

should not prepare a place to meet; we have been fighting and struggling for years. KEEP THE SABBATH.

"I will draw cuts with any man who which would go and plough tomorrow, which grows the most wheat, by staying here tomorrow and getting our hearts warmed, or go ploughing: I have seen it tried, and proved that when the Lord requires anything of His Saints and they do it, he can give the increase better, than if they served themselves; there is not the first man who has gained the first pleayune by going to a canyon on Sun-day, or by laboring on the Sabbath day: necessity does not drive a man to do it; no such thing, but it is their own disposition and the spirit that is in them. There is no more necessity to them. There is no more necessity to go to the canyons, or hunt your cattle on the Sabbath day, you might as well plough; but some say that they cannot spare time on a week day. We have tried it in traveling since we left Nau-voo, and not one time having traveled on the Sabbath day, have we gained by it, but we have lost a day or two the next week to pay for it. What is the harm? It proves that you prove lightly harm? It proves that you prove lightly the rules of the God of nature, the God we serve. The God that organized the elements knows what they can endure; He said to man; 'When you have la-bored six days, rest one, refresh your bodies; let your horses and cattle at labor rest; your men and women, let them rest; 'I don't mean to rest by rid-ing ten miles to a meeting, and then ride twenty-five miles for pleasure, but ride twenty-nve miles for pleasure, but I mean a Saint's Sabbath; there is not a nation or a people that keep the Sabbath, not a Christian, from the pope to the latest reformer; there is not one who keeps it no not one, unless sick, if there is one it is by mistake or by acci-

years

those who will come to us; we have a duty to perform to our breth-ren; we are under holy Christian covenant to assist our brethren who covenant to assist our ortil they are are left in the States, until they are gathered here; remember the poor who are yet in bondage, and see what we are yet in bondage, and see what we can do for our poor brethren this sea-son; it is one of the most important things, that we can do, to raise grain to

by the famous Black Hawk. And when the Conference visitor of those days reached the city, how different was the some he then beheld from that which 第25日日本王林王林王林 ion greets his gaze! There was no Tabernacle in which the concourse of people could come together. The old primitive structure pictured elsewhere, a bowery in summer, a huge shanty of adobies and timbers in winter, fitted up with the rudest sort of benches, was the assembly hall of the conference. The old Council House, on the corner where the new "News" building is going up, had just been begun. Main sired was a straggling row of adobe houses, with frequent corn fields intervening; a few stores were scattered about various parts of the city; but goods were scarce and prices almost prohibitive, sugar and coffee selling at one dollar a pint, calicoes 50 and 75 onts a yard, and other articles in proportion. Hotels were unknown. Generally the people from outside points vere received into the houses of the dty folk, and they brought with them flour, meat and vegetables to contribute to the family larder, in exchange for their bed and board. Many others camped in their wagons and built their camp fires at night as they had done in crossing the plains. But despite all the difficulties of travel, the expense and discomforts of living, the conferences were attended by a vast proportion of all the people in every part of the State, and the general enjoyment, the good fellowship, the spirit of joyousness and sociability which pervaded the gatherings have never been excelled, if they have been approached.

ration traly, and it was many years after 1655 before the outlying towns grew

sufficiently strong to feel secure from

Indian attacks. Even in the later six-

ties, miny of them were abandoned

during the outbreak of the reds, headed

NO NEWSPAPER THEN.

There was no newspaper in Utah, or, There was no newspaper in Utah, or, is fact, in the Rocky Mountain region, when the Baints met in conference haif a tentury ago. The Deseret News it will be remembered, was issued for the first time on June 15th of that year, Information concerning the conference was disseminated by word of mouth among those who were not present dur-ing its deliberations. The proceedings of the conference were, however, printed in the Millennial Star, Liver-pool, September 1st following, five months after it had been held.

printed in the Millennial Star, Liver-pool, September 1st following, five months after it had been held. The length of time between the actual occurrence and publishing of vents during this period is well illus-trated here and brings forcibly to mind the difference in rapidity of transporta-tion and mail facilities as between then and now. The minutes of this confer-ence were promptly forwarded to the required nearly five months for them to reach their destination, and almost reached utan, containing an account of what was done at the conference. It was the thus seen that conference one printed was not far off when the ploteers had the privilege of reading about that most of them had heard or heard of the spring before. THE CONFERENCE.

