

God and we know it. He put the question direct, Is your religion true, and do you know it? when the congregation responded with a perfect shout of "ayes." With this knowledge, we are the only people in the world who have the courage to preach and practice truth and righteousness and reprove iniquity. Took up the subject of marriage and plurality of wives, quoting the Constitutional provision with reference to religion, and showing that marriage is recognized in the Greek, Catholic and Anglican churches as a religious ceremony, and a vital part of religion. In proving that the doctrine is a necessary part of our faith he said, "Joseph Smith told others and he told me, that if this principle was not sustained this Church could not continue to advance. It involved not only our happiness in time but in eternity; and every man or woman claiming to be in the Church who opposes this principle is on the high road to apostasy, if not already apostate. God will maintain His work and the miserable, corrupt beings who seek to bring evil upon Zion and practice wickedness among her people will fail in every attempt to accomplish their hellish purposes if we remain faithful to God."

Anthem by the Tabernacle choir.

Prayer by Elder F. D. Richards.

Saturday, 2 p.m.

Singing by the American Fork choir.

Prayer by Elder Joseph F. Smith.

Singing by the Tabernacle choir.

Elder George Q. Cannon read the following names of elders selected to go on missions, and submitted them to the Conference, which sustained the selections:—

Wm. Grant, Edward Petty and Isaac Kimball, G. S. L. City; John Rees and Wm. Gwin, Box Elder; George Hunter and John Urie, Cedar City; Moses Thatcher, Logan; John Peter Wretburg, Sugar House Ward; Elmer Taylor, Springville; John Ezra Pace, Harmony; Nephi Faucet, St. George; Marius Ensign and C. P. Leston, Santa Clara; Edwin Walker, Toquerville.

Elder Franklin D. Richards reasoned on the uncharitable, illiberal and persecuting manner in which the Saints have continually been treated. Because they have dared to serve God and keep His commandments the wrath and enmity of the wicked have been ever directed against them. Yet could the world realize and understand our motives and objects, and the spirit of inspiration with which God blesses His servants, and would they study their best interests, they would know that we are their friends, and they would come and seek counsel from the servants of God.

Elder W. Willessang "My own home Deseret."

Elder George A. Smith noticed some of the predictions that have been uttered concerning the destruction of "Mormonism" and its annihilation; showing it has outlived them, and has prospered; while apostates, who sought to bring evil upon it, have sunk from sight and are forgotten except when an Elder of Israel alludes to them. By referring to the history of several persons, in the early days of the Church, who had become filled with pride and vanity and had given way to apostasy, he illustrated the danger of faultfindings, complainings, and giving way to evil and the spirit of apostasy. In a very interesting historical discourse, he showed that the way of the apostate is a hard one, and leads to all the suffering, misery and bitterness which render existence unendurable.

Anthem by the American Fork choir. Singing by the Tabernacle choir. Prayer by Elder E. D. Woolley.

Sunday, 8th, 10 a.m.

Singing by the Tabernacle choir. Elder A. M. Lyman prayed. Singing by the American Fork choir.

Prest. H. C. Kimball spoke on several principles of the gospel, and on the sacred character of the covenants entered into by the Saints with the Lord, encouraging the people to keep them inviolate that the blessings of God may be with them.

Elder J. D. T. McAllister sang, "Let them talk of this earth."

President B. Young made the following remarks, which were reported by Elder George D. Watt:—

It will give me great pleasure to speak a few words to the people, and I shall be happy if I can make myself heard by this vast assemblage of Saints.

Much has been said by our brethren since the commencement of our two days' meeting and during Conference, with regard to the social life and habits of the Latter-day Saints; and all that has been said is in conformity with that endless variety which we see in all the works of God; for no two men express themselves alike in describing circum-

stances or in teaching doctrine. The doctrines which we have embraced are exceedingly dear to the faithful believer, and I may also say, that doctrines, how erroneous soever they may be, are as sacred to the person who believes them as our doctrines are to us.

Our faith and our acts are known to each other, and also to the world, although they are held forth by many in an unfair light. However, when an untruth is told against the Latter-day Saints, a conviction that it is untrue comes to every person who hears it, and the Spirit of Christ, that enlighteneth every man that cometh into the world, teacheth the children of men true principles.

I will now give you, in short, my opinion with regard to plural marriage. It is of God, and He has revealed it from the Heavens and made it obligatory upon the Saints in the last days. I am as much a believer in plural marriage as any of my brethren who have spoken. It is embraced in the faith of the Latter-day Saints and practiced by many of them. If I have a wife who wishes to leave me, let her make it known to me and she is as free to go from me as she is to stay with me. This is my doctrine. Every wife I may possess is as free as the air; if they choose to stay with me they can stay; if they wish to leave me, they are equally as free; but they must not intrude upon their most sacred covenants, nor suffer others to intrude upon them. But otherwise from this, they are as free to go as they are to stay; they can go to the east, or to the west, to the north or to the south. They are as free to go, if they so wish, as they are to drink the water of City Creek; but if they violate their covenants, the curse of God will rest upon them, and if others intrude upon our rights in our domestic relations, we mean them to suffer the penalty.

