

should act and feel as watchmen upon the walls of Zion.

#### ELDER LORENZO SNOW

was the next speaker. He read a portion of Scripture in the last chapter of John's Gospel, commencing at the 15th verse; also a few verses from the Epistle of Peter. We, as a people, were dependent upon the Spirit of the Lord. Whatever wisdom we received came from him. Having received the holy priesthood, there were certain duties imposed upon us to perform. But through the multiplicity of cares and vexations of this life, we did not at all times perceive the spirit of revelation that should abide with us, and we gave way to occasional despondency. Even Jesus was more or less exposed to differences in his feelings, for at times he was left alone to himself. The Holy Ghost left him, and his Father hid his face from him, and he, realizing the tremendous weight and responsibility that were upon him, great drops of blood gushed through the pores of his body, as the result of his intense feeling.

We, as Elders of Israel hold the same priesthood as Jesus did, and as Peter held, and the requirements that Jesus made upon Peter being in consequence of that priesthood, so we were called upon to spend and be spent in the preaching of the gospel and other labors of a temporal nature. Everything we were called upon to do was connected with salvation.

He quoted several instances where God had made certain requisitions of his ancient servants, as illustrations of the powers of the priesthood which they held, and enabled them to accomplish great temporal as well as spiritual achievements. He applied this principle to our Elders who held the same priesthood as Moses and others held, and called upon them to magnify their high and holy calling here in Zion. Preaching the Gospel abroad was only a part of their duty, and when the people flocked here as the result of their labors, having received the light of the Holy Ghost, on their arrival it was necessary that wherever they were located, the Bishops and other presiding officers in the Church should feed the flock of Christ and not be lords over God's heritage. Confidence could never be restored among this people until the Bishops and Elders holding presiding authority acted as fathers, and studied how they could best subserve their temporal and spiritual interests. We should not labor for ourselves, but for the benefit of all over whom we preside. We should love and respect each other and put away our selfishness. We should become united. The principle of union was eternal, and could not die out. Though President Young, who so strongly urged this principle upon us, was gone, we should not think it was no longer binding upon us. We would have to become a united people.

#### ELDER BRIGHAM YOUNG

addressed the congregation: He felt thankful for the rich instructions that were imparted to us from time to time. We needed them to qualify us to successfully battle with the ups and downs that made up the sum of human life in our experience. The word of God given to us orally by the servants of God, as the Spirit of the Lord prompted them, was absolutely necessary to qualify us to walk in that path that would lead us to eternal life, and do those things daily that would be acceptable to our heavenly Father.

He exhorted the Saints to put away selfishness, and instead of building up separate and individual interests, we should labor to build up the community, and live by every word that proceeded from the mouth of God. If we wished to succeed, this whole people would have to become united. Fractions of union would not suffice; the whole community should be cemented and bound together. Then we should be able to present an unbroken phalanx.

There never was a time when it was more necessary for the Elders to live their religion than at present. We had a great amount of work to do, and we should put away everything that would retard our progress. Let us be united and carry out the counsels of Joseph and Brigham, and the servants of God that now lead us.

The choir sang—

"The time is far spent, there is little remaining."

Meeting was adjourned until two o'clock p. m.

Benediction by Counselor D. H. WELLS.

FRIDAY, Oct. 5th, 2 p.m.

Meeting was called to order by Counsellor D. H. Wells.

The choir sang:

Sweet is the work my God my King.

Prayer by Elder Franklin D. Richards.

The choir sang:

With joy we own thy servants, Lord.

#### ELDER ORSON PRATT

Addressed the meeting: He read a portion of the words of the Savior, during his last visit to the Nephites, as recorded in the Book of Mormon. These words were not only written for the benefit of the ancient Israelites, but also for the benefit of those who should live after. The priesthood was not given to be exercised only in this life but also in that which was to come.

He gave a short account of his recent mission to England. A telegram reached Liverpool announcing the death of President Young seven hours after he breathed his last.