THE CONFERENCE.

The conference was a notable one The conference was a notable one and marked a new era in the religious and material velfare of the people. It was presided over by President Brigham Young. Of the Twelve Aposties, only three, Pariey P. Pratt, George A. Smith and Eara T. Benson, were present. Daniel Spencer was president of the Sait Lake Stake of Zion at the time and David Fullmer and Willard Snow were his counselors. Regarding the presence and sustaining of officiate the time Counselors. Regarding the presence and sustaining of officials, the Millen-hal Star says: President of the First Presidency-Brigham Young, Heber C. Kimball, Willard Richards.



Patriarch-John Smith.

Of the Twelve Apostles-P. P. Pratt, G. A. Smith, E. T. Benson, Presidency of the Seventies-Levi. W. Hancock, Zera Pülsipher, Henry Herri-man, A. P. Rockwood. Presidency of the Stake-Daniel Spencer, David Fullmer, Willard Snow, High Priests Quorum-John Young,

R. Cahoon. Presiding Bishop-Newel K. Whitney, Clerk of Conference-Thomas Bul-

löck. The conference was called to order by Elder David Fullmer. The choir sang a hymn. Prayer by Elder Fullmer, and

singing

THE FIRST PRESIDENCY.

Elder P. P. Pratt then arose to pre-Elder P. P. Pratt then arose to pre-sent the business of the day, [April 6], and without any preliminaries, on mo-tiou, President Brigham Young was sustained as the first President of the Church of Jesus Christ of Latter-day Saints, by unanimous vote, and also Heber C. Kimball as first, and Willard Hichards as second counselors to Pres-ident Young

ident Young. Moved that John Smith be sustained as Patriarch of the whole Church; car-

Moved that Orson Hyde be the President of the Quorum of the Twelve Aposties; carried; also F. P. Prait, Or-son Prait, Wilford Woodruff, John Taylor, George A. Smith, Amasa Ly-man, E. T. Benson, Charles C. Rich,

carried. Moved that Joseph Young be sus-tained as the first president, Levi W. Hancock second, Henry Herriman third, Zera Pulsipher fourth, A. P. Rockwood fifth, Benjamin L. Clapp sixth, and Jedediah M. Grant seventh presidents of all the quorums of the Seventies: carried. venties; carried. Moved that Daniel Spencer be sus-

tained as president of this Stake of Zion, also David Fuilmer and Willard

Zion, also David Fuilmer and Willard Snow, as his counselors; carried. Moved that Henry G. Sherwood be sustained as president of the High Council, and Eleazer Miller, John Kemoton, Heman Hyde, Lewis Abbott, W. W. Major, Levi Jackman, Elisha H. Groves, Ira Eldredge, John Vance, Edwin D. Woolley and Thomas Grover, members of said Council: carried. Moved that Newel K. Whitney be sus-tained as the Presiding Bishop of the Church of Jesus Christ of Latter-day Saints; carried.

Saints; carried. On motion John Nebeker was sus-

tained as president of the Elder's quo-rum, also James H. Smith and Aaron Sceva, his counselors

George B. Wallace as his counselors; carried. Moved that Joseph Young be sus-tained as the first president, Levi W. Hancock second, Henry Herriman third, Zera Pulsipher fourth, A. P. Backwood fifth Renimm T. Cleann Backwood fifth Renimm T. Cleann President Young, Apostles Parley P, Pratt, Apostle George A. Smith, Apos-tle Ezra T, Benson, President Heber C, Kimball and Elder Levi W. Hancock. PRESIDENT YOUNG'S PRACTICAL ADVICE.

