

antly manifest. Since the settlement of these valleys, there had been a continuous series of efforts by the enemies of this people to deprive them of their rights and bring them into political bondage, but in every instance such efforts had signally failed. The persecutions inflicted by Federal officeholders, missionary judges, etc., had all been counteracted by the Lord's providences, fallen short of their intended effect, and redounded to the disadvantage of their authors. Last year witnessed another notable attempt of this kind, and its failure. It was a singular circumstance that a man should be sent here from the heart of the nation, qualified by an extended experience, civil and military, which should have taught him to distinguish between right and wrong, and yet endeavor to nullify the popular vote and deliver the Territory over to the hands of an insignificant and unscrupulous minority. But so far this scheme had also failed and the schemer had defeated himself. This was but one of many proofs of the Lord's watch-care over His people. They should therefore rejoice before Him and endeavor to serve him more diligently than ever. There was great room for improvement among them. The system of Church policy under which we operated, pre-supposed the most powerful government under the sun, and its superiority was no more strikingly illustrated than by contrasting the peace which prevailed in our midst, and the disturbances which were continually agitating the most powerful nations of the earth. All this presaged the fulfillment of the prophecy that Zion, in the latter days, would be the only people on earth not at war one with another. Nor were we only free from political troubles, but from elemental disturbances, such as earthquakes, cyclones, etc., which were being sent forth to devastate the wicked. The Saints should endeavor to prove worthy of the divine mercy manifested over them, fearing not the menaces of their enemies, which were necessary to preserve and keep them together, and would fall harmless if the Saints would but do their duty. The Lord's vineyard should be pruned, but in all wisdom and judgment, that in pulling up the tares the wheat may not be destroyed also. But none, through fear of doing wrong should refuse to do right. It was by using a gift that it developed and became powerful. The blacksmith had a stronger arm than the ordinary man, because he was all the time using it. Those who hold the Priesthood should use it and magnify their office and calling, or they would never know its value and utility. The children of Abraham would do the works of Abraham and thus prove worthy of the blessings of Abraham. Small sins should be avoided as well as large ones. Adultery and murder were sinful in the eyes of the Lord, but so were Sabbath-breaking and profanity. No one should cherish the idea that he has no time to serve the Lord. A man should be willing to go wherever and whenever the Lord calls him, whether it be to a foreign mission or to another world.

#### APOSTLE MOSES THATCHER:

The thought frequently arose in his mind, were the Saints honest and sincere in their belief, and willing to practice what they preach to others? Paul's advice to the Galatians was to stand fast in the liberty wherewith Christ had made them free. Honesty, purity, temperance and uprightness were fruits of the Spirit, while impurity, intemperance and the worship of Mammon were the fruits of the flesh. Those who manifest the former were those who cared for the orphan and the widow, increased in faith and good works, and thought more of the riches of eternal life than the wealth of the world. There was no intrinsic harm in wealth. Its acquisition was due to mental and physical endowments, God-given and legitimate, but the love of money was the root of all evil. The Saints should avoid giving way to this form of idolatry. God loved the humble, just rich man as much as he did the humble, just poor man. There was a great power in wealth, always had been and always would be, but the power it exercised was not to be compared to the influence which a man ought to and would yet wield who laid up treasures in heaven. The riches of the everlasting hills were God's, the earth and the fulness thereof; He could and would give them to whomsoever he pleased. But it was a great mistake to at-

tach more importance to mercantile pursuits and money-making schemes than to the work of the ministry and the cause of the Lord. Riches did not make men happy. But few rich men were happy. For unless they lived righteously, honoring God and His Priesthood, and were willing to sacrifice all for His kingdom's sake, they would not be happy. If they died infidels, they would rise in the resurrection as infidels, and would find that they had forfeited the inestimable treasure of eternal life for the fleeting riches of time. It was a dangerous thing for the young to imagine they must be rich in order to be happy, and must be dishonest and hypocritical in order to heap up pecuniary wealth. A man endowed with the gift of acquiring property should use it for the benefit of the community. No man could monopolize the avenues of trade and wealth, robbing the poor and building up himself, and enjoy the spirit of God, and when the time came that all things that could be would be shaken, such men would fall, for their faith would not be sufficient to support them in the hour of trial. It were better to be clothed in a blanket, like an Indian, and enjoy the favor of God, than to be attired in velvet and feel that our prayers were not heard. The word of God was onward and upward and the destiny of this people was to sustain all just principles. The United Order and consecration were yet to be established, and there was a day of great trial for those who were dishonest and selfish before the Lord.