Another telegram was received from the Twelve, requesting himself and Elder Joseph F. Smith to arrange their affairs and return home, which call they at once responded to.

After rehearsing some of the leading labors of our late beloved President, he said this was the second time it became necessary for the Twelve to step forward and assume the responsibilities that legitimately belonged to that Quorum. After the death of Joseph the Prophet, the Twelve officiated in all the affairs of the Church for three years and a half, at the end of which time the First Presidency was organized. He then explained the nature of the apostolic priesthood. When the president of the Church was taken away, his counselors who were left did not have the authority to lead the Church, but could meet with the Twelve and sit in counsel with them.

The speaker referred to the important duties that rested upon the twelve apostles of the ancient Nephites and also those who were chosen by the Saviour at Jerusalem, who were to sit as Judges of the whole house of Israel. He also spoke of the Apostles who had been ordained in these latter days. Some of the first Twelve apostatized and their places were filled by others. Joseph the Prophet made the apostles all equal, and the senior one was to preside at one Conference, the next one to preside at the following one, and so on, until all had an opportunity of presiding.

He then described the order in which it was intended to have the votes cast at the coming conference—by quorums, the members of each rising on their feet, instead of raising their hands, and then a vote would be taken by the whole congregation. Those presented before the Conference could be objected to if any one felt disposed to do so. God had given the people this right.

#### ELDER W. WOODRUFF

Spoke of the greatness of the work in which we, as Elders in Israel, were engaged. Those who were taking a part in carrying forward the kingdom of God, were ordained before the creation of the world to accomplish this work. There never was a time when the Saints were so much united in carrying out the purposes of God as now. We should go to work and build Temples that the work of salvation for our dead might go on. It took just as much to save a dead man as a living one.

The judgments of God awaited the wicked, all heaven was watching our movements. They were not perfect without us nor we without them. It was the kingdom of God or nothing. If this kingdom did not prosper, neither did we. We all had a right to the gifts of the gospel. Zion would prevail, Zion would arise and put on her beautiful garments. No one need have any fears about this kingdom; every revelation pertaining to its building up would be fulfilled to the very letter. We had everything to encourage us. We should pay our tithing and offerings and attend to every known duty and God would be with us henceforth and for ever.

Elder GEORGE Q. CANNON announced that the Semi-Annual

Conference would convene to-morrow morning, at 10 o'clock.

The Choir sang the Anthem—

The eyes of all wait upon thee, O Lord!

Benediction by Elder GEORGE Q. CANNON.

## GENERAL CONFERENCE.

Pursuant to adjournment made at the last General Annual Conference, held in the Temple at St. George, the Forty-Eighth General Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints, convened at the Tabernacle, Salt Lake City, this, 6th day of October, 1877, at 10 a. m., President John Taylor presiding.

Present on the stand—

Of the Twelve Apostles—President John Taylor, Wilford Woodruff, Orson Hyde, Orson Pratt, Chas. C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, George Q. Cannon, Brigham Young, Joseph F. Smith and Albert Carrington.

Counselors to the Twelve—John W. Young and D. H. Wells.

Patriarch—John Smith.

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

Of the Presidency of the Salt Lake Stake of Zion—Angus M. Cannon, David O. Calder and Joseph E. Taylor.

Of the Presidency of the High Priests' Quorum of this Stake of Zion—Elias Smith, Elias Morris and Edward Snelgrove.

Of the Presidency of the Elders—Edward Davis.

Of the Presidency of the Bishopric of the Church—Edward Hunter, Leonard W. Hardy, R. T. Burton,

Besides the above there was an unusually large representation of the various stakes of Zion from all parts of the Territory.

Conference was called to order by President John Taylor.

The choir sang:

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

Prayer by President Joseph Young.

The choir sang:

O God, our help in ages past,  
Our hope for years to come.

#### ELDER GEORGE Q. CANNON

said it was the intention to have read before the general Conference statistical reports from every Stake of Zion, but only 11 out of 20 having been forwarded, and some of those but imperfectly made out, he would read what had been sent in.

