

Forty-First Semi-Annual Conference of the Church of Jesus Christ of Latter-Day Saints.

THE Forty-first Semi-Annual Conference convened in the New Tabernacle, Salt Lake City, at 10 a.m., on this the Sixth day of October, 1871.

The names of the authorities and leading elders on the stand being much the same as published in the minutes of the Special Conference held yesterday, it is deemed unnecessary to include them in these.

FRIDAY, Oct. 6th, 10 a.m.

"Ye wond'ring nations, now give ear."

was sung by the choir.

The opening prayer was offered up by Elder Orson Pratt.

The choir sang:

"See! all creation joins
To praise th' eternal God."

ELDER WILFORD WOODRUFF addressed the Conference. All of his experience confirmed him in the faith that we were entirely dependent on the Almighty for all things. The servants of God bore record that the work we were engaged in was true. They did not gain this knowledge through hearing others testify to its truthfulness. Each individual must receive it for himself or herself, by the inspiration of the Holy Spirit. This had been the principle upon which the people of God in all days had relied. Upon this principle he could testify that Joseph Smith was a prophet of the living God, raised up as an instrument to usher in the great last dispensation. He had been intimately acquainted with the prophet, whom he knew to have been animated with a fervent desire to bless and benefit his fellowmen. Joseph Smith was taught by holy messengers. These were his teachers, and they informed him that the time had come for the establishment of the kingdom of God on the earth, which would gather people out of every system and sect in the world. He labored faithfully in laying the foundation of the great work of the Lord until he sealed his testimony with his blood. Although he was slain, the principles he sacrificed his life to establish still lived and flourished.

President Brigham Young was before the world. He had been acquainted with him since 1833, and could bear record, with uplifted hand before heaven, that he never had heard him give any counsel to any person other than was consonant with principles of peace and righteousness. His course had been one of uprightness and justice. Many then in meeting knew that he had been a true man in every respect. When the dark days existed among the Saints at Kirtland, when it was almost as much as a man's life was worth to confess that Joseph Smith was a prophet of God, Brigham Young upheld and sustained the prophet. He came with him to these valleys, when they presented a barren and uninviting appearance, and now look at the great work that had been accomplished here, through his untiring energy and wisdom in the hands of God, and in connection with his brethren.

He continued speaking for some time longer, expressing his desires concerning the salvation of the human race, alluded to his travels and labors for that purpose, and showed the extent and disinterestedness of the labors of the Elders of the Church in carrying the gospel to the nations. He explained the religious rights to which all men were entitled, stating that God the Father and Jesus Christ the Redeemer allowed the human race perfect liberty in this respect, and no man or class of men had the least right to curtail it. The constitution of the country guaranteed it to all. He also discoursed on the patriarchal order of marriage, explained the eternal nature of that ordinance, and the only way by which the social or family relations formed here could be binding in the world to come. He was willing, and so were the great bulk of the Latter-day Saints, to obey every good and constitutional law enacted by the government of our country. With laws, however, which were designed to infringe upon his or their rights, as freemen, he could not say quite so much.

The building of Temples was mentioned by the speaker. The saints should be energetic in performing that work, that those sacred and holy ordinances necessary for the salvation of the dead might be attended to.

The Brigham City (Professor Fishburn's) choir sang:

"Praise ye the Lord."

ELDER C. C. RICH expressed his gratification at the privilege afforded him of listening to the testimonies and instructions enunciated by his brethren. He had been connected with the church for the past forty years, during which time he had labored, in connection with others, in helping to build up the kingdom of God. In doing this work, they had met with many and formidable obstacles, yet in every trial a spirit of peace and comfort from the Lord had been enjoyed. They never had sought to encourage principles that would tear down or destroy, but, on the contrary, had sought to foster and develop whatever tended to build up and save. The works of this people showed that they had taken that course. They had sought to establish good. Satan had been at war with the principles of right since the beginning, and would continue to oppose them until he was bound and had no longer any power on the earth. He then contrasted the gospel of Jesus Christ with the various religious systems now extant on the earth, showing that the former not only pointed to a glorious and happy future in the world to come, but the practical application of its principles brought salvation and peace in the present existence. He bore testimony that he knew Joseph Smith was a prophet of God, and also that Brigham Young was a prophet, and that he had obtained this knowledge by the inspiration of the Almighty.

The meeting adjourned till 2 p.m.

"I will praise thee."

was sung by the choir, and prayer was offered by Elder George Q. Cannon.

2 P.M., FRIDAY, Oct. 6th.

"Though nations rise, and men conspire,
Their efforts will be vain,"

was sung by the choir.

Prayer by Elder HORACE S. ELDRIDGE.

The choir sang

"All praise to our redeeming Lord."

Elder JAMES S. BROWN spoke of the nature of the testimony received by those who embraced the gospel, showing that it was not a testimony that was received through the evidence of the outward senses. It was "a more sure word of prophecy," and it was this testimony that had induced so many people to leave their homes and friends in distant lands to come here. He had received that testimony himself, and could bear witness that the same gospel taught by Jesus in his day was being preached by the Elders of this church; also to the truth of the Book of Mormon and the Bible. He brought forth evidence from the latter book in support of the patriarchal order of marriage.

Professor Fishburn's choir sang,

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

BISHOP WILLIAM H. CLUFF Spoke of the manner in which the Elders of Israel went forth to preach the gospel of salvation, and alluded to his labors while on his recent mission to Scandinavia, giving a brief sketch of his travels and ministry in that part of the globe. The people in the church there were generally poor, but notwithstanding this they were liberal in sustaining the mission and were doing all in their power to emigrate. Before leaving to return home, he had promised such that he would lay their case before their friends in Utah on the first opportunity that presented itself. Many people here had promised, by letter to them, that if their friends in the old country could borrow the means necessary to emigrate with, they would refund the same in grain, stock, real estate or some such way. He would say to such that there was an excellent opportunity for such persons to fulfill their promises. He would address himself more particularly to the Scandinavians on this subject.

PRESIDENT GEORGE A. SMITH here requested Bishop Cluff to speak in the Scandinavian language, which he did, continuing his remarks for some time in that tongue.

ELDER GEORGE Q. CANNON thought it was an excellent thing to have the Elders bear testimony to the work of God. Their testimonies had a responsive echo in the heart of each Saint. One of the most remarkable features connected with this work was that people receiving its principles in every land obtained the same testimony concerning it. It was also a remarkable

thing that this great and wonderful work was founded by a boy. This work was a problem that none of the learned of the age had been able to solve. If the statements made concerning it were true—that it was an imposture, where could the true gospel be found? Where could be discovered so many evidences of divinity in any other system? We went forth to preach this gospel because we had received the holy priesthood, and woe unto us if we failed to declare it after having received the authority to disseminate its principles. We had gone forth in weakness, but had been sustained by God, for when we had baptized people and laid hands upon them, He had sent upon them the Holy Ghost. He knew this was the work of God because the Almighty had revealed it to him.

PRESIDENT GEORGE A. SMITH announced that a Priesthood meeting would be held at 7 p.m., in the Old Tabernacle, the principal object of which was to take into consideration the building of Temples.

Conference adjourned till Friday at 10 a.m.

The choir sang,

"Give ear to my word."

Benedictory prayer by President D. H. Wells.

While the assemblage were leaving the Tabernacle, the Fishburn choir sang,

"The mountain brave."

7 P.M.

The priesthood meeting in the old Tabernacle was well attended, the building being completely filled. Bishops John Sharp and Edward Hunter, President D. H. Wells and Elder Wilford Woodruff were the speakers, each of whom spoke with great power, imparting valuable instructions regarding the building of Temples and kindred subjects. It was concluded to build a Temple in St. George, and, if possible, to complete the mason work of the same during the coming winter.

SATURDAY, Oct. 7th, 10 a.m.

"Come, listen to a prophet's voice,"

Was sung by the choir.

Prayer by Elder Joseph F. Smith.

The choir sang,

"Come, all ye saints who dwell on earth."

ELDER ISAAC GROO said we were a peculiar people. The people of God in all ages had been regarded as such by the bulk of mankind. The Latter-day Saints were peculiar because they warned the world to abandon their sinful ways and turn to the Lord. When the generations of men had been thus warned by the servants of God in all ages and those warnings had been unheeded, the consequences had been disastrous to the disobedient. The same results would follow the warnings uttered and testimonies borne by the Elders of Israel in these days. He referred to the 3rd chapter of the Acts, in support of the faith of the Latter-day Saints in the doctrines of faith in Jesus Christ, baptism, by divine authority, for the remission of sins, and the laying on of hands for the reception of the Holy Ghost. He testified that he knew that the Latter-day Saints taught and practised the same gospel that was taught by Jesus and his ancient apostles, and spoke of the prophetic sayings of Paul and others with regard to the falling away from the true plan of salvation and its ultimate restoration in the last days, showing that those predictions had been fulfilled. The wicked might scheme and plan for the overthrow of God's work, but all their plots would utterly fail. This work would never stop, but would triumph over all its enemies. He exhorted the people to sustain the priesthood and not indulge in finding fault with God's anointed. He knew that Joseph Smith was a prophet of God, and that Brigham Young was his legal and duly authorized successor; he knew this by revelation from God.

Up, awake, ye defenders of Zion,"

was sung by the Fishburn choir.

ELDER DAVID MCKENZIE felt that he was in the house of his friends; among those whose hearts were open to the revelations of the Almighty. He had no disposition to say anything that would cause any additional friction to the ill feeling which, to say the least, had been most maliciously stirred up by certain parties. His disposition was more to pour oil on the troubled waters. He would say that if those endeavoring to cause trouble here would repent of their sins and seek unto the Lord for wisdom to enable them to administer even-handed justice, they would feel

much better than they now did. He continued to speak on the doctrine of plural marriage, and quoted the scriptures in support of the faith of the Latter-day Saints concerning that order. If those adopting and practicing that law were, as claimed by some, guilty of "lascivious cohabitation," why did not the Lord check it among ancient Israel? He quoted from the history of the Reformation to show that Melancthon, Luther and other great reformers were of the decided opinion that there was nothing in the gospel of Christ which set aside the law of Moses relating to marriage. Polygamy originated by revelation from God, and he wished to know whether it would not be as consistent for certain parties to send their Marshal, with a writ, after the great originator of the doctrine, as to taking their present course toward certain respected citizens.

In the days of Joseph Smith, the prophet, there was not a true Elder in the Church, who would not have freely sacrificed his life rather than that Joseph's blood should have been shed. He wished to know whether the feelings of the people were different to-day with regard to President Young. The response of the vast congregation was, "No!"

"We thank thee, O God, for a prophet."

Was sung by the Fishburn choir.

BISHOP ELIJAH F. SHEETS made some remarks principally concerning the law of tithing and the building of Temples. Were the Savior to come to the world now, he would not have a house to come to. We looked forward to His second advent, and when he did appear, he would suddenly come to His Temple. The duty of this people therefore was to pay their tithes and offerings, that a place might be prepared to receive Him, and in which the holy ordinances for the living and the dead could be given and received, that the connecting link might be formed between us and our fathers who have gone before us, for the faith of this people taught them that they would have the privilege, if faithful, of striking hands with their ancestors in the kingdom of God. Let the people therefore pay their tithes and offerings, that the store house of the Lord might be filled, and pay them in their kind and at the proper time. He knew that this was the work of God, that Joseph Smith was a prophet and that Brigham Young was his rightful successor.

He spoke of the past history of the Church, showing that each time the Saints had been driven, it had increased their strength, and said that if their enemies wanted them to stop growing the best thing they could do would be to let them alone.

The choir sang

"The Seraph's anthem,"

Conference adjourned till 2 p.m.

Prayer by Elder B. Young, jun.

SATURDAY, OCT. 7th, 2 P.M.

"Behold, the mountain of the Lord
In latter days shall rise,"

was sung by the choir.

Prayer by Elder GEORGE Q. CANNON.

The choir sang,

"How beauteous are their feet,
Who stand on Zion's hill!"

ELDER GEO. Q. CANNON presented the Authorities of the Church to the Conference. The votes to sustain them in the following order were unanimous:

Brigham Young, President of the Church of Jesus Christ of Latter-day Saints; George A. Smith, his first, and Daniel H. Wells his second councilor.

Orson Hyde, President of the Quorum of the Twelve Apostles, and Orson Pratt, Sen., John Taylor, Wilford Woodruff, Charles 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 councilors.

William Eddington, John L. Blythe, Howard Q. Spencer, John Squires, Wm. H. Fulsom, Emanuel M. Murphy, Thos. E. Jereay, Joseph L. Barfoot, Samuel W. Richards, John H. Sumell, Miner G. Atwood, Wm. Thorn, Dimick B. Huntington, Theodore McKean and Hosea Stout, members of the High Council.

Elias Smith, President of the High Priests' Quorum, and Edward Snellgrove and Elias Morris as his councilors.