#### APOSTLE ALBERT CARRINGTON

Had a testimony to bear in regard to the grand Latter-day Work the Lord had commenced in this dispensation. The world could not appreciate it because they were devoid of the Spirit of the Lord, without which the natural mind could not appreciate the things of God. They denied inspiration and therefore could not enjoy its blessings. They could not realize that the earth, our mother, was an intelligent being and kept laws through obedience to which she would yet be sanctified, celestialized and be prepared as an eternal inheritance for the righteous. This destiny was attainable by the weakest, through a course of humble, diligent obedience before the Lord. How long would we be learning that this is the condition of our promised salvation in His presence? The wicked were waxing worse and worse, notwithstanding all their boasted enlightenment, just as the righteous were increasing in good works. Wickedness naturally persecuted its opposite, and would continue to do so as long as it was permitted. The powers of Satan were not asleep. They were active and enterprising, but we should never be disheartened, for the Lord had decreed and all past history verified the truth of his promise that the wicked could do nothing against the Lord's work, but for it. It could not be opposed with any success whatever. It would go on as rapidly as the Lord desired, and would yet achieve the glorious destiny predicted for it.

The choir sang an anthem—

The Lord will comfort Zion.

Conference adjourned till 2 o'clock p.m.

Benediction by Patriarch John Smith.

Saturday, 2 p. m.

The choir sang:

Jesus mighty King in Zion,

Thou alone our guide shall.

Prayer by Pres. A. O. Smoot.

The choir sang:

Earth with her ten thousand flowers,

Air with all its beams and showers.

PRESIDENT WILFORD WOODRUFF:

It would be no news to the people to hear that this was the work of God, and that Zion was being built up in these mountains, but the beauty of these things was that they were true. The speaker had been associated with this Church for fifty years, and was familiar with its history. He had never seen a time when it was in as prosperous a condition as now. The strength and union of its organizations was unprecedented in its history. The Spirit of God was manifest in the acts of his servants in authority. God was with them, and they were united as the heart of one man. The Presidency were able to preach the whole law of God, and they practiced what they preached. They were an example to others. No man in this kingdom had a right to

preach that which he did not practice. He himself did not feel at liberty to preach the Word of Wisdom unless he observed it. In this respect the Apostles felt desirous of emulating the example of the First Presidency. But it should not stop here. All other quorums should do likewise, for the time was at hand when it would be necessary to keep the whole law of God, for there would be a dividing line, separating those who did from those who did not. The Priesthood with all its powers keys and authorities was upon the earth, and the kingdom must go forward, it cannot go backward. The young men of Israel would rise up and bear off the kingdom. He rejoiced in seeing the sons of Brigham Young, Heber C. Kimball, Jedediah M. Grant and others, rising up and following in the footsteps of their fathers. The Lord never had a work upon earth without having worthy men foreordained to perform it, and this generation required some of the noblest of spirits to operate as instruments in the hands of God. There was a mighty work to be performed, for the living and the dead, and God the Eternal Father stood at the head of it. The kingdom was going to roll on. Its history was already written in the prophecies concerning it. All were destined to be filled. No power ever did or ever could hinder the Almighty, and no power would now or hereafter. The law of Patriarchal Marriage was the pretext made by the world for persecuting the Saints, but it was only a pretense, for those who cry aloud against the alleged iniquity of this people were steeped in corruption themselves, and if that law which they falsely brand as immoral were done away with, persecution would not cease. The Church was more fiercely assailed before plural marriage was revealed, than it ever has been since. The Saints had no feelings of bitterness or disloyalty against the national Government. They were patriotic and loyal, but they deprecated persecution in all its forms and claimed and advocated the right of religious liberty. The warfare between this people and the world was a warfare between God and Satan, and the Lord would bring his people off victorious. Men had been known to lay down their lives for their country's honor, and the Saints should be willing to lay down their lives, if need be for the sake of God and His kingdom?

President Geo. Q. Cannon then read the names of missionaries who are already in their field of labor, and those who are now called to take missions.

Names of Elders who have been called on Missions since the April Conference 1883, and now in their fields of labor. October 8th, 1883.

#### GREAT BRITAIN.

George Barber, Smithfield.

#### SCANDINAVIA.

Nelso Peterson, Bloomington; Lars Fredrick Swalborg, Gunnison. Anton Henry Lund, Ephraim.

