

## GENERAL CONFERENCE.

The Conference was resumed on Tuesday at 2 p. m., Apostle F. D. Richards calling the assembly to order, and the choir singing the hymn:

While all the powers of heart and tongue.

Prayer was offered by Elder John H. Smith, after which the choir sang again:

Earth with her ten thousand flowers.

APOSTLE H. J. GRANT

being called upon expressed pleasure in meeting with the Saints in General Conference. To criticize was easy, to advance truths adapted to the condition of a community required thought and divine assistance. The infidel tore down, and built not up. If we at any time undertook to pull down the religious idols of the age, we also offered to show in place thereof, the true and living God, and to tell mankind how to approach and worship Him acceptably.

In connection with a man's retaining in his heart the teachings of the Spirit, the speaker said, it was necessary for us to live closely to God, keeping the commandments given to us. The Word of Wisdom was adapted to all and it came to us now by commandment; it was therefore obligatory upon all to practice the same in the spirit in which it was given. Referring to the persecutors of the Saints, he said he believed many who endorsed the raid now going on, as the means to a certain desired end, were sincere, believing as they do that we are imposters endeavoring to impose upon others. Others again were ready to admit that it was unjust and cruel in the extreme, and they were watching the outcome with interest and concern. He knew that true Saints commanded the confidence of even worldly minded men, while the same class of people could scarcely, if ever, trust an apostate. The faithful practice of the principles of the Gospel begets confidence, and the fruits of the lives of honorable men commended themselves to all classes.

Referring to the principle of charity, which subject had been touched upon in the forenoon, he said, that he could and did pray for his enemies—that God would confound them in their evil designs and that He might forgive them if they would repent. For himself he prayed that he might become a useful instrument in helping to bring about the purposes of heaven.

Referring to judging others as to their course before the courts, he favored the idea that we should be slow to condemn, not knowing what we might do when placed in the same position; but it mattered not what we might do personally, the purposes of God would be brought about irrespectively of our individual acts.

The sermons preached by the brethren who would rather be deprived of liberty and put up with personal inconveniences than renounce the practice of their religious convictions, speak in tones beyond any oral preaching that could be done, and it was such preaching that would count in recommending the sincerity and righteousness of our cause to the thoughtful mind. The popular argument of 55,000,000 against three hundred thousand, although taking to the masses, was misleading; in fact, he had heard non "Mormons" who appreciated our labors go so far as to say that history attested the fact that wherever great social questions had been at stake, majorities had always been wrong, and especially, the speaker said, was this the case when those questions involved the supremacy of saving truths. To judge rightly, however, in this respect, the world of mankind were in the same condition as the Latter-day Saints—no man could judge correctly of the things of God without the Spirit of God. Certain brethren, he said, complain of being left to their own individual action, with none to counsel or direct them as to the course they should pursue in this trying hour; if such men did not enjoy the living testimony for themselves, they might not expect to stand the trials and tests that the Saints of God would be required to pass through.

APOSTLE JOHN H. SMITH

read from the sixth chapter of Hebrews, commencing at the first verse, and then said:

Systems live, but never die. This work, which many had thought was breaking up, still moved onward unchanged; while individuals that failed in the performance of duty, became forgotten among men, the man who was faithful to duty and to the trust reposed in him lived in the hearts and memories of his fellows. Luther, for example, stood out in bold relief today, and was looked up to and revered as the father of religious liberty, while he who, in anguish of soul exclaimed, "If I had served my God as I served my king, He would not have cast me off in my old age," could only excite pity.

Duty was the path of safety, it was the road to greatness, to immortality and eternal lives. The speaker did not desire to reflect on the failures of men, but to encourage those who had not yet been fully put to the test, and would admonish all such to so live that they might be prepared to stand it manfully when it comes. To do this one must keep the commandments, he must live godly in Christ Jesus, and by every word that proceeded from the mouth of God. When he did wrong he must repent and mend his ways, and he must not rest satisfied till he enjoys sweet communion

with the Holy Spirit, holding himself ready always to sacrifice self for the benefit of the many; he must seek for and obtain the love of God, and entertain a righteous desire to help forward the purposes of God, irrespective of personal ends; he must love God more than man. When a man will do this he represents faithfully the cause of God, and proves by his actions that he seeks first the kingdom, and trusts his Maker for the outcome.