After reading the reports Elder Cannon said, with a view to arrive at a more correct understanding of the reports that were required from every Stake of Zion there would be a meeting held in the 14th Ward Assembly Rooms on Sunday evening, at 7 o'clock, of the Presidents of Stakes and their counselors and clerks.

#### ELDER W. WOODRUFF

gave an interesting account of the labors performed in the St. George Temple from the time of its dedication until he left.

He said he would rejoice exceedingly to see the timewhen the Temple in this city and Logan would be completed, so that the saints in this section of country might have an opportunity of attending to their baptisms, ordinations for themselves and their dead, without the necessity of traveling so great a distance as they now had to do, to St. George. The work in the Temple there, would be resumed on the 20th of this month.

#### ELDER ERASTUS SNOW

spoke of the lively and beneficial effect that the building of the St. George Temple had upon the people, now that an opportunity was afforded them of looking after the salvation of those that were living, and those who were dead, thus fulfilling the prophecies of the ancients, who testified that in the last days "Saviors should come upon Zion" to redeem the house of Esau.

In speaking of the great work of God in the last days, he said we were required to be co-workers with Christ Jesus, and the more we understood of the work of salvation, we should find it to be one of proxy, being dependent one upon another. Our lives, therefore, must be one of continuous labor, first to gather

the people by the preaching of the gospel, then the building of Temples, and doing the work of the fathers, and the children, that all might be made perfect in one complete chain, reaching back from the beginning of the world and continuing to the end thereof. This was that new and everlasting covenant, that contemplates the welding together of all dispensations and includes temporal as well as spiritual things.

The warfare for us to fight was to overcome the world, to glorify God and do the work we came here to perform. We must cleanse our hearts from the love of the world. We must meet together to watch and pray, and all our associations must be for the purpose of benefiting and blessing each other. There should be the utmost freedom of speech, but we should not indulge in fault finding.

In all our solemn assemblies, especially when called upon to express our sanction or otherwise of the authorities who may be presented, every one should act as a servant of God, and vote freely and frankly without hypocrisy, and every one who sanctioned the appointment of the authorities of the Church, should sustain them by their faith, prayers, and good works.

If any decisions of the various Courts of the Church, should be rendered unrighteously, through ignorance, prejudice, or the weaknesses of humanity, God had established courts of appeal for the purpose of correction.

#### ELDER GEORGE Q. CANNON

explained the various parts of the Tabernacle which had been designated for different quorums of the priesthood during the General Assembly, and particularly requested every member of the quorums present to observe the order and sit in their respective places.

The object of this arrangement was to carry out the plan given by the Prophet Joseph and adopted by President Young, in Nauvoo, in giving every quorum of the priesthood an opportunity of voting by separate quorums.

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

The choir sang the anthem—

"O be joyful in the Lord."

Benediction by Counselor JOHN W. YOUNG.

SATURDAY AFTERNOON, Oct. 6th.

The choir sang—

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

Prayer by President A. O. SMOOT.

The choir sang—

Sweet is the peace the Gospel brings  
To seeking minds and true.

#### ELDER GEORGE Q. CANNON

Stated that at the general assembly of Quorums at Kirtland, the manner of voting the affirmative vote was by rising on their feet, and the negative vote by keeping their seats. It was now expected that the Quorums, when they arose on their feet, would also raise their right hands, and the negative votes cast would be by retaining their seats and keeping down their hands, until the affirmative vote was cast, then if there were negatives they would have the privilege of rising to their feet.

The General Authorities of the Church were voted for by each Quorum of the Priesthood, rising on their feet and raising their right hands in the following order: First—The Twelve Apostles. Second—The Patriarchs, Presidents of Stakes and their Counselors, and the High Councils. Third—High Priests. Fourth—Seventies. Fifth—Elders. Sixth—Bishops and Counselors. Seventh—Priests, Teachers, and Deacons. Eighth—Presidency of all the Quorums. Ninth—The entire congregation.

