indians would be smitten by the hands of the Gentiles, after which if the Gentiles should reject the fulness of the gospel as set forth in the Book of Mormon, then the Lord would withdraw the fulness of the gospel

from them, and send it to the poor degraded Indians. Every prophecy that had been uttered by the mouth of the servants of God in relation to this nation or other nations that fought against Zion should be fulfilled to the very letter.

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

The choir sang the anthem—

Glory to God in the highest.

Benediction by
ELDER F. D. RICHARDS.

Afternoon, 2 o'clock.

The choir sang—

Our God, we raise to thee,
Thanks for thy blessing free.

Prayer by ELDER F. A. MITCHELL.

The choir sang—

We'll sing all hail to Jesus' name,
Honor and praise we give.

While the sacrament was being administered, KAULAINAMOKU, a native of the Sandwich Islands, addressed the immense congregation for a short time.

ELDER F. A. MITCHELL, a returned missionary from the Sandwich Islands, interpreted the above address as follows—He desire to express his love to the President and all his friends here. He spoke of the introduction of the Gospel by Elder Geo. Q. Cannon and others. He knew of their coming and joined the church on their arrival in 1853, and had been a steady and firm believer ever since. A short time after his entrance into the Church, he was laid on a bed of sickness, but was healed by the power of God. He went on a mission to other of the Sandwich Islands. He had come here to live among the Saints for a season. He did not feel wise in his own estimation, but rejoiced in the knowledge of the plan of salvation, and prayed God to bless the Saints in the name of Jesus.

ELDER F. A. MITCHELL said that Kaulainamoku had obtained permission to leave his native country, and stay here as long as he pleased. He wanted to learn the English language, also a trade, and make himself generally useful. He himself had been on a mission to the Islands for nearly two years, was pleased to go and pleased to return and hoped to be useful in building up the Kingdom of God.

PREST. B. YOUNG addressed the Conference upon the Lamanites and other subjects.

The following Elders were called in the list of missionaries to go on missions to the countries named, respectively—

HOLLAND.

Peter J. Lammers, Ogden; instead of August Tietzen, San Francisco, released.

AUSTRALIA.

Joseph Rees, Grantsville; instead of Wm. S. Muir, Bountiful; released.

UNITED STATES AND CANADA.

Riley Judd, Grantsville; Geo. Hamlin, 19th Ward, Salt Lake City.

BRITISH ISLES.

Thomas James Bellaston, Sen., Nephi; Wm. C. Parker, Riverdale, Weber Co.

Conference was adjourned till Oct. 6, 1875, at 10 o'clock a.m. at the New Tabernacle, Salt Lake City.

The Choir sang the anthem—

I will sing of the mercies of the Lord.

President Young then arose, in conjunction with the whole congregation, and blessed the brethren who had spoken during conference, the choir and organist who had made melody and harmony, those who had prayed, and finally all the congregation of Saints, both here and throughout the world, and all the virtuous and honest of every clime.

Professor GEO. CARELESS conducted the Tabernacle Choir and J. Daynes presided as organist.

Thus ended one of the longest and most interesting conferences ever held in Salt Lake City. Notwithstanding the first four days were very cold and it was snowing most of the time, the interest of the conference never flagged, but a steady increase was kept up day by day until this afternoon, when the spacious Tabernacle was filled above and below, besides hundreds going away, unable to gain admittance.

GEO. GODDARD,
Clerk of Conference.