President Young's sermons were al-ways characterized by the practical ad-vice they contained, and in this great conference held in the year marking the expiration of the first half century there was no deviation from the rule. On the second day of the memorable gathering President Young, among other things said

gathering President Louing, among other things said: "I look upon this congregation with admiration. I reloice to see my breth-ren and my sisters congregate together to worship the Lord. It is a feast to me to look upon the Saints. It is a joy and gladness to mingle in their society. I feel thankful for the goodly number that are safely landed in the mountains. I look forward to the day when scores Sceva, his counselors. On motion Joseph Harker was sus-tained as President of the Priests' quorum; also Simeon Howd and James A. Chesney, his counselors. On motion McGee Harris was sus-tained as President of the Teachers' quorum; also John Vance and Reuben Perkins, his counselors. On motion William C. Smithson was

forence: to a certain degree they are, and will be. When I realize what a struggle and labor we have undergone, I would rejoice at the privilege to look at my brethren for days and days. It is a place of happiness to me-the day I have long looked for, to enjoy the I have long looked for, to enjoy the privileges now around me. I can truly say; ten or fifteen years ago, I looked upon this people with an expectation that every man and woman would be worn into the grave, their lives spent in preaching, in watching their houses and protecting their families, before we could enjoy the present privilege. I expected it would be enjoyed by my children, but not by me. I am disappointed-it is all I could have anticipated-my life, my labor, all that I could anticipate eight

labor, all that I could anticipate eight or ten years ago, is now realized by me. The providences of the Almighty speak volumes to me, and say to is-raci, he on the look-cut. Latter-day Saints, he ou the watch tower. The providences of God as they are dealt out to the earth speak to us, and should be realized as peals of thunder, that the Lord will cut short His work in righteousness, for a short work will be done on the earth.

A DAY OF PREPARATION.

"I can say to all Israel, it is time we should awake from our lethargy, from our droway and sleany feelings: awake

dent. "Now you gain nothing by transform-ing the ordinances of nature to your own desires; let them all rest, and when the earth has brought forth six years the earth has brought form six years let it rest the seventh; you will not make anything by transgressing any rule of the God of nature, and if our eastern neighbors had done so, their eastern neighbors had done so, their land would have been as good as when they first saw it. I would as soon rest a whole week and let everything rest a whole week; for have we not worked more than six Sabbaths? If we tarry a whole week, it would not pay the data and the God of Nature would debt, and the God of Nature would

sustain ourselves, and those who come here.

"I have a few words to say on "Mormonism as it is called, but to us, the doctrine of salvation; I can say I know it is frue. I have known for years and years that Joseph was a prophet. I did not embrace "Mormonism," be-cause I hoped it was true, but because it was that principle that would save all the human familiy that would every it, and it would make them rightcous. Joseph Smith lived and died a prophet-and sealed his testimony with his bloods he lived a good man, and

DIED A GOOD MAN.

and he was as good a man as ever lived; and the voice of the Lord is still heard for this people. For myself I am here just as I was in the days of Joseph. never pretended to be Joseph Smith I am not the man who brought forth the Book of Mormon, but I do testify to the truth of it. I am an Apostle to bear testimony to the Gentiles of this last dispensation, and also to the Jews, Let me tell you it is the truth of the Lord God Almighty, and if a man will not do right, God will remove him out

of his place forthwith. "I never was afraid of Joseph, although many would faiter and feared Joseph would go astray. I did not serve Joseph, but I patterned after the doctrine the Lord has revealed through him. There was no possibility of Joseph leading the people astray. If I thought that God would suffer a man to lead a righteous people astray I would not serve him, I would heave him and not serve him, I would heave him and seek another: I serve the God of Abra-ham, of Isaac, and Jacob, the God of of our fathers: He has called Joseph and will never let him lead this peo-ple astray, but when he hasa done his work he will take him to himself; I was never afraid of my friends, and you meed hot be; the Lord Almighty will never suffer His people to go astray. never suffer His people to go astray, unless they as a people want to follow iniquity; never, no never, no never. Do you know the word of the Lord when you hear it? It is the will of the Lord

(Continued on page thirteen.)



BRIGHAM YOUNG IN 1860.

This half tone is made from the first daguerrectype ever taken in Utah It was executed by Marsena Cannon Dec. 12, 1850, about two months before President Young took the oath of office as Governor of Utah Territory. His picture in the authorities group shown elsewhere in this article, was probably taken two or three years later. So far as known the picture above is the last one for which he sat before he adopted the style of wearing whiskers.