

The speaker rejoiced that we are the people of God, and that those efforts now being made to the detriment of the Saints will most surely eventuate in the benefit of this work and the union of the people. He illustrated his statements by reference to the prophets and patriarchs of the Bible, who in many instances were most marvelously rescued from violent death, to which the decrees of kings had subjected them. He spoke of those who have been made rich here by the hard earnings and patronage of the people, and who by the use of that very means had circulated nearly thirty thousand books containing the most wicked and slanderous statements about this people. The speaker said he had no bitter feelings towards those who were thus slanderously attacking us, but he would not, if he knew it, aid by his means such a wicked course. It had been testified by the spirit to him that the time was near by when the word of the Lord would whisper His servants to call in the Elders from this nation, which would pave the way for the judgments of God to be poured out upon this wicked nation, and then would follow the testimony of the thunder, the lightning, the famine and the pestilence, as the Lord had decreed. He then spoke of the legislation against us, and showing that no modern ruler held anything like the absolute power of Nebuchadnezzar, yet that proud king failed when he sought to bring into religious bondage the servants of God. And no matter how tight the iron bands may be placed upon a true man of God, he will be willing to bear them up and to face the fiercest persecution, and to regard the commandments of God as far above the unrighteous and unconstitutional acts of designing and bigoted men. We will obey every constitutional law, but we will risk being cast into a fiery furnace rather than break the laws of God. Let us take our children by the hand and also by the heart and teach them the ways of the Lord. Let us be faithful and true to ourselves, to God, and one another. Let us entertain no feelings of hardness towards any who are seeking to do us harm. In studying the writings of Josephus who describes the sufferings of those who persecuted the Savior and Saints of old, he had been led to exercise the utmost charity towards our enemies, for he was fully satisfied that their sufferings like those of the Jews who slew the Savior will so far exceed those which they can possibly inflict upon this people as to excite our profound pity. The faith of this people is that neither the President nor rulers of this nation can have any power to injure the people of God, unless our Heavenly Father gives it to them. He touched upon the alleged union of Church and State in this Territory, and the general purity of the lives of the people here, notwithstanding individual lapses from the way of right, and closed his remarks by some earnest exhortations to the righteousness and prayer that God would guide and save his people.

The choir sang an anthem:

Glory to God in the highest.

Conference was adjourned till Saturday, at 10 o'clock a.m., in the Tabernacle.

Benediction by Elder John Henry Smith.

## SECOND DAY.

Saturday, Oct. 7th.

Conference met in the Tabernacle.

The choir sang:

With all my powers of heart and tongue,  
I'll praise my Maker in my song.

Prayer by Pres. A. M. Cannon.

Choir sang:

Jesus mighty king in Zion,  
Thou alone our guide shall be.

ELDER JOHN HENRY SMITH.

Addressed the congregation. He spoke of the gradual but noticeable growth of the kingdom of God, and, as a natural consequence, the bitter and fiercer persecution is arrayed against it. There is a steady onward and upward movement in the progress of the cause of Zion. By following the directions of the spirit of the Lord, as made manifest through his servants, there is safety in our movements. In speaking of the laws passed for the purpose of depriving us of our liberties, he desired to recognize the hand of the Lord in all these things, which under the overruling hand of the Lord are intended to accomplish

great and grand results among the people of God. He spoke of the many deliverances that God had wrought out for us in times past, and that too at the very crisis when the hand of oppression seemed to threaten the heaviest. He made a special appeal to parents to look well after the best interests of their children, not only by warning them of the many snares and devices that beset their early youth, but by instilling into their tender minds the principles of the Gospel. It is not only the duty of parents to send their children to school to learn the rudiments of education, but they should also personally instruct them in regard to their physical organization, that they may know how to grow up to manhood and womanhood, in the full enjoyment of mental and physical strength. Christ came to save us from our sins, and to reveal to us a perfect law of liberty, and by faithfully living in accordance therewith we shall grow up to become men and women in Christ Jesus.

