

every Latter-day Saint feel that he will stand to the truth.

Latter-day Saints should strive to the uttermost to sanctify the Lord God in their hearts, and live so as to make every desire of our heart to be subservient to His honor. In the providences of God we shall be mixed with the human family, and we should have within us the leaven of righteousness and charity, so that these qualities may be manifest to those with whom we come in contact. We are apt to have small notions regarding some things. The Lord says His ways are not as our ways, and His thoughts not as our thoughts. This is exemplified in our daily lives. How many have laid plans and devised means to accomplish certain things, and have found themselves thwarted in their narrow plans? But by and by they find themselves coming out beyond where they expected. This is the way the Lord deals with His children. A notable illustration of this is found in the Scripture. A certain woman came to the Savior and asked that one of her sons should sit on His right hand and the other on His left, in His Kingdom. She felt, doubtless, that if that could be granted her she could depart in peace. What was the outcome? Why, the Savior declared that these two sons should be among the twelve men who should sit on thrones, judging the whole house of Israel. What she had asked was a small matter compared to this.

The speaker bore a strong testimony to the truth of the work of God. He testified that the truth will triumph, and that the blessings and gifts which have been promised will be realized by the faithful. In the hearts of those who are righteous the light of the truth will be increased and intensified, and their pathway will grow brighter and brighter unto the perfect day. New revelation is not needed every week and every month concerning the order of the Church. The Lord has established that. But we need revelation for ourselves. We need to have the Spirit in us day by day, keep the commandments of God, walk in His statutes, and subdue our wayward ways and feelings unto Him. We should seek diligently to increase in knowledge, in faith, and in good works, so that we may glorify our Father in heaven. Then when the salt comes to be scattered abroad it will exert its saving and hallowing influence. Having retained its strength, it will have the effect to season and bless all with whom we come in contact. But if the salt loses its savor, it becomes good for nothing but to be trodden under the feet of men. How thankful we ought to be that these things are revealed to us. While the world is going headlong to destruction, our eyes have been permitted to see, our ears to hear, and our hearts to understand, the truth. The work of God will prosper, and when we go hence we shall rejoice with those that have gone before, and shall be glad for that which we leave behind.

#### Apostle Moses Thatcher

was the next speaker. He said in substance:

I have listened with great pleasure to the remarks made by the speakers at this conference and have been highly edified by the remarks of our President

and the testimonies that have been borne. It does not appear that the Church of Jesus Christ of Latter-day Saints is at the point of decay. I believe the presence of this vast audience is a testimony that the work of God is not going to decline. The great distinction between the work of God and that of man is, that His works never decay, while mortal man's work bears in it the elements of destruction. God's works are eternal.

I have been reflecting lately, upon the accusation which the Saints have been subjected to by those who know them not, with reference to their loyalty as citizens. We are told in public print that we advocate the union of church and state; that our doctrines tend to form the idea that the Church must be dominant, and that the allegiance of its members is given to the Church. Now I do not see how an individual can feel loyal to any government unless he is loyal to the maker of that government. He is most ready to defend the constitution of the land, who is ready to conform to the laws of the Maker of the world.

We should not be judged by those who know us not and whose object is to vilify us. No person jealous of our prosperity can be a just judge. I recently read in an anti-Catholic paper a serious charge made by an apostate from the Catholic church, intending to prove that President Lincoln was assassinated by Catholics, and that the deed was sanctioned by the Pope. I merely refer to these statements, but I have long since learned that assertions from apostates must be received with great allowance. I am not prepared to believe that the Catholics would have a priesthood guilty of a crime so damnable. I do not wish to dwell upon this except to show that there is a tendency among apostates to speak evil against their former associates.

I now wish to refer to the doctrines of the Church, and to show that the revelations do not teach a union between Church and State. We should be judged by our own writings, and not by those who are prejudiced against us.

The speaker quoted from the Doctrine and Covenants, section lviii, 29 and following, and also Sec. ci, 78, 80. There is not space at command for the insertion of the quotations.

Here the Lord says distinctly that He established the constitution of the land, in order that liberty and freedom should be extended to all. His command to the people is to obey the laws of the land. God has clearly drawn the line between the boundaries of civil government and freedom of worship.

The speaker proved this from Jer. 27, where it is stated that God had made the king of Babylon the ruler over the kingdoms of the world. Now there were among the rulers of the empire, three young Hebrews. These, we must presume, knew that the king held his authority from God. And yet, when the monarch commanded them to worship the image he had erected, they refused, and the event has been recorded in order to show us that there was a clear distinction between the freedom of worship and civil government. The king was told by these young men that they did not know whether God would protect

them or not, but this they knew, that they would not worship the image. They felt that the king in commanding them to do so had overstepped his bounds. Well, the heat of the fiery furnace was intensified, but the three young heroes were delivered and the result was that the haughty king praised and glorified God, who was able to deliver his faithful servants from the greatest peril.

Daniel, too, was cast into a lion's den, having been entrapped by those who were jealous of his prosperity, but this king was soon led to recognize the true facts in the case, and he decreed that the vile plotters should receive the penalty which they had intended for Daniel. They were, therefore, with their whole families, cast before the lions, and the bones of the wicked were crushed between the teeth of the wild beasts.

Our Savior, also, when his enemies sought to entrap Him in order to put Him into the clutches of the law, distinctly defined the difference between that which belongs to God and the civil government. He was asked if it was right to pay tribute to the emperor, and his answer was, "Render unto Cæsar the things which are Cæsar's and unto God the things which be God."

When, in the fourth century Constantine attempted, by imperial decree, to unite church and state by making the Christian religion the State religion, the evil effects of the unauthorized alliance commenced at once to appear, and finally culminated in the bloody Inquisition, in which, it is said, sixty millions of people fell victims to religious persecution. The history of the Paulines, Waldenses, Huguenots, Covenanters and others, show how tragic and cruel that persecution was. In the establishment of this government, with its inspired national charter, God put a check to the fruit of that unholy alliance, and reaffirmed the divine words of Christ, "Render unto Cæsar the things which be Cæsar's and unto God the things which be God's." Should the first amendment of the Constitution ever be over-ridden, sorrow and bloodshed cannot fail to follow, and the history of the past will be repeated.

We are not disloyal to the Constitution, the greatest charter of liberty ever given to man, for we know that it was given by inspiration, and this grand instrument prohibits the enactment of laws against liberty of worship.

Yet there are associations in this republic which ask for that which we are accused of doing.

The speaker related some incidents connected with the Sunday laws which have been framed especially to invade the rights of one class of people.

"Let the eyes of the nation," it has been said "cease to look at the mote in the eye of Utah and turn to the beam in the eyes of others." For the question of Church and State is really before the nation.

The following extract was read to illustrate the situation.

"Again the National Reform Association propose to turn this government into a Kingdom of Christ, and the Woman's Christian Temperance Union in national convention 1887 said: 'The Woman's Christian Temperance Union local, State, National and world-wide, has one vital organic thought, one all-absorbing pur-