#### UNITED STATES.

Henry Rudy, 13th Ward, City. Charles Madison Donelson, 13th Ward, City.

Mormon Miner, Fairview. John George Moroni Barnes, Kaysville. Thomas Steeplesford Woodland, Willard. Thomas Butler, Richfield. Edward Franklin Duffee, Aurora. David Franklin Davis, 17th Ward, City. John Reidshead, Woodruff, Arizona.

#### SOUTHERN STATES.

Minor Wilcox, Paris. James Andrew Ross, Kanosh. Sidney Peeples, Holden. John Alexander Bevan, Tooele. John James Humphries, Paris. William Samuel Whitney, Parowan. William Franklin Garner, North Ogden.

#### RUSSIA.

John Wink, 13th Ward, City.

Missionaries for October Conference, 1883:

#### GREAT BRITAIN.

William Corbridge, East Bountiful. Francis Greenwall, Ogden. C. J. Arthur, Cedar. John Griffin, Newton. John W. Thornley, Kaysville. Joseph H. Armstrong, Johnson's Fort, Iron Co.

Arthur Stayner, Jr., Farmington. George J. Dent, 21st Ward. Angus McKay, Huntsville. James W. Thomas, Spanish Fork. John L. Edwards, Willard. Frederick Lewis, Spanish Fork. George F. Hunter, West Weber. Richard Douglass, Ogden.

#### SCANDINAVIA.

John Malmstrom, West Jordan. Edward Hansen, Logan. Mons Monsen, Moroni. Albin C. Anderson, Moroni. Frederick Christensen, Fairview. Peter Michelsen, Mandi. Erick Christensen, Ephraim. Lars Larsen, Brigham. August Valentine, Brigham. Martin Christensen, 4th Ward.

#### UNITED STATES.

William A. Hess, Farmington. A. E. Strickland, Bloomington, Idaho. Henry Day, Draperville.

John J. Ashby, Holden. John E. Booth, Provo. James Mason, Beaver. Joseph M. Jensen, Brigham.

#### CANADA.

Edward Stevenson, 14th Ward.

#### SOUTHERN STATES.

David Hess, Georgetown. John E. Rousee, Kaysville. John W. Galley. David H. Cannon, Jr., St. George. Geo. J. Woodbury. Elias Kimball, Meadowville. Hyrum Kimball. Joseph L. Jolley, Moroni. Ormus A. Bates, Tooele. Josiah Richardson, Malad. Thomas Davis, Fillmore. Lyman Shepherd, Beaver. Jasper Lemmon, Mendon. Samuel R. Bennion, Taylorsville. Thomas Stephen Kimball, St. David, Arizona.

Orrin Dudley Merrill, St. David, Arizona.

Joseph K. Rogers, Pima, Arizona. Joseph Cluff, Thatcher, Arizona.

#### SWISS AND GERMAN MISSION.

Joseph A. Smith, Paovidence. Francis Marion Lyman, Jr., Provo. Eleazer Evans, Lehi. Frederick Schoenfeld, Brighton. Jacob Haten, Mount Pleasant.

#### AUSTRIA.

Paul Hammer, 12th Ward, City. Thomas Bessinger, Lehi.

#### INDIAN TERRITORY.

Joseph H. Felt, 11th Ward.

#### APOSTLE F. M. LYMAN.

The Lord had inspired His servants of late years to more fully organize and discipline the members of His Priesthood. It was also given as a law to this Church in earlier days for parents to train and discipline their children in obedience to the laws of God. But while the Saints had paid pretty good attention to other requirements, this law had been to a great extent lost sight of. It was however still binding upon them to teach their children the things they are themselves acquainted with, and also to set proper examples before them. All parents should inquire of their own hearts whether they had kept this law in the past and if they had not, they should do so in the future. The Lesser Priesthood should be active, and according to the instructions of the First Presidency several years ago should have greater consideration shown them. The youth of Israel should be called upon to act as deacons, teachers, and priests, and thus be gradually prepared to receive the Melchisedek Priesthood and the greater blessings awaiting them. They should be taught before they were eight years of age to honor God, to pray to Him, reverence His servants, and to love the truth. If parents did not do this, and set examples consistent with their profession, they could not blame their children for regarding them as hypocritical and insincere. There was also danger that while such Elders went abroad upon missions to save the souls of men, they would lose their own children as the result of neglect in this particular. At the close of this Conference about 100 missionaries would be set apart and ordained. Before they departed those who presided over them here should give them counsel as if they were their own children, that they might remember it when far away and also after they return. The speaker felt anxious to devote himself to the salvation of the human race, and bore testimony that God had commenced this work for that purpose, and from the loins of the Latter-day Saints would yet spring a nation and a king which would never pass away.