ELDER ERASTUS SNOW

Said it was in 1858 that the republican party incorporated in its platform the plank in reference to the "twin relics of barbarism," by which they designated slavery and polygamy. They had succeeded in destroying slavery in that cruel and oppressive form which prevailed in the south, but both black and white slavery existed in another form. For a long time they had endeavored to destroy polygamy, but in this they had been working in ignorance, for they had confounded the plural marriage of the Saints with oriental polygamy and the crime known as bigamy, whereas they had nothing essentially in common. He described the difference between them and showed that legislators had begun to perceive it and so had changed their mode of attack, the Edmunds law making polygamy as well as bigamy a crime and constituting it a continuous offence, however, making cohabitation punishable by legal penalties and the ceremony of marriage by heavy penalties. He proceeded to show how our Christian statesmen had been legislating to shield the corrupt, the violators of virtue, and bear down upon those who sustained honorable marriage. He then explained the views entertained by the Prophet Joseph Smith on the powers and policy of the government of the United States, published in pamphlet form during his life, and embodied in discourses which he delivered, and in which he suggested a broad and liberal plan for the emancipation of the slaves in the South, on a principle of equity, to avoid any invasion of rights and the shedding of blood. The nation had rejected this and then followed disunion on this question culminating in the civil war. In regard to the remaining "twin relic" polygamy which they had classed with bigamy, the Christian world were not divided, they all united in denouncing it, and demanding its extinction. They would help to perpetuate this government if they would sustain honorable plural marriage and proceed against fornication, adultery, child-murder and kindred crimes. This had been the course pursued by the Prophets of God from the time of Abraham and Abimelech. Neither Christ nor his Apostles ever uttered one word of condemnation against that system of marriage which was in vogue in their day and had been for centuries, but all improper intercourse of the sexes was most positively forbidden as a great sin, and every violation of the principles of virtue was denounced by them with vigor. Monogamy was not introduced by Christianity but by the Romans before the Christian era, when to limit a man to one wife was simply a social necessity, because of an excess of the male population at that time, and the Romans had to make raids upon adjacent provinces to supply themselves with wives, and Rome became one of the most corrupt and licentious of nations. However he did not design to enter into a defence of polygamy. God had commenced to do a strange work, even a marvelous work and a wonder, and it would be accomplished. He was raising up a Kingdom of priests; He would gather together the various tribes of the earth, the ten thousands of Ephraim and thousands of Manasseh. The speaker gave an account of the various tribes of Israel as separated through their transgressions as recorded in the Bible and portrayed in the parable of the olive vineyard which can be

found in the Book of Mormon, and explained the parable of the three measures of meal which were the tribes in Palestine, those planted on this continent, and those led away into an unknown land, all yet to be restored and the whole lump leavened by the power of the Lord. He went on to show that no government on the face of the earth could prevent the fulfillment of the purposes of God. He urged the youth of Zion to study well the Book of Mormon and Doctrine and Covenants, and compare the same with the Bible and New Testament for a knowledge of the things of eternal life was far more important than anything that could be obtained from any other source. Let these precious books which contain the word of God be found in every house, and frequently read, and well studied. He exhorted the Bishops to encourage the members of their wards to highly prize the word of God, and prefer it to anything of a trifling nature. He then spoke of the recent measures inaugurated against the people of this Territory, by way of depriving them of every natural and political right, and exalting the libertine and those who revel in debauchery. The course this nation was now taking would most certainly secure the utter overthrow and destruction of those who fight against God and His truth.

The speaker felt calm as summer's morning. God would overrule all the trying scenes and persecutions that lie before us, for our own good and His glory. Fear would seize upon the hypocrite and the wicked would fear and tremble, while the purposes of God would be accomplished and He would reign forever and ever.

The choir sang:

"O, say what is truth! 'tis the fairest gem,  
That the riches of worlds can produce."

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

Benediction by Elder Milo Andrus.

Saturday, 2 p. m.

Choir sang—

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

Prayer by H. S. Eldredge.

The choir sang—

Hark, listen to the trumpeters,  
They sound for volunteers.

PREST. GEO. Q. CANNON

Read the statistical reports from the various stakes of Zion. He then presented a statistical and financial report of the Relief Societies, which was unanimously accepted by vote of the Conference.

PREST. JOSEPH F. SMITH

Then addressed the Conference, he sincerely hoped the vast congregation before him would receive a renewal of their faith by the instruction imparted as a reward for the trouble and expense incurred in coming here. Jesus had said that we should pray for our enemies, and return good for evil. There is no credit for those who only return good for good, that is easy enough, but to return good for evil is a very different and more difficult thing. Our mission is to establish peace on earth and good will to man, but when we step aside and return blow for blow, we forget our covenants and the injunctions laid down in the Scripture. It is enjoined upon us by the revelations given in our day, to forgive our enemies the first and second times, without their repentance, but if they come against us the third time, and will still forgive them, even though they ask no forgiveness, it will redound to our glory. This referred to those who trespassed against us individually. Those who broke the laws of God must be dealt with according to those laws. Our enemies here had not been molested in their lying and slander and abuse for years. No one has said to them, "Why do ye so?" They have abused and calumniated us without limit. And yet we are commanded to love them. He made an inquiry of the congregation if they loved them. Some answered "no." He then said: This is not in accordance with the commandment of the Savior; we must love our enemies. The speaker said he loved them so well, that had he the power to annihilate them he would not harm a hair of their heads. He would convert every one of them from the error of their ways if possible and make them better men, but he did not love them well enough to give them his daughters in marriage, nor to make bosom companions of them.