Elder Cannon presented the authorities of the Church as follows:

John Taylor as President of the Quorum of the Twelve Apostles, as one of the Twelve Apostles, and of the Presidency of the Church of Jesus Christ of Latter-day Saints.

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

Counselors to the Twelve Apostles—John W. Young, D.H. Wells. The Twelve Apostles as the presiding quorum and authority of the

Church, and as Prophets, Seers and Revelators.

President John Taylor made a motion that John W. Young and Daniel H. Wells be sustained as Prophets, seers and Revelators, to act with the Twelve as their Counselors, in that capacity. The whole congregation sustained the motion. Patriarch of the Church: John Smith.

As the first seven Presidents of Seventies: Joseph Young, Levi W. Hancock, Henry Herriman, Albert P. Rockwood, Horace S. Eldredge, Jacob Gates and John Van Cott.

The Presiding Bishop of the Church—Edward Hunter, with Leonard W. Hardy and Robert T. Burton as his Counselors:

John Taylor as Trustee-in-Trust of the Church of Jesus Christ of Latter-day Saints, with the Twelve Apostles, their two Councilors and Edward Hunter as his Counselors.

Albert Carrington as President of the Perpetual Emigrating Fund for the gathering the poor.

Orson Pratt as Historian and general Church Recorder, and Wilford Woodruff his assistant. This motion was put to the congregation merely, and was unanimous.

The local authorities of the Salt Lake Stake of Zion were then presented in the following order—Angus M. Cannon, President of the Stake, with David O. Calder and Joseph E. Taylor as his Counselors.

High Council Wm. Eddington, Thomas E. Jeremy, John H. Russell, Miner G. Atwood, Dimmick B. Huntington, Theo. McKean, Hosea Stout, Milando Pratt, J. R. Winder, Geo. J. Taylor, Henry Dinwoodey, Millen Atwood, Joseph Horne, Andrew W. Winberg and George Nebeker.

Elias Smith, President of the High Priests' Quorum, and Edward Snelgrove and Elias Morris his Counselors.

Edward Davis, President of the Elders Quorum and W. W. Taylor and Junius F. Wells his Counselors.

The Quorums of the Lesser Priesthood not being fully organized, their presentation to the Conference was deferred.

Truman O. Angel was sustained as General Architect of the Church, and T. O. Angel, Jun., his assistant.

George Goddard as Clerk of the General Conference.

George F. Gibbs as Clerk and Recorder of this Stake of Zion.

During the whole of the presentation of the authorities before a congregation of from 12,000 to 14,000, excellent order prevailed, and to witness the unanimity and reflective silence during the entire proceedings, prompted by the Spirit of God, was grand and impressive beyond the power of words to describe. The language depicted on every countenance, as the only expression of their inmost soul, seemed to say "It was good for us to be here." It was indeed a feast to all the Saints, and a beautiful foretaste of what there is in the future.

#### PRESIDENT JOHN TAYLOR

felt happy to witness the union and good feeling manifested by the Saints in their voting. There was a saying in the world *vox populi vox Dei*. But there was a custom in ancient times for the Lord to first make known his will to his servants, and present it to the people, when it was first the voice of God, then the voice of the people.

He spoke of the increased responsibilities that now rested upon the Apostles, and unless God were with them they would not be equal to the task. When men were under the guidance of the Almighty it was a high honor to hold office, and as such they desired to appreciate it. They felt thankful for the confidence and faith made manifest this day. He had said but little since the death of our late President, who had stood prominently before the Church for the last thirty-three years. For this he had varied reasons. One reason was, he felt sad in his heart, in common with the community, at the loss of our respected and venerable President. Another was that a multiplicity of business cares had devolved upon the Twelve, and many questions had to be answered and disposed of upon a variety of subjects. A further reason was that he did not wish to say anything which would influence the Twelve or others, so far as his position was concerned, but desired to leave them perfectly

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