President Geo. Q. Cannon then submitted to the conference a statistical report of the various Stakes of Zion, also a financial and statistical report of the Relief Societies, which was accepted by unanimous vote of the Conference.

The choir sang an anthem.

Great is the Lord.

Conference was adjourned till tomorrow (Sunday), at 10 o'clock a.m. Benediction by Apostle Erastus Snow.

#### THIRD DAY.

Sunday, 10 o'clock a. m.

The choir sang—

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

Prayer by Apostle George Teasdale.

The choir sang—

Though deepening trials throng your way, Press on; ye Saints of God

PRESIDENT GEORGE Q. CANNON

Read from the 84th section of the Doctrine and Covenants concerning the Priesthood and its descent from Adam through the Church of God through all generations; also of the powers and privileges conferred upon its possessors. It was an onerous

duty to teach the people the things of God, one which he would not attempt unaided by Him. When he thought of the great changes wrought in the earth in regard to faith in God since the advent of the Gospel the more thankful he felt that he and his family had his faith. Fifty years ago the world stood aghast at the things taught by Joseph Smith. Eighteen centuries had elapsed since God had been recognized as revealing His will to man. The silence was deep, profound and uninterrupted, as much as if the Almighty, His angels and the heavenly powers had been dead, or as if all communication had been cut off between this world and the realms above. Tradition and ancient writs were all that had kept up the idea of God's existence and even this idea was very imperfect and largely the result of speculation. A diversity of opinions was held. Angels were painted with wings, half fowl and half man, and other views equally ridiculous were entertained. But Joseph Smith startled the world by declaring that he had seen God and angels, and that they had communicated divine truths unto him. For this the world thought him worthy of death. It was indeed wonderful that in the midst of all the doubt and skepticism so widely prevalent, a man should be found with faith sufficient to receive such things, and declare them to his generation. Joseph testified that God was a being of body, parts and passions, that angels were exalted men, without wings, and that God and His Son Jesus Christ, though similar in appearance, were two distinct individuals. Since then thousands have been enabled to corroborate his testimony. The ancient faith had been restored, and its reflected influence was apparent in the outside world. The pendulum which swung between skepticism and credulity, moved from the former to the latter extreme. Spiritualism made its appearance, and faith in supernatural manifestations increased. But strange to say the same unwillingness to receive the truth remained. There was only one medium through which the powers of godliness could with any safety be made manifest. This was the Priesthood. If that were taken away the world would be left as it was before Joseph Smith came forth. It was a noteworthy fact that he did not presume to act in the name of the Lord until he had received authority to do so. How consistent this was, that he should patiently wait the due time of the Almighty, until John the Baptist, who held the keys of the Aaronic Priesthood in former times, came and delivered them unto the modern Prophet and his associate Oliver Cowdery; who thereupon were commissioned to baptize each other and others who believed in their mission. Afterwards came Peter, James and John, who held the keys of the Melchisedek, or Greater Priesthood, and likewise delivered that authority unto those men. Hence this Church stood out distinct from every other religious organization, deriving its powers from God alone. A new order of things was commenced upon earth from the time of its establishment. All that characterized the Church of God in ancient days was manifest in the Church in modern times, and the history and experience of one was almost the exact counterpart of the other, not only with regard to the gifts and graces of the Gospel and their manifestations, but in the persecutions which the Church endures. Thus was this Church a living testimony to the fact that God had again spoken from the heavens and set His hand once more to accomplish His work. Crystallized tradition and unbelief, like a wall of adamant, had to some extent stood in the way of its progress, but God was now raising up a generation in the midst of these mountains who were untrammelled by the traditions of their fathers and their faith, he hoped, would be correspondingly superior. The young Elders of Israel should go forth without purse or scrip to preach the gospel that their faith and reliance in the Lord might be developed, and those parents who provided their sons with money to go upon missions, were doing them harm instead of good.

PRESIDENT JOS. F. SMITH.

Regretted that the previous speaker had not continued. He himself never felt stronger in the faith than at present, and felt there was everything to encourage the people to feel (Continued on page 604.)