He would not throw a straw in their way to prosperity and happiness, but he would hedge up their way to do evil. He then read several passages from the New Testament bearing on this subject, and teaching the followers of Christ to come out from the wicked and have no communion with them. He then made some remarks about the kingdom of God, delineating the various constituent elements of a kingdom, among which were a king, a people and territory. He dwelt upon the necessity of the Saints being loyal to the Kingdom of God of which they are members. It was wrong to sell out the king or any of his people. It was wrong to sell out the territory to the enemies of the kingdom. He strongly objected in his feelings to the Elders of Israel selling out their inheritances to the wicked. And by the help of God he said he would never do it himself, but others could do as they pleased. No man, he maintained could build up Zion; God would build it up, and to Him would be the glory.

The choir sang an anthem:

Glorious is thy name O God.

Conference was adjourned until to-morrow (Sunday) at 10 a.m.

Benediction by President A. O. Smoot.

## THIRD DAY.

Sunday, 10 a.m.

Choir sang:

Praise to God, immortal praise,  
For the love that crowns our days.

Prayer by Elder F. M. Lyman.

Choir sang:

Sweet is the work my God my King,  
To praise thy name, give thanks and sing.

Elder C. W. Penrose read the names of Elders sent on missions since the Conference of April, 1882, and who are now in their fields of labor, and also the names of those called as missionaries from this conference, all of whom were unanimously sustained by the uplifted hands of the vast congregation:

Called since the April

CONFERENCE.

GREAT BRITAIN.

Mathew McCune, Neph.  
John P. Wood, Willard.  
William Henry Piggott, Bloomington.  
Thomas Emmett, Ogden.  
Job Hemsley, Sugar House Ward.  
Solomon King, Salina.  
George Atkin, Jr., Tooele.  
Edmund Moroni Dugdale, Provo.  
Thomas Tew, Springfield.  
John Binks, Springville.  
William Gardner, Hooperville.  
Charles Reynolds, 21st Ward, Salt Lake City.  
Thomas Ogden, Richfield.  
George Perry, Cedar.  
David Wilson Tullis, Pinto.

SCANDINAVIA.

Emil Anderson, American Fork.  
Hans Poulsen, Mount Pleasant.  
Jacob J. H. Jensen, "  
Hans Andersen, Logan.  
Chas. E. Anderson, Logan.  
Peter Christensen, Elsinore.  
Hans J. Bruun, Mt. Pleasant.  
Lars Henry Outzon, Richfield.  
Christian John Christensen, Fountain Green.  
Jeppa Nelson, Pleasant Grove.  
Niels W. Anderson, Ephraim.  
Anders Jensen, St. Charles.  
Jeppa Monson.  
Charles A. Teijlen, Santaquin.  
Niels Johnson.  
N. C. Skougard, Koshareem.  
Halvor Olsen, Richfield.  
John Capson, East Mill Creek.  
Peter Anderson, Peterson.  
Andrew Ole Anderson, Glenwood.  
Mons Rosenlund, Mt. Pleasant.  
Lars Peter Johnson, Hooperville.

SWISS AND GERMAN MISSION.

John Stokki, Santa Clara.  
Alouls Bauer, Cedar.  
John Schless, Washington.  
John Ledermann, Logan.  
Alexander Newberger, Logan.

UNITED STATES.

James E. Talmage, Provo.  
Samuel Bryson, Woodruff.

SOUTHERN STATES MISSION.

Asa B. Hawley, Inventory.  
William Stewart Geddes, Plain City.  
George Walter Bramwell, Jr., "  
Joseph Smith Clark, Georgetown, Idaho.  
Howard Coray, Provo.  
James W. Bean, "  
Charles W. Glazier, "  
Richard A. Robinson, Parowan.  
Henry Miller, American Fork.  
John Taylor Henniger, Moroni.  
Jesse Johnson Fuller, Provo.  
Kenyon Taylor Butler, Spanish Fork.  
Charles Mormon Nokes, Riverton.  
William Harker, North Jordan.

SANDWICH ISLANDS.

William George Farrell, Logan.

NEW ZEALAND.

James Clark Williams, Springville.  
Nelson R. Pratt was called at Conference missionary to the Southern States and afterwards changed to Mexico.

Called at the October

CONFERENCE.

GREAT BRITAIN.

William Wagstaff, Farmers' Ward.  
Richard H. Baty, Call's Fort.

