

QUARTERLY CONFERENCE.

The Quarterly Conference of the Salt Lake Stake of Zion convened in the Assembly Hall at 10 o'clock this morning, President Angus M. Cannon presiding:

Prayer by Edward Snelgrove.

The clerk of the Stake called the roll of the various wards, quorums and organizations, most of which were represented by their presiding officers.

The minutes of the last Priesthood meeting were read and adopted.

The statistical report of the Stake for the quarter ending March 31, 1885, was read.

President Angus M. Cannon said he was happy to state that Zion is growing, and that there are now 25,000 members of the Church in this Stake, and only wished they were all worthy to be called Saints. He read a communication from Theodore Curtis, asking if it is right to fellowship men in the Church who deny the revelation on celestial marriage, and said he would like the brethren during Conference to express themselves on the matter.

Elder Samuel McKay, who recently returned from a mission to his native country, Scotland, addressed the meeting. He had been absent about two years, most of which time he had spent in laboring in the Dundee Conference. He had found the people poor, both in worldly goods and the true spirit of the Gospel. In his teachings he was often listened to with great interest until he would tell his hearers what denomination he represented, when the interest seemed to turn at once to disgust, showing the great prejudice which exists there against the work of God. He had distributed many tracts and done much preaching in the streets and by the fireside. He gave an account of his experience in introducing the Gospel to several families who believed his words but were afraid to be baptized on account of threatened persecution. Many persons had acknowledged to him that the doctrines which he taught were true, but had not the courage to embrace them. The Salvation Army was becoming very popular in some localities where he had labored, and its doctrines and practices were most diabolical. He had heard its members tell in public of their immoral and lascivious practices, without a blush, and declare that belief in Christ would cover all such sins. Excited crowds of the lowest classes would flock to their standard and join their ranks, but reformation seldom, if ever, followed their conversion. He also referred to the stagnation of business which exists now in that country, and the consequent suffering among the laboring people, whose condition is most deplorable. He had enjoyed his labors while away very much, and bore a strong testimony of the truth of the work of God and the revelations which He had given. He did not feel in the least like compromising any of the principles of our holy religion with a view of avoiding the persecution which we are now receiving. He was determined to sustain the law of celestial marriage as well as all of the principles of the Gospel.

Elder Charles Denney gave a short account of his recent mission in Great Britain. He said that on one occasion he and Elder Arthur Stayner, Jr., were holding a meeting in one of the large cities. A large audience was in attendance and seemed to be very much interested in the doctrines advanced, until Elder Stayner bore his testimony to the truth of the Gospel and the divine mission of Joseph Smith, when the assembly scattered like a dynamite explosion had occurred in their midst and only one of the large assembly was left. This was a fair example of the experience of many of the Elders in that country. Their doctrines are often accepted and acknowledged to be true until they tell who they are, and what denomination they represent, when they are abruptly left by their listeners, who seem to desire no further information concerning the Gospel. He had witnessed many manifestations of the power of God while absent, and related several of them, which were very interesting. He bore his testimony to the truth of the work of God and expressed a strong determination to go onward in it. He heartily endorsed and sustained the doctrine of celestial marriage, and hoped to be able to live up to all the laws God has revealed.

The choir sang an anthem. Benediction was offered by Elder A. H. Raleigh.

The attendance was somewhat larger than at the forenoon session.

Prayer by Elder Joseph Harker.

Elder William Knox was the first speaker. He said the time had come when the Saints should labor earnestly to live their religion and serve the Lord. He compared the various wards to gardens filled with fruit trees, some of which contained dead branches that ought to be cut off. The Bishops were the gardeners, and should keep the trees carefully pruned, that the dead branches may not prove a detriment to the fruit. He thought that members who deny the revelation on celestial marriage should be excommunicated at once as dead branches, because such a denial is equivalent to renouncing the faith. He expressed a desire to be useful and to work continually for the accomplishment of good, and referred to the revelation which condemns the slothful servant who waits to be commanded in all things and then receives the com-

mandment with a doubting heart, and which further says that all should be active and seek to bring about much righteousness of their own free will. As an illustration of what others might do to advantage, he related his experience in the Sabbath school of the Ward in which he lives, where he commenced with a class of six or seven little ones, and has succeeded in increasing that number to forty or fifty. There is a big field of labor in every Ward, and the Bishop should see that all the members are kept busy. The organization of the Church is perfect and calculated to provide a position and labor for every member in some capacity. He dwelt for some time upon the duties and callings of the various officers of the Church, and exhorted them, as well as the members, to greater diligence and faithfulness. The Saints should not allow business considerations to prevent them from attending fast meetings, and they should be more liberal with their fast offerings for the poor. All are simply stewards and will have to render an account to God for the use made of the means entrusted to them. The Lord has pronounced a woe upon the rich who will not impart of their substance to the poor, declaring that their riches should canker their souls.

Elder George B. Wallace said he looked forward with great anticipation to the time when the man like Moses should be raised up to deliver this people from bondage. In that day the Lord will not say: "My angel shall go before you and not my presence; but my angel shall go before you and my presence also." If the Red Sea does not swallow up our enemies, they will swallow each other. He endorsed the doctrine of plural marriage. About 42 years ago the Lord had revealed this doctrine to him, and he did not feel in the least inclined to surrender it. The Saints will meet persecution occasionally, but after a while they will triumph. The Lord will sustain us if we are faithful, and His promises will be fulfilled.

Elder James Sharp said we had covenanted with God at the waters of baptism to serve the Lord and keep His commandments, knowing from the examples of Christ and former Saints that we must meet persecutions. There are no promises that our paths shall be strewn with roses. The beginning of this work was indeed small, but it has grown in an astounding manner. Still we are few compared with the people of the earth, and we feel sometimes to wonder when the day of triumph will come. He believed that as a people, the Saints are living nearer to God now than at any previous time. Regarding the extra exertions of our enemies as an evidence that this is true. Referred to the mission of Christ, the cause of his death, and what was accomplished by it. Since His time the world has been without the Gospel, but the very moment that it is again introduced, we see the same persecution awakened. It is simply the war of the two opposing powers—good and evil. The cause of our present treatment is not altogether polygamy; it is immediate communication with God, and his authority, that Satan is contending with. But we need not trouble our minds concerning the outcome. Let us all examine ourselves and see if we are in the line of our duty, and seek to fill our hearts with the spirit of Christ, and all will end well with us.

President Angus M. Cannon said he was much pleased with the remarks of the brethren, and with the operations of the Spirit thus far during the Conference. President Heber C. Kimball had been heard to predict that when the Salt Lake Temple reached the square, all hell would be turned loose upon us. The building had reached that degree of completion, and about as much of hell had been turned loose upon the Saints as they could stand, and doubtless for some time to come they will have all of that power to meet that they can successfully cope with. Still, corresponding blessings are given them—temples are being completed and the work is growing rapidly. He was very much impressed by a remark of a legal gentleman the other day, who said while arguing a case in court that the "Mormons" never cohabit with women who are not their wives, and he only regretted that the assertion was not universally true with this people. He deplored the condition of a Latter-day Saint who would wilt and cringe before our oppressors and beg for mercy at their hands, promising to put away the wives whom God had given him as the means of his exaltation. If men renounce the covenants by which they obtain their wives, they no longer abide in the covenant and are not worthy of them. For forty-three years he had been familiar with the prophecies which foretell the very events which are now transpiring. Persecution will yet cause many more to turn aside, but only those who remain faithful to the end shall be saved. He that loseth his life for the truth's sake shall find it again, even eternal life. When he saw brethren turn against this work, because of the growing strength of our enemies, he thanked God for the persecution, as it will sift out many who are unworthy of a standing among the Saints. But when a man professing to be a Latter-day Saint will cower before our enemies and beg for mercy, forgetting or renouncing the promises of God, he considered him a contemptible hypocrite. He exhorted the Saints to be humble, devoted and prayerful, and hoped that the time would soon come when the hypocrite would find no place among us.

Benediction was offered by Elder A. W. Winberg.

SATURDAY MORNING.

Conference convened this morning at 10 o'clock. President Angus M. Cannon presiding.

Prayer by Elder Elias Morris.

John M. Lees of the Nineteenth Ward, Arthur D. Simmons of the Twentieth Ward, William Harker of Pleasant Green, Hyrum Covert, of Granite, George Boyce of South Cottonwood, and Charles C. Jensen, of Draper, were recommended by their respective Bishops as being worthy to be ordained Elders. The recommendations were sanctioned by a unanimous vote of the conference.

Elder Robert Campbell said the Saints had abundant cause to rejoice, notwithstanding the circumstances by which we are surrounded. The Lord will protect us and bring us off more than conquerors, if we are faithful. Many are passing through severe ordeals, but it is through suffering that we are perfected. The Saints should all be one and love their neighbors as themselves.

Elder Theodore McKean said this people has been made partakers of great and peculiar blessings. It is the constant effort of a lifetime to prepare ourselves for returning back into the presence of our Heavenly Father. He bore his testimony to the truth.

Elder Elias Smith said it had been a long time since his health permitted him to meet with the Saints, and he experienced peculiar pleasure in having the present opportunity. Most of the time for two years he had been confined to his room from the effects of an accident. His faith was not weakened, and he rejoiced in the Gospel. Did not feel discouraged at what is transpiring. Had heard Joseph Smith foretell these events, and many others that have not yet come to pass. Many will yet leave the Church through persecution, but those who are faithful to the end will receive the reward promised.

Apostle Heber J. Grant was the next speaker. He said the Latter-day Saints should have no other desire than to find out the mind and will of God, and to seek to do it with all their powers. We have set out for eternal lives, the greatest of God's gifts. There are many who think that if they can simply hang on to the Church their salvation is sure, whether they perform the duties enjoined upon them or not. This class will find themselves greatly mistaken and disappointed. This people have been promised persecution, and he hoped it would be for their righteousness, but he feared that such had not always been the case. All blessings are predicated upon certain laws, the conditions of which must be complied with before the blessings can be obtained. He rejoiced that the integrity and virtue of this people had been acknowledged by our most bitter persecutors in so public a manner as was done the other day, clearly showing that they are not opposed to us on account of our vices but because of our virtues.

Elder Elias Morris did not feel disappointed at the conditions by which the Latter-day Saints are surrounded, as all these things had been foretold and were necessary to test them. Persecution will unite and strengthen the faithful, while it sifts out the unworthy, and will thus prove a blessing to the church. Many are already beginning to falter. The past week has demonstrated the corrupt nature of the proceedings against us, and the effects that they will produce. This people will never deny nor abandon their wives and children. They would be unworthy to be called men to do so. Some half-hearted apostates may do it, but no true Latter-day Saint will put away the wives and children that God has given him. The Saints will cheerfully go to prison, or even die first.

The choir sang and conference was adjourned until Sunday morning at 10 o'clock.

Benediction by President Seymour B. Young.

SUNDAY.

Services began at 10 a.m. on Sunday, May 3, President Angus M. Cannon presiding.

Prayer by Bishop William B. Preston.

President H. S. Eldredge felt disposed, whenever it was necessary, to bear testimony to the truth of the gospel. He never had seen the time that he regretted having embraced the Gospel, or that he had any doubt concerning its truth. He had endeavored to discharge the duties devolving upon him. He expected to work out his salvation with fear and trembling, fear that he might do wrong, and not receive the blessings he desired. The plan of salvation taught by the Lord Jesus had been revealed in its fulness to the Prophet Joseph Smith, and the people had no reason to be ashamed of it, for it was the power of God unto salvation. There was a union of spirit and feeling among the Latter-day Saints, that did not exist among any other people on the earth. This was because they had embraced the same faith, and received the same spirit. For this union they received the opposition of wicked men. But the Saints realized that if they were not one they were not the Lord's people, and for this cause they continually strove to be more united. They should remember the duties they owed to each other and to God, and there would be no fears of the result; for he was at the helm, and would guide the ship Zion in safety.

Prest. Seymour B. Young then presented the general Church Salt Lake Stake authorities, who were unanimously sustained.

Thomas Harris, J. D. C. Young, Wm. Willes, D. F. Davis, D. L. Davis, L. G. Hardy and Wm. A. McMaster were added to the list of home missionaries.

President A. M. Cannon stated that Brother Cyrus H. Gold had been released from the home missionary list to labor in the Sunday School of the Brighton Ward.

C. V. Spencer was released without any explanation being made.

President Seymour B. Young said the powers of evil were seeking to overthrow the good among us. That people, ancient or modern, who upheld the right were opposed therefore. The actions of those who hoped to destroy the work of God only bound the hearts of the people more closely together. Rejoiced at hearing veterans of the Church declaring that they had never regretted their union with it. Testified that the work of God would triumph.

Elder J. Golden Kimball, who had recently returned from a mission to the Southern States, gave an account of his missionary labors. He had been absent about two years, and had been greatly blessed. He was first sent to Virginia, and traveled almost entirely in new fields of labor, and the hardest time he had was when he had plenty of money. He and his companion had introduced themselves into the best society, but the rich rejected the gospel, and the Elders were compelled to continue their labors among the poor, who were very kind and hospitable to them. There were many good, honest people in the world. The Elders sent to preach the Gospel were not learned, but they could give a reason for the truth of the Gospel. At the end of the first year, he was called to Chattanooga, to assist Prest. Morgan, just after they had made an opening in Virginia. While in Tennessee he had labored chiefly alone, and had no difficulty in finding friends. Those who treated him with the greatest kindness were those who believed in no doctrine. After the massacre in Tennessee, he had not held any public meetings. The Elders laboring in the South were humble and virtuous and were seeking to serve God. They had preached the Gospel as taught in the Scriptures to the people. The persecution in the South was so severe that many who believed had not courage to obey the Gospel. The Holy Ghost could not be conferred without the power of the Priesthood. He had himself, when at home, through his thoughtlessness failed to cultivate the gift of the Holy Spirit, the greatest gift of God to man. The people would not receive the truth. The principle of plural marriage was not publicly preached, but when the Elders were assailed on this subject, they found it the easiest principle to prove from the Bible. He was proud of his parentage and was not ashamed of the Gospel. The missionaries needed the faith and prayers of the Saints in their sufferings. Exhorted the Saints to put on the whole armor of God, for they wrestled not against the power of flesh. They glory in tribulation, because the love of God was implanted in their hearts through the influence of the Holy Ghost. Testified that the Gospel was true, and could not be refuted by any man.

The officers of the general organization of the Sunday schools and Mutual Improvement associations were unanimously sustained.

Benediction by Bishop Joseph S. Rawlins.

The afternoon meeting commenced at 2 o'clock.

Prayer by President Abram H. Cannon.

The priesthood of the Eleventh Ward officiated in the administration of the sacrament.

Elder John Nicholson addressed the congregation: He described what he considered would be the position of an Elder of the Church of Jesus Christ of Latter-day Saints, who, when brought before the courts, and there placed in jeopardy, denied the principle of celestial marriage. If the Saints sacrificed any principle revealed to them from heaven, they would be in a condition of apostasy, and God would reject them. Celestial marriage was as much a part of their religion as was baptism by immersion for the remission of sins. This was a land of freedom, and yet the Latter-day Saints were being persecuted and brought into bondage, for worshipping God in accordance with His revealed will, by those who claim to represent the majority in this great nation.

While Elder Nicholson was speaking, the congregation manifested their approval of his remarks by applause, but the speaker deprecated this action, and requested that there should not be a recurrence of this demonstration in the house of the Lord.

Apostle H. J. Grant was the next speaker. He desired at all times to be charitable, kind and longsuffering, but when men came into our midst and branded as criminals those whom we knew to be pure and upright, it roused a spirit of resentment. Brother Rudger Clawson had been sent by a judge to the penitentiary for four years, for doing what he believed to be the will of God. This same judge had turned loose upon the community the individual who had ruined his wife's sister. This was too much like Satan rebuking sin. The speaker knew that some of the purest women that lived had embraced the principle of plural marriage. His mother had taught him purity, sobriety, honesty, and he would honor her, no matter what might be said by the enemies of the Saints. He knew that plural marriage was not a crime, and so did the people. He could not