APOSTLE ERASTUS SNOW

Said the remarks of Brother Grant reminded him of certain important truths which he would refer to. One of these was prompted by his citation of a certain brother who had prayed and prayed but had failed to obtain light sufficient to convince him thoroughly as to the course that men should take in this trying hour. In this the speaker was reminded of Saul when the Lord refused to answer him either by dream or Urim and Thummim, and, being left to himself, he resorted to the services of one possessing a familiar spirit, one whom we would call a witch; and he groped in the dark until at last he perished. In contrast to this, the speaker considered the condition of the faithful Latter-day Saint, comparing the same to the conduct of the lad at sea in a storm. While the priest was imploring God for safety, fearing lest he should go down, the boy was light-hearted and unconcerned; and when asked how he could be so merry in the face of such danger, the boy answered, "I don't know of any danger; father is at the helm." They that enjoyed the spirit of the Gospel had no need of special dreams and manifestations; they were not troubled; they realized that Father is at the helm, and that the ship's course is onward, notwithstanding the waves of persecution ran high; and although darkness might be all around, there was light in the ship. In traveling through some of our canons the road at times, to all visible appearances, as viewed from a distance, would come to an end; but by pushing on it was found to be merely an abrupt turning, and when that point was reached it opened out again into the plain beyond. So it would be in the present instance. It was right to pray for the Holy Spirit to guide us, and for dreams to encourage us; but the danger lay in deferring it until until the crisis comes; all who did so would be found groping in the dark not knowing what to do.

The faithful Saint had always a prayer in his heart, and he was ready for any and every emergency that might come, and he was not moved. "But," says one, "People are suffering afflictions." Yes, that was the present lot of the faithful as it ever had been, but they only tended to work out a more exceeding weight of glory for those who endured to the end.

Relative to the idea of majorities being in the wrong and minorities in the right, the speaker said, as a general rule it was so; but it was not necessarily the case. It was so because human nature had become so depraved that it was as natural for man to do wrong as it was for the waters to run down hill. So far all history attested that the Saints of God had always been in the minority, and that reformers and moralists had belonged and do belong to the same class. The secret of this general tendency on the part of majorities was found in the absence of a desire on the part of mankind to recognize the right of the God of nations to dictate in governmental affairs. And as the masses were influenced by their likes and dislikes, and followed the natural tendencies of their own selfish minds, the many oppressed the few. Thus it was that all strong appeals generally come from minorities. But the Gospel was the Gospel of liberty; it restrained none except in wrong doing. Its precepts were calculated to make us respect each other's rights, and to respect the rights of all men. It would enable us to overcome evil with good, and as the Prophet Joseph said, to turn the world rightside up, if they would let us, and if they would not we would do it all the quicker.

The choir sang the anthem,

O, Father, Almighty.

Elder Thatcher announced that on the following morning at 10 o'clock, an address from the First Presidency would be read; and an adjournment was taken to that time, Elder Thatcher pronouncing the benediction.

WEDNESDAY MORNING.

The Conference opened at 10 a. m., by the choir singing:

We have found the way the Prophets went

Prayer was offered by Elder H. J. Grant, which was followed by the choir singing:

O, say what is truth,

Apostle Erastus Snow announced that the address from the First Presidency would now be read to the congregation by Elder Moses Thatcher, which was done, the time of reading occupying one hour and twenty-two minutes—the whole morning session.

The choir sang the anthem,

The song of the Redeemed.

Closing prayer by Elder C. O. Card.

WEDNESDAY AFTERNOON.

Conference called to order at 2 p. m. by Apostle Erastus Snow.

The meeting opened with the singing of

Come thou glorious day of promise.

Prayer by Elder John W. Taylor.

The choir sang the hymn,

I saw a mighty angel fly.