George Wilson, Midway.  
J. D. Hirst, Paradise.  
John Williams, Ephraim.  
Charles H. Rhees, North Ogden.  
Benjamin Bennett, Holden.  
John L. Bench, Mant.  
Timothy Gilbert, S. Jordan.  
George C. Lambert, Salt Lake City.  
John H. Holt, Mill Creek.  
Ephraim H. Williams, Mill Creek.  
James Briggs, Sugar House Ward.  
James Wrathall, Grantsville.  
George Brough, Spring City.  
Henry Green, Ephraim.  
N. M. Hodges, Laketown.  
John Jenkins, Newton.  
Robert Hunter, Deseret.  
Francis Gibbons, Ogden.  
John McQuarrie,  
Charles Lambert, 7th Ward, City.  
Joseph Graham, 1st Ward,  
Leo Clawson, 12th "

FOR SCANDINAVIA

Soren Sorenson, Elsinore.  
Charles Jensen, Richmond.  
Soren Peterson, Ephraim.  
Christian Larsen, Logan.  
J. P. Jensen, Ephraim.  
Lars Peter Ovesen, Ephraim.  
John Olsen, Moroni.  
James P. Olsen, (Heggs), Ephraim.  
Gustave H. Anderson, Grantsville.  
John Ek, Logan.  
C. H. Steffensen, South Cottonwood.  
Andrew Pederson, Logan.  
Olavus Johnson, South Cottonwood.  
Neils Peter Petersen, Richfield.  
Jens Olsen, Ephraim.  
Thomas L. Lind, Ephraim.  
Bent Rayston, Logan.  
Andrew Anderson, Huntsville.  
Andrew Anderson, Union.  
Andrew Amundsen, South Jordan.  
Andrew J. Hansen, Big Cottonwood.  
Ferdinand F. Hintze, Big Cottonwood.

UNITED STATES.

Enos L. Stookey, Clover.  
Joseph S. Bitts, Payson.  
F. C. Christensen, Kanab.

SOUTHERN STATES.

Emory W. Soule, Hooper.  
Cyrus Rawson, Ogden.  
Henry B. Beckstead, South Jordan.  
Alexander Bills, South Jordan.  
Hyrum Dewsnap, Deseret.  
Willis E. Robinson, Scipio.  
Orville Thompson, Scipio.  
Henry Thompson, Scipio.  
John Styler, Deseret.  
George A. Black, Deseret.  
James A. Taylor, Big Cottonwood.  
Charles D. Haun, West Jordan.  
John B. Woolley, Centerville.  
S. Parrish, Centerville.  
Levi J. Taylor, Harrisville.

SWISS AND GERMAN.

John Hoffman, 21st Ward, City.

SANDWICH ISLANDS.

Van Ransellar Miller, Coalville.  
George Cluff, Coalville.

FRANCE.

Philip Luba, Beaver.  
Andrew Villet, Logan.

PREST. GEO. Q. CANNON

Addressed the Conference said that nothing short of the all-searching spirit of the Almighty, can possibly point out the kind of teaching that is needed to suit the condition of those present, whether of warning or encouragement. Referring to the circumstances that are now pressing upon us, he said they were the very things predicted by the Prophets of God and announced in the rise of this Church. Senator Edmunds, President Arthur also the Commissioners and others were each acting a part that confirms the truth and divinity of the work that we are engaged in. These events had all been predicted by the Prophet Joseph Smith, President Brigham Young and others, and those who are taking an active part against us as a people, with a view of destroying our liberties and breaking up our institutions, are carrying out and forwarding the purposes of God. There is one remarkable feature connected with this persecution, and that is, that so many of the leading actors in these attacks are from the State of Vermont. The man who introduced and labored for the Anti-Polygamy Act of 1862, the Senator who introduced the Act of 1882, and the President who signed it; the framer and chief champion of the Poland law, and who did more to push it through than any one else; the member from Kansas who was so prominent in the legislation against us during the last session of Congress, were all from Vermont, the Green Mountain State in which Joseph Smith, the Prophet and Hyrum Smith, the martyred patriarch were born. President Brigham Young, also Heber C. Kimball, Erastus Snow and the Snow family, Albert Carrington, the Calls, the Farris, the Hatch's and many other "Mormon" families also hailed from Vermont. It was, to say the least, remarkable that the bitterest prominent enemies of this work came from the very State whence God selected many of our leading Apostles, and families. He referred to the ordeals through which the Saints are destined to pass, which will be of such a gloomy and forbidding character as to test the sincerity of our faith, to see if we will shrink or be overcome. But God had made some previous promises concerning Zion, for in the midst of all the trials and troubles through which we

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