

## FIFTY-SECOND ANNUAL CONFERENCE.

Saturday, 2 p. m.

The choir sang on page 41:

Jesus, from whom all blessings flow,  
Great builder of the Church below.

Prayer by Elder A. M. Cannon.  
The choir sang hymn on page 259,  
Guide us, O thou great Jehovah,  
Saints unto the promised land.

### APOSTLE MOSES THATCHER

Said he had enjoyed the remarks of his brethren who had previously spoken, and he desired to be prompted by the same spirit that had actuated them. This is a sure guide to mankind. Our senses may fail us one by one, or deceive us, but he who has the light of God and is guided by it, will not go astray. The Apostles of Jesus had listened to the sermon on the mount, had seen the multitude fed by a few loaves and fishes, the eyes of the blind opened, and many wondrous works wrought, but with all their experience they were not qualified to preach the Gospel of life and salvation until they had received this light, being endowed with power from on high. The Elders of this Church are sent to the nations to preach the Gospel by the same power. No other ministers are able to promise with assurance the bestowal of this power from on high, if the people believe their testimony, with the signs following as promised by the Savior. The speaker alluded to the absence of those gifts in the Christian world and the divisions existing therein. This shows that either the words and prayers of Jesus were unfulfilled or the people called "Christians" are not true believers. He related instances of suffering endured voluntarily by Catholics in Mexico as evidence of their sincerity. He respected the sincerity of religious worshippers even though they might be in error. God gave to man his agency in the beginning, and in this great republic a man should be free to worship anything or nothing as he pleased, so long as he does not interfere with the rights of others. God gave a commandment when he created man in his own image, which has never been repealed. It was, "increase and multiply." No matter what laws man might make this law of God is in force. The Catholic church attempts to establish celibacy and governments try to restrain obedience to this commandment, but the word of God remains. The Lord will judge them according to their light. The speaker would not cease to pray for the leaders of this nation. He felt that there was "salt" in the land yet. He believed that there were a great many more righteous men in Congress than the number required for the preservation of Sodom and Gomorrah. There are yet a few men who have courage to oppose unconstitutional measures like the Edmunds bill, although threatened with the lash of party and the anger of their constituents. Touching on the petitions sent by 75 thousand people of Utah to Congress he showed that they did not ask for anything but fair investigation of our principles and condition before taking action against us. Our prayers were not heard. But we have no enmity or hatred in our hearts towards those who refused our petition; our religion has taught us better. And when we have tutored ourselves to return good for evil and have no feeling to oppress any one, God would give this people the dominion as He had promised. The speaker denied the charge that the Saints were under dictation which they had to follow, right or wrong, and testified that nowhere was there a freer people than in Utah. He was proud of being a born citizen of the United States, but rejoiced more in the knowledge that he had received the light and power of God in the Gospel. In his recent trip east he had looked upon the treasures of art and wealth and displays of beauty and culture, but who would exchange for this the knowledge that comes to the humble and pure in heart through the Gospel. Alluding to the charge of disloyalty he showed that we had been taught to regard the principles of this government as the best ever given by man to man. Public opinion he maintained, had caused rivers of blood to flow, immured men in dungeons and crushed out their lives; it followed Christ through the hall of justice where he was pronounced guiltless, and hurried him to his

death on the cross. If there had been a Daniel Webster or a Charles Sumner in Congress when through a depraved public opinion the principles of republicanism were assailed and trampled upon, he would have driven back into their corners those who, enraged and deceived by error, threatened members who were supposed to be against the legislation designed to oppress a weak people. There is room enough in Utah for Jews, Gentiles, Indians, Chinese and negroes without our interfering with their rights. We have never done so. Ministers opposed to our faith have been invited to preach in our Tabernacles, while our Elders sent forth to preach to the places from whence those men came have slept at night under the trees, and have been scorned, threatened and despised. And our religion has taught us not to feel hatred in our hearts to those who do spitefully use us. Elder Thatcher touched on the condition of those who, having received the light and testimony of the truth, have then through fear of man denied the Son of God and turned away from the faith, and expressed his desires that the Saints might be able to cleave to the right under every circumstance. Referring to the Edmunds bill, he showed that if the suppression of polygamy was the object, there was no need to take away the rights of 150,000 people and place them in the hands of a Returning Board who could set aside the vote and voice of any number of citizens. He claimed that this is a loyal people who will defend and protect the Constitution of the United States and contend for their liberties, only by proper means, and we will contend for the rights of others as much as for our own, and will hold up to our children the principles for which the fathers of this country fought and bled. We have never been called, as alleged, to make a covenant against the Government, but he was prepared to make a covenant to defend its principles and aid in securing equal rights for all. In conclusion he showed that the outside pressure would only tend to consolidate the Saints. We will treat those who are sent among us with courtesy, while we claim the rights of the Saints. We will follow Christ in life and in death, preach the Gospel to the world, and then to the spirits in prison, walk in the one, only way of salvation, roll on the stone cut out of the mountain without hands, until the image is destroyed and every knee shall bow, not to man but to Christ, the Redeemer and King, who preached salvation to the living and the dead, and exhorted His people to return good for evil. We will pray for the misguided who have been led astray by those who have sought to make merchandise of the souls of men, treat the officials sent here with courtesy and kindness, be full of love, charity and kindness, that we may receive the blessings and power and dominion promised by the Lord through the mouth of His servant Joseph, to distil upon us like the dews of heaven, and flow unto us without compulsory means for ever.

The choir sang an anthem

Heavenly Zion.

Conference adjourned till to-morrow (Sunday) at 10 a. m.  
Benediction by Apostle Erastus Snow.

### FOURTH DAY.

Sunday, 10 a. m.

The choir sang the hymn on page 17,

Ere long the veil will rend in twain,  
The king descend with all his train.

Prayer by Elder Joseph E. Taylor.  
The choir sang the hymn on page 195,

Let Zion in her beauty rise,  
Her light begins to shine.

Elder L. John Nuttall then presented the Authorities of the Church, who were sustained by the unanimous votes of the Conference, as follows:

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 of the Twelve Apostles.

Members of the Council of the Apostles: Wilford Woodruff, Chas. C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, Brigham Young, Albert Carrington,

Moses Thatcher, Francis Marion Lyman, John Henry Smith.

Counselors to the Twelve Apostles, John W. Young and Daniel H. Wells.

The Counselors to President John Taylor, the Twelve Apostles and their Counselors, as Prophets, Seers and Revelators.

Patriarch of the Church, John Smith.

The First Seven Presidents of Seventies, Levi W. Hancock, Henry Herriman, Horace S. Eldredge, Jacob Gates, John Van Cott, Wm. W. Taylor.

The Presiding Bishop of the Church, Edward Hunter, with Leonard W. Hardy and Robert T. Burton as his Counselors.

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.

The Counselors to the President, the Twelve Apostles, their Counselors and Bishop Edward Hunter, as Counselors to the Trustee-in-Trust.

Albert Carrington as President of the Perpetual Emigration Fund Co. for the Gathering of the Poor, and F. D. Richards, F. M. Lyman, H. S. Eldredge, Joseph F. Smith, Angus M. Cannon, Moses Thatcher, Wm. Jennings, John R. Winder, Henry Dinwoodey, Robert T. Burton, A. O. Smoot and H. B. Clawson, as his assistants.

Truman O. Angel as General Architect of the Church, and T. O. Angell, Jr., and W. H. Folsom, as his assistants.

As Auditing Committee—Wilford Woodruff, E. Snow, F. D. Richards, J. F. Smith, W. Jennings and W. H. Hooper.

George Goddard as Clerk of the General Conference.

George F. Gibbs as Church Reporter.

He then presented the names of missionaries:

### GREAT BRITAIN.

Charles Wetherston, Plain City  
Wilson Gates Nowers, Beaver  
Charles C. Harris,  
William Smith Tanner, Payson

### UNITED STATES.

John Ormond, Logan  
Charles M. Nielson, Koosharen  
Christian Berger, South Cottonwood  
Wm. M. Palmer, Glenwood  
John W. Coons, Richfield  
Elias Nebeker,  
Robert S. Duke, Heber  
Jacob Fisher, Orderville

### GERMANY.

Ward E. Pack, Jr., Kamas  
Peter Krough, Bloomington

### HOLLAND.

Peter Lammas, Ogden  
John Eccar, 15th Ward

### SANDWICH ISLANDS.

Marvin E. Pack, Kamas

### NEW ZