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DAVID O. CALDER,
EDITOR AND PUBLISHER.

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FORTY-FOURTH ANNUAL CONFERENCE.

THE Adjourned Forty-fourth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened this morning in the New Tabernacle, at 10 o'clock, on this the 7th day of May, 1874.

The congregation, for a first meeting, was very large. On the stand were—

Of the First Presidency.

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

Of the Twelve Apostles.

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

Patriarch—John Smith.

Of the first Seven Presidents of Seventies.

Joseph Young, Albert P. Rockwood, Levi P. Hancock and Horace S. Eldredge.

Of the Presidency of the High Priests' Quorum.

Elias Smith, Edward Snelgrove and Elias Morris.

Of the Presidency of this Stake of Zion.

John W. Young, George B. Wallace, and John T. Caine.

Of the Presidency of the Bishopric.

Edward Hunter, Leonard W. Hardy and Jesse C. Little.

There were also numbers of leading Elders from various parts of this Territory, and from Idaho.

Conference was called to order by PRESIDENT BRIGHAM YOUNG.

The choir sang:

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

Opening prayer by ELDER JOHN TAYLOR.

Praise ye the Lord, 'tis good to raise
Your hearts and voices in his praise;

was sung by the choir.

PRESIDENT BRIGHAM YOUNG

requested that the brethren who should speak during Conference should express their views regarding the system of co-operation called the United Order. In a short discourse he described the benefits that would accrue to a community that would combine their interests. He spoke of objections that were raised against the Latter-day Saints joining together, but said notwithstanding the obstacles that some might place in their way to prevent the establishment and progress of a United Order of Brotherhood, the Saints intended to go to work and

spread, foster and increase peace, happiness and prosperity among themselves, and extend those elements as far as their influence could be felt, until the whole earth was subdued, and harmony, peace and plenty prevailed everywhere.

President Young then gave some valuable instructions on the principles of true domestic and political economy, and he concluded by expressing a desire for the Elders who should speak to give their views on both sides of the question of co-operation.

PRESIDENT GEO. A. SMITH

prefaced an address to the congregation by reading that portion of Malachi in which the Lord says that, in the latter days, he would send Elijah the prophet, to turn the "hearts of the children to the fathers, and the hearts of the fathers to the children." He then related some circumstances connected with the early history of the Church. The Lord endeavored to establish the order of Zion then, but while some considered it a privilege to consecrate their property to the Lord, others were covetous, and thought about looking after their own interests in preference to those of the work of God. Because of the prevalence of the latter feeling, it was probable that the Lord permitted the enemies of the Saints to drive them. Many had looked forward with grateful anticipations to the time when they would go back to Jackson Co., Missouri, and a desire to live to see that time had been general. Forty years had passed since then, and several times since attempts had been made to establish a United Order, but the Saints had not, it appeared, been prepared for the inauguration of its laws. Since the earliest settlement of this Territory the leading men of the church had endeavored to impress the minds of the people with the necessity of being, as much as possible, self-supporting, and although there had been some progress in that direction, it had been far from what it ought to have been, and yet we anticipated that Babylon would fall, and our outside sources of supply be therefore ultimately cut off.

When we, as a community, were sustained by home productions, we were not subject to the inconveniences produced by the financial panics and trade fluctuations continually occurring in the world.

The design of the United Order was to use and direct all the skill, ingenuity and energy in the community for the benefit of the whole. Latter-day Saints surely could not enjoy so much of the favor of the Almighty when scheming and planning each to take advantage of his neighbor, as they could did each esteem the other as himself or herself. Again, the Saints could not prepare for the coming of the Savior but by becoming one.

The speaker exhorted all to seek for the testimony of the same Spirit that communicated to their minds that God had spoken from the heavens, which would show them that the present movement was but another progressive step of the grand work that the Lord purposed to accomplish. He concluded a most interesting discourse by bearing testimony to the truth of the work of the Lord.

ELDER JOHN TAYLOR

addressed the Conference on the same subject treated upon by President Smith. The principles embodied in the ideas now being advanced to the Latter-day Saints, were not particularly new, yet that they should be objected to by those who are opposed to the work of God was not to be wondered at. The Latter-day Saints could not conform, however, to the ideas of other people and give up their religion. They had been asked to do this in Missouri, but they did not comply, and they were driven from their homes. The Saints united together then and helped each other to leave that part of the country. The same had been done in other places, until the people came here, that they might enjoy that freedom of conscience which was denied them by the so-called Christians who had driven and persecuted them.

The Saints were generally ready

to respond to calls to advance the cause of God, and there were sympathies existing in their hearts towards each other. Prayers had been offered up that the time might come that the order of Zion might be established, that Jackson County might be built up, yet when the thing came along the Saints appeared to be struck with surprise. There was nothing new in a people being self-sustaining, and organizing in a common bond of union. Certain articles were required for sustenance, and it was only a question as to whether we shall make those things ourselves or employ others to do this labor for us.

The wool and hides raised in the Territory should be kept here and worked up into articles which were required for wear. The speaker mentioned a large number of branches of industry that might be in operation. It was time the people stopped purchasing goods and learned how to make them. There was only one side to the question at issue, and that was in favor of union, peace and prosperity.

Elder Taylor then alluded to the progress of co-operation at Brigham City, where there were a woollen factory, tannery, harness shop, boot and shoe shop, hat factory, dairy and other branches, all on the co-operative plan, and described the benefits which had already flowed to the people there from the adoption and practice of co-operative principles.

Adjourned till 2 p. m.

The choir sang:

Jerusalem, my glorious home.

Benediction by ELDER ORSON PRATT.

FIRST DAY.

AFTERNOON.

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

was sung by the choir.

Prayer was offered by ELDER WILFORD WOODRUFF.

The choir sang—

Great God, attend while Zion sings
The joy that from thy presence springs.

ELDER ORSON PRATT

addressed the Conference on the United Order. He gave a brief history of this Order as it had existed in different ages of the world. In the fall of 1830 Joseph Smith translated the fore part of the book of Genesis. In it was a revelation given by God to Enoch, the seventh from Adam. Enoch was commanded to preach to the inhabitants of the earth the gospel of Christ. He obeyed the command, and built up branches of the church in various parts. Eventually the people who obeyed the warning he gave gathered together as the Latter-day Saints had done, and they built up a city, and the Lord called his people Zion, because they were of one heart and of one mind, and had no poor among them. After Enoch had fulfilled his mission of preaching to and gathering the people he continued preaching for three hundred and sixty-five years, at the end of which time they were prepared to leave this earth. That people, before their translation, had great power, by the exercise of which their enemies, who sought to destroy them, were defeated. The Lord made known to them that eventually the earth, in answer to their prayers, would be freed from wickedness, but that that time had not yet come; that they would be taken to another sphere, until the latter times, when they would again come to earth.

The speaker then traced the history of the people of God in every dispensation, from the time of the flood until the latter times, and showed the different extents to which a united order of things had been practiced or rejected in different ages. The disciples in the days of Jesus and the ancient apostles, sold their possessions and laid the proceeds at the feet of the Apostles, which would not have been necessary had the Jews been willing to accede to the laws of an organization involving a union of property. He next dwelt upon the visit of

Jesus to the Nephites on this continent, the establishment of his Church, the organization of a universal united order amongst them, the blessings and prosperity that were poured out upon them when there were no poor among them. Subsequently they began to withdraw from that glorious order of things, the fostering hand of God was consequently withdrawn from them, distinctions of classes sprang up, there being rich and poor. The people divided under the names of Lamanites and Nephites, and they warred with each other until the Nephites were all destroyed from the earth.

In 1830 God gave a commandment to Joseph to organize the Church of Christ, which was done on the 6th day of April of the same year. In 1831 a Conference was held at the house where the church was organized. During the summer of 1831 the Lord revealed through the Prophet Joseph that the centre stake of Zion should be in Jackson County, Missouri, and indicated the spot where the Temple should be built. It was also revealed that those who should gather up there should consecrate all their property.

We had heard of the difficulties that had been in the way of the establishment of the United Order, in the covetousness of the people. The Lord gave a revelation that the names of those who would reject the law of consecration would be blotted out from the books, and also that if the children of Zion would not comply with his law they should be driven out of the land, that they should be persecuted, and the land would not be a Zion to them, and but few should stand to receive their inheritances in it; and how strikingly had these things been fulfilled. It was promised, however, that inasmuch as this people would repent they should return to Jackson County and build up Zion; but few, however, of those who were driven from Jackson County would be left remaining to participate in that work.

Elder Pratt then read some revelations contained in the Book of Doctrine and Covenants, relating to the establishment of the United Order of Zion, and related and explained the circumstances connected with efforts of the Lord, through Joseph Smith, to inaugurate it in the early history of the church, showing that the people were too full of covetousness to fully receive and practice it.

Those who entered into this Order now should remember that it is a most holy and sacred covenant, which could not be lightly treated with impunity.

At the request of President Brigham Young, Elder DAVID MCKENZIE read to the Conference the preamble and articles of agreement adopted by the United Order of St. George, which explained the reasons and causes leading to the organization of the Order, and also indicated its character by the nature of the conditions imposed in the agreement.

Fourteen rules were adopted by the Order of St. George, for guidance in the daily walk and conversation of the members, which would create a most desirable condition of things, whenever practiced in fulness.

PRESIDENT BRIGHAM YOUNG

said—

You can readily perceive that the United Order will be conducted strictly upon business principles, as much so as the business of any mercantile firm or bank in the country. No business will be attended to more strictly and correctly than our business in this Order, so that we can give an account to those who may have the right to ask it at any time. We shall not ask the people, at present, how they like the rules and regulations that have just been read; but before we get through with the Conference we expect to organize the centre stake of Zion in these mountains. Then we shall ask you how you like these rules, and shall perhaps have them read to you again. In the meantime study the matter over thoroughly, so that you can comprehend the objects and designs of

the Order and what it will do for the people. I can tell you now, what it will do for you. It will not make any person any worse off in temporal matters, but it will place thousands and hundreds of thousands in a condition in which they will be as comfortable and as happy as they can desire. And when the question is asked—"Whose is this?"—the earnings and savings of this community, organized to sustain and promote the kingdom of God on the earth, the answer will be—"It is ours, and we are the Lord's, and all that we have belongs to him. He has placed this in our possession for our improvement and to see what we will do with it, and whether we will devote ourselves, our time, talents and means for the salvation of the human family."

It is time for us to close, and we shall adjourn until to-morrow morning at 10 o'clock.

The choir will sing an anthem. Adjourned till Friday morning at ten o'clock.

The choir sang—

O, be joyful in the Lord.

Benediction by ELDER LORENZO SNOW.

SECOND DAY.

FRIDAY MORNING, MAY 8th.

The choir sang:

An angel from on high,
The long, long silence broke.

Prayer by ELDER ALBERT CARRINGTON.

Singing by the choir of

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

ELDER WILFORD WOODRUFF

said he would not make a very able advocate against the establishment of the United Order of Zion. He had thought on the subject, and could come to no other conclusions than those that were favorable to it. It might deprive us of the privilege of purchasing mustard from abroad and cause us to utilize that which grows on our farms; it might prevent us having the privilege of using brooms made by strangers, and cause us to make those articles ourselves.

It was time that a change took place among the Latter-day Saints. There were many advantages that would accrue to them by uniting together in temporal concerns. It was surprising that any money was left in the Territory at all, under the ruinous importing and non-exporting policy that had been pursued heretofore. Aside from financial considerations we believed in the revelations of God. The Latter-day Saints had not been prepared for the Kingdom of Heaven in the condition in which they had been. It appeared that the day had come to favor and make a change in Zion. The Spirit of the Lord had more or less borne testimony to the congregations of the Saints regarding the correctness of the principles of the United Order. It had been a hard matter for us to bring our minds to the condition when we would be willing to be controlled in our affairs by the Lord. This was because there was a veil between us in our mortal condition and the heavenly worlds. Were it not so, we would always be ready and willing, but these things were measurably hid for a wise purpose.

We had a sure hope of eternal blessings according to our faithfulness, and surely there could be no question as to whether the glories and blessings of eternity were worth all the earthly possessions we might have. It was somewhat different with us in commencing this Order to what it was with the Nephites, because we began it before the wicked were destroyed, while they did after that had been done. We organized that we might be prepared for the judgments of God, which would destroy the unrighteous. The speaker felt that it was the duty of the Saints, as a people who were anticipating the coming of the Savior, and the establishment, purification and re-

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