respect men who, having made the most solemn covenants before God, broke those covenants at the dictate of man. The Saints should know that they are working for God, or if they did not they would cower, as had those who had been traitors to the cause of God. He did not have any desire for the regard of wicked men. He respected men who differed from him, but he could not respect the man who breaks his covenant with God. He had been thankful that the Edmunds law had been passed, for it would show who were the hypocrites among the people. He had heard of a man, who had sent to her home his plural wife when that law passed, because he wanted to obey the law; that man had no claim to respect. He admired men who showed their colors, and would rather have a straight-out devil than a man who "straddles the fence." There were no doubt men who conscientiously opposed the Saints, and he respected them. But those who would deprive any man of the right to worship God according to the dictates of his conscience he could not respect. The Supreme Court had said the "Mormons" could "believe," but could not practice. But what a farce was this! No man could give or take away "belief." The Constitution was to protect all men only in their "belief," according to this definition. This "fifty millions" majority had been held up before the speaker, but it could make no difference, he was fully convinced of the right, and could not act contrary to that conviction. There was no reason why one man should say what another should believe and practice. Plurality of wives was not against nature, and was commanded of God. The Bible sanctioned polygamy, and no man could say it didn't and tell the truth. Dr. Newman came here to prove it didn't, and the Latter-day Saints have for sale the discussion on the subject, but the Dr. did not offer it in favor of his position. Testified that so far as he knew anything, he knew "Mormonism" was true, and he would be firm and steadfast in serving God, by His blessings. No man could deny his God unless he had committed sin. No man can lose light and intelligence unless he does something to merit it. The world called the Saints serfs, but the assertion was absurd, for they were the most independent people on the earth. Serfs could not do as they have done, for they defied the whole world for the sake of truth. If he was held in the same contempt as the Governor of this Territory, he would hide his head in shame. The leaders of the Church had the love and confidence of the people, but not so those who came to "reform" the "Mormons" by the most degraded practices. Exhorted the Saints to be faithful and valiant in the service of God.

Benediction by Elder E. B. Tripp.

At 7 p. m. the Conference again assembled.

Prayer by Elder A. H. Raleigh.

President Angus M. Cannon said that the events that occurred during the past week had awakened many memories in his mind. Forty-five years ago the 11th of February, President Taylor had baptized his parents, and in the year 1842, they left their native country for America, and although his mother was in delicate health, she was very anxious to have her children brought to a land of liberty, and to the body of the Church, but she died during the voyage. They came to Nauvoo, where the Saints were gathered, and his father soon passed from this life. The speaker well remembered the farewell of the Prophet, who, before starting for Carthage, declared that he was going "like a lamb to the slaughter." And so it was, Joseph and Hyrum were murdered, and John Taylor severely wounded. How great was the sorrow of the people when the inanimate bodies of the Prophet and Patriarch, whose voices had so often cheered the Saints in the hour of trial, were brought to Nauvoo! They had been betrayed by those who had been brethren. It was the same as in the days of Jesus, when a Judas betrayed the Lord, and to-day traitors were among the people. The Prophet had rolled on to the shoulders of the Twelve the power and duty of carrying on the kingdom, and in turn President Young had done the same. After the death of the Prophet Joseph, the Saints were harassed and driven into Nauvoo. Petitions were sent to the various States for a resting place for the people, but Arkansas was the only one who deigned to answer, and Oregon was recommended as a place of refuge. The weather was cold and inclement when the exodus from Nauvoo began. Over the plains of Iowa the fugitive Saints traveled, and on their arrival at the Missouri River a call was made for a battalion of troops to fight in the war with Mexico; the number required, 520, were furnished. Meanwhile the remaining Saints were ordered to leave Nauvoo. Here President D. H. Wells united his fortunes with the Church and assisted in the defense of the city. A siege of several weeks terminated in a three days' battle, at the close of which a compromise was effected, and the Saints retired across the Mississippi, this "Christian civilization" which had been flaunted in the faces of the people within the past week, taking possession of their homes, while they endured untold sufferings—and the mob was commanded by a "Christian" officer. The Saints were told if they would forsake their faith they could remain unmolested. That faith was the Gospel of the Lord Jesus; and the people who were being so mercilessly driven were not guilty