To ask any person to be a Latter-day Saint, unless he wishes to be, is a thing I never do. I teach the people the truth; they that receive it in the love of it, will abide in it; they have the same liberty to reject it that they have to receive it. It is not required of me to make people believe the truth, whether they will or not. It is obligatory upon me to tell them the truth, to teach them correct doctrine, and leave them to take their choice, whether they receive it and live by it, and be saved, or reject it and be damned.

I will now take the liberty of making a statement to this congregation, and to this community—to those who are Saints and to those who are not Saints—to the Jew and the Greek—to the Christian and the Gentile, the old, the middle aged, the youth and children—in regard to the circumstance which has occurred here in our city within a few days past. The question is asked by thousands, no doubt, "Is this according to Brother Brigham's counsel? Is this done by counsel, and does Brother Brigham justify such things?" Whether I justify that act or not is not the property of any other person living; it is my own.

"Brother Brigham, did you counsel any such thing as killing Mr. Brassfield?"

I did not. I know no more about it than you do. That which has transpired I have merely heard, and that which instigated the killing of that man is not known to me.

"Suppose a man should enter your house and decoy away from you a wife of yours, what would you do under the circumstance?"

I would lay judgment to the line, and righteousness to the plummet, so help me God. I say that for myself and not for another. I am for defending the truth of God and the ordinances of His house. I have enlisted to be His servant, and a co-worker and fellow laborer with Him, and with my elder brother, Jesus Christ, and to sustain His laws, and the liberty to proclaim the doctrine of salvation to the world; and I am on hand to do so. We say that this is right, others say that it is wrong. As was observed by Elder Amasa M. Lyman in his remarks here, we dare do a great many things, and leave the result in the hands of God; for He rules and overrules, guides and dictates, and controls the acts of the children of men; and He does so in a very different way from what they wish at many times.

We dare defend ourselves against the attacks of thieves and robbers; we dare preach the truth; we dare baptize people into the Kingdom of God—into the household of faith; we dare teach them the principles of life and salvation, though all hell may growl and roar, and threaten and vomit forth its dark insinuations. God will exalt the just, and the wicked and the ungodly will fail to maintain themselves in their

wickedness. We dare do all this; we dare tell the world that Joseph Smith was a man of God—a Prophet of the Lord—when he was here in the flesh—that he is now a man of God, and still a Prophet of the Most High. The Holy Priesthood was delivered to him, and he delivered it to others, in which Priesthood we have greatly rejoiced. That this is true, ye are my witnesses. This congregation know whether "Mormonism" is true or not; they know it by the power of God; they know it, not merely because some man has said so, but they know it by the revelations of the Lord Jesus Christ.

I have taken this opportunity on this occasion, to say what I have relating to the killing of Mr. Brassfield for entering the house of one of the Saints and stealing away his wife. Were I absent from my home, I would rejoice to know that I had friends there to protect and guard the virtue of my household; and I would thank God for such friends.

We are still in existence as a people; still living and doing. We are constantly being told that we shall not live; yet still we live. When Brother Kimball and myself were baptized, they gave six months for "Mormonism" to live; it lived out the six months and spread and grew, and prospered in our hands. They have given us thirty days and sixty days, and six months, and a year and two years, etc., to see the destruction of "Mormonism," still it grows and flourishes. It has been said in this city "in sixty days your leader, Brigham Young, will be in our hands." The sixty days passed. It was then said that in ninety days the "Arch Deceiver" would be sure to fall into their hands, be taken captive and be punished for his crimes.

That period also passed, and Brigham Young still lives, and through the blessing of the Lord he is going to live; and this people will live, and spread abroad, and inherit the valleys of the mountains, and they will go forth and inherit other valleys; and in a little while they will be crying out for more room; and, again, in a little while, they will cry for more room, and thus Zion will spread abroad. The providences of God, our Heavenly Father, will lead and overrule the doings of the wicked to results favoring His purposes, and as they are led to destruction, and the earth is cleansed from its corruption, Zion will spread abroad and ultimately fill the whole earth.

We need have no fears. We have none. I have never feared but one thing with regard to this people called Latter-day Saints—for myself, for my brethren the Apostles, for my sisters and their children, and for all the household of faith—one fear only has rested upon me, and that is, that we will not live our religion as strictly and as truly as we should.

If I were able to talk to you longer, I would like to preach to you principles of life and salvation, to lead the people along, and for their guidance and direction, their comfort and consolation, their victory and ultimate conquest over sin in themselves, in their homes, in their neighborhoods, in our country and throughout the world, that the kingdom of God may spread far and wide, gather up the remnants of Israel, until we shall see the Jews gather home to the land of Palestine to await the coming of their Lord and Master, for whom they have looked so long, until righteousness shall go forth like the morning light, spreading its genial influences over all the earth, and man and all things upon the earth acknowledge the rule of Him whose right it is to reign.

I must be satisfied with what little I have said. May God bless you, and I bless you in the name of the Lord Jesus Christ. Amen.

Singing by the Tabernacle choir. Prayer by Elder Geo. A. Smith.

2 p.m.

Singing by the Tabernacle choir. Elder George Q. Cannon prayed. Singing by the Tabernacle choir.

Elder David P. Kimball, who had just arrived from Europe, gave a brief account of his labors while absent; testifying to the power of God made manifest in answer to his prayers; and spoke of the progress of the work in Europe under the direction of Pres. B. Young, junr. He called at Nauvoo on his way home, and there met with part of the Prophet Joseph's family. Some of the buildings still stand as they did when the Saints were compelled to leave them; but where the Temple stood a vineyard was being made. He expressed his joy at returning home, and bore testimony to the work.

Elder Charles S. Kimball, who had arrived with his brother David, also referred to his mission, and testified to the fulfillment of the blessings pronounced on his head by the servants of God before he left this city to go to Europe. He spoke of the power of God which he

had experienced while absent; and testified to the truth of the gospel.

Singing by the American Fork choir. Pres. D. H. Wells expressed his pleasure at seeing young men, who were born in the church, going forth in the power of God, and accomplishing good among the nations. He reasoned on the principle of government, showing that we must first learn to control and govern ourselves before we are capable of governing others. Touched upon the growth of the work, and the power and blessings that result from unity of purpose and action. Pointing to a lack of accommodation in the Tabernacle, for the vast congregation assembled, he urged the necessity of having the New Tabernacle ready to hold meetings in by next Conference; and said that carpenters and other workmen for that building might be called for through the bishops, and when called for he hoped they would respond cheerfully and promptly.

Elder Heber J. Richards, who had arrived with Elders D. P. and C. S. Kimball, expressed his gratitude at returning from his mission. Had been able to do some good while absent and had acquired an experience and a knowledge which he appreciated.

Pres. H. C. Kimball followed up the remarks of Pres. Wells on the importance of having the New Tabernacle finished to hold next Conference in. By doing so we will please God, and His holy angels who are around, working for our safety. He referred to the missionaries who have just returned, and showed that if a man takes a course to sustain himself in righteousness before the Lord, he will grow in the power of God continually. He blessed the people and the priesthood in the name of Israel's God, and all who labor for the welfare of Zion.

The following additional names, of Elders selected to go on missions, were presented to the Conference and unanimously sustained:—

Isaac Aldredge, Lehi; James Smith, Provo; Joseph Lawson, Ogden; Theron H. Spencer, G. S. L. City; Richard Benson, Parowan; Edward A. Noble and Edgar Dalrymple, Bountiful, Davis County.

Singing by the Tabernacle choir.

President Brigham Young instructed the bishops to select praying men for teamsters to go for the immigration,—good men, who use good language, and are of good habits; men who will be fathers to the people, kind to the Saints, and kind to their teams.

Conference adjourned until 10 o'clock on the 6th of October next, when it is hoped the New Tabernacle will be in a condition for Conference to assemble in it.

President B. Young pronounced the closing benediction in the following words:—

I bless my brethren of the Apostles in the name of the Lord Jesus Christ of Nazareth. I bless the High Priests, and the Seventies and the Elders, and ask God my Father in Heaven to pour upon them the richest blessings of heaven and earth; to bless them with the things of the earth, the mysteries of the Kingdom, and the glories of the upper worlds; with wisdom, with knowledge and with understanding. I also bless the Bishops and the Lesser Priesthood with the same blessings; and I bless this congregation and the community of the Latter-day Saints, and all the honest in heart upon the face of the whole earth. I bless you as fathers, as mothers, as children, as brothers and as sisters. I bless our musicians; I bless our brethren and sisters who have come here from a distance to make melody in our hearts by their singing; and I bless our choir in this city; and each and every one in this congregation;—our friends, our brethren, our sisters, our houses, our barns, our fields, our flocks and our herds and everything that belongs to us. I feel to bless the mountains and the valleys and the land of Joseph—the land of Zion; and pray may the peace of God rest upon the Latter-day Saints, and all who wish well to Zion. Receive ye the blessings of the Lord, my brethren and sisters; go in peace to your homes; be faithful to your covenants and holy callings; be true to each other, to your God and to your country, that we may be worthy to enjoy the blessings of a land of freedom and equal rights, and those things which the Lord will give unto us. Be ye blessed; and I bless you in the name of the Lord Jesus Christ. Amen.

7 p.m.

A meeting of the priesthood, appointed for 7 o'clock, was very numerous attended, the Tabernacle being crowded.

After singing and prayer, Bishop Edward Hunter spoke of the encouraging character of the reports from the

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