APOSTLE F. M. LYMAN

was the first speaker; he said it was a great undertaking to be a Saint, on account of the unpopularity of the principles that characterized a Saint. We could not walk by the light of our neighbor any more than we could be saved by his righteousness. It was necessary that each man live by the light within himself. It was unsafe to depend on any man; on God alone we could lean, to whom we had the right of access and appeal, inasmuch as we trusted in Him, and kept His commandments. The times we live in were trying but not serious; we were not subject to the cruelty of mobs, as were our fathers. Our family conditions were somewhat disturbed, it was true; but we garnered our crops in peace, and plenty prevailed throughout the land. The history of God's people from the beginning attested the afflictions they endured, all of which were permitted in the wisdom of a divine providence; the same might be said with equal propriety of us, if we could only comprehend it. Opposition to the truth tended to strengthen those that represented it.

God's people must be a tried people, and while we were doing our work, our enemies were doing theirs, and they were more faithful in performing their work than we were in doing our duty; but their power to harass and afflict was limited to time, while our marital relations ran through eternity. All must die; and what of it if some should end their days inside prison walls? We could die but once, and then not till the proper time.

The speaker admonished the people to keep the commandments, as a safeguard against oppression and affliction, and as the only means to escape the power of oppression; for the Gospel guaranteed freedom, and was the only law of liberty. Some were ashamed to suffer imprisonment, as though that was the evidence of real crime; such a spirit was of the world worldly, and akin to the hollowness of the civilization of our age. The speaker spoke of marriage and the sanctity of the marriage covenant; he dwelt also upon the worthiness of men to engage in the marital relations, and said that a man that was not worthy to be the husband of two or more pure women, was not worthy of a single wife; and should his just deserts be meted out to him he would be deprived of entering the married state at all. Spoke of the duty of parents to set their houses in order, to instruct their children in due season, and guard them against the snares of the world by correctly teaching them. The work of God was being advertised through the opposition that is being met with, and the overruling hand of God was producing good results. With regard to our course, he said, it must be onward; no man could afford to flinch for a moment; we could bow to none save to the God of Israel, and if men have to suffer because they choose to be faithful, their suffering would not be greater than they could bear.

This was the work of God and not of man, and it was his business to take care of it, and our business to take care of ourselves, God helping us to do so. With regard to compromising a single principle of the Gospel, the speaker said, if we as a people were to be guilty of such an act of moral cowardice, we would prove ourselves unworthy the name we bore, and we could not escape the very opposition we would vainly avoid.

ELDER S. B. YOUNG

endorsed the language and sentiments of the epistle of the First Presidency, and those of the previous speaker. The sentiments of some men respecting our condition, and the course we should pursue in order to place ourselves in harmony with the law affecting our marital relations, reminded him of some remarks made on a certain occasion by A. W. Babbitt with regard to the Prophet Daniel's course when he found himself in conflict with the law made specially for him. Babbitt said if he had been in that position he would have considered it politic and justifiable to close the doors and draw the blinds when approaching the throne of grace. After he sat down President Young arose and sharply rebuked him for advancing such doctrine, and said that, had Daniel done otherwise than he did, under the circumstances, he never could have been favored of the Lord; neither could he have been delivered from the hands of his enemies. The position occupied by Daniel, was parallel to that in which we were placed; and there remained but the one course for us to pursue, namely, to be true to our God, maintaining the honor of His name at the risk of even life itself. The kingdom spoken of by Daniel must be established, and it would be built on the principles of truth and righteousness by a people who would recognize and acknowledge Him in all things. In this respect that people would differ widely from our own nation, especially if a certain anecdote he had heard reflected correctly its religious status. It ran thus: A certain minister, it was said, applied at the bar of the House of Representatives to be admitted. He was asked, what court he represented. The minister replied, the Court of High Heaven. He was politely informed that he could not be admitted,

as our government had ceased all relations with that foreign power.

Correspondingly with the growth and development of the government of God would the millennium be ushered in, and this would be brought about by each individual and each family, sanctifying the truth in his own heart and their own home, and in this way would the will of God be done among them as it is done in heaven.

The choir sang the anthem,

Grant us peace, O Lord!

The closing prayer was offered by Elder J. D. T. McAllister.

THURSDAY MORNING.

The Conference resumed at 10 a. m. and was called to order by Apostle Erastus Snow, after which the choir sang the hymn:

"Hark ye mortals, hark, be still!"

Prayer being offered by Apostle Moses Thatcher, it was followed by the choir singing:

"Redeemer of Israel."

APOSTLE F. D. RICHARDS

Read from the 10th to the 18th verses of the 6th chapter of the Ephesians, and remarked that without the spirit of truth to prompt and direct us, our labors would be of little account. The Epistle of the First Presidency he thought covered nearly the whole duty of the Saints at the present time, leaving but little to be said that had not been touched upon; and he commended it to the serious consideration

Our condition as citizens, with respect to the nation in which we lived and of which we formed a part, was regarded by the masses as hostile, and the "Mormons" generally as criminals. It had been said that man's highest duty was to render implicit obedience to the law of the land. He thought, however, that this, doubt certain circumstances, was of underful acceptance to theologians, generally. The eminent Blackstone, who had been the means of adapting all existing laws, from Justinian to his day, to our interests had laid it down as a maxim for future guidance, that no man had the right to make laws that conflicted with the laws of God. The Ten Commandments were held by him as the basis of all law, and were therefore of fundamental importance affecting man's moral state. It had never been held against us that we violated any law save one, a law framed especially against our marital relations. Wherein, he asked, consisted our crime? Before the revelation on marriage we were married according to sectarian rites, until death did us part. At the proper time, the Lord told his servant Joseph that all old covenants should be done away, that they were not of binding force in His sight; and as the people became prepared for the doctrine, it was revealed to us of God; that the marriage covenant was eternal; as we were eternal, and we were commanded to receive the new and everlasting covenant and govern ourselves accordingly.

We were told also, that our children born under this new covenant would be given us not only for time, but also for eternity. It was the same law that was revealed to Father Abraham and under which his posterity became perpetuated forever and ever. It was true the departure from the old, and the adoption of the new order of things, was a great trial to the first Elders of the Church; but they received it, and obeyed it, as commanded. And in obeying the revealed law, the speaker asked, who was injured through it? He explained the crime, consisting in fraud, of bigamy; and showed that under the new and everlasting covenant, there was an entire absence of fraud, the union being mutual, as was that of Abraham with Hagar, which was a pattern. The first commandment, said Jesus, was that on which hung all the law and the prophets, namely that which bade men to love God with all his heart and his neighbor as himself. To the people who respected this fundamental law the new covenant had been revealed, and that as the practice of the law injured none, and did not affect the liberty of any, and as it was purely honorable and moral, the absence of real crime was obvious. Referred to the Israelitish boys that were taken by Nebuchadnezzar as captives, and their request that they be allowed to live on the simple food that they had been accustomed to; by living in this simple way, which was another name for the Word of Wisdom, they were enabled to render services to the king which the greatest men of the nation could not do. They grew in the king's favor, so much so, that they became envied by the ministers and intimate servants of the king. Through intrigue a law was made to entrap them and overthrow them, not, however, that any real crime was involved in their refusal to obey it. History had repeated itself in the law that had been framed against us, which we could not conscientiously keep, for the same reason that the Hebrew children could not obey the decree of the king.

It was true the great majority was against us; that the civilization of the age said the marriage covenant of the "Mormons" must be done away; but the Lord says it must be established among His people, and from all appearances the issue between God and man arising therefrom is right at our doors. To stand before the current of popular opinion required the greatest of moral courage, and the faith of the people professing to be Saints was to be put to the test. It occurred to the speaker that if weakness existed among us at all, it was in

our being too numerous; strange as this might be, it was too true. In this respect he thought our condition was similar to that of the army of Gideon. The Lord wanted only those that would live according to His laws, and the spirit of His glorious truths; and such were the ones that He was determined to have, and it depended on our individual actions whether or not we, as individuals, shall be numbered among the choice few or not.

The strength of the system of ecclesiastical government revealed of God to His Church was admired by executive minds; and, in fact, it was against our union and power, arising from our system of government that this special law was being aimed, and not in reality against our polygamous order of marriage. The real issue was, the government of man versus the government of God; and it was God and man for it, and not the U. S. Government officials and the "Mormon" polygamists. It was not for man to say what he would do in this struggle; it was not for him to boast; but it did become him to live in the fear of his God and seek His grace to prepare him for every dispensation of His providence, that he might be found at last a servant of God and a friend of man.

ELDER JOHN Q. CANNON

occupied the remaining fifteen minutes. Notwithstanding, he said, that we were menaced from all quarters, we were enabled to look up to God as our only and true friend. It was true that we were harassed somewhat, but it was also true that our farms and gardens yielded abundantly, and our stock increased, and that blessings temporal as well as spiritual were enjoyed by the people to a marked extent. Since God so kindly and mercifully recognized us, it became us to acknowledge Him, and use what He had given us towards building up and establishing His kingdom. For this purpose He led our fathers to this land, a land which none could claim by prior right. The speaker urged upon the people to so live that the land might become sanctified through the blessings of heaven, and become indeed the land of Zion. Individual action in the right direction was the common duty of the people called upon to build up Zion, and it was the performance of duty alone, under the blessing of God, that could make us a blessed and free people.

The choir sang the anthem:

Thou who art faithful.

Adjourned till 2 p. m., the closing prayer being offered by Patriarch John Smith.

THURSDAY AFTERNOON.

Conference re-assembled at 2 p. m. The services were commenced by the choir singing,

Great God indulge my humble plea.

Prayer being offered by Elder C. D. Fjeldsted.

The choir sang an original piece, entitled, "A Song of Triumph."

The general authorities of the Church were then presented by Apostle Moses Thatcher, in the following order, and were unanimously sustained:

John Taylor, Prophet, Seer and Revelator to, and President of the Church of Jesus Christ of Latter-day Saints in all the world.

George Q. Cannon as First and Joseph F. Smith as Second Counselor in the First Presidency.

Wilford Woodruff, President, and Wilford Woodruff, Lorenzo Snow, Erastus Snow, Franklin D. Richards, Brigham Young, Albert Carrington, Moses Thatcher, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant and John W. Taylor, Members of the Quorum of the Twelve Apostles.

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

Patriarch to the Church, John Smith. First seven Presidents, Henry H. Riman, Horace S. Edredge, Jacob Gates, Abram H. Cannon, Seymour B. Young, C. J. Fjeldsted and John Morgan.

Wm. B. Preston as Presiding Bishop, with Robert T. Burton as his First and John Q. Cannon as his Second Counselor.

John Taylor, as Trustee-in-Trust for the body of religious worshippers known and recognized as the Church of Jesus Christ of Latter-day Saints, to hold the legal title to its property and contract for it.

Counselors to the Trustee-in-Trust: the Counselors to the President, the Twelve Apostles, their Counselors, and Bishop Wm. B. Preston.

Wilford Woodruff as Church Historian and General Church Recorder, with F. D. Richards as assistant.

Albert Carrington as President of the Perpetual Emigration Fund Co., for the gathering of the poor, with F. D. Richards, F. M. Lyman, H. S. Eldredge, Jos. F. Smith, Angus M. Cannon, Moses Thatcher, Wm. Jennings, John R. Winder, A. O. Smoot and H. B. Clawson as assistants.

Truman O. Angell, General Church Architect, and W. H. Folsom assistant. Auditing Committee—Wilford Woodruff, Franklin D. Richards, Joseph F. Smith and Wm. Jennings.

Clerk of Conference—John Nicholson; George F. Gibbs, Clerk pro tem. Church reporters—John Irvine and George F. Gibbs.

APOSTLE F. D. RICHARDS,

Chairman of the Missionary Committee, reported that, agreeable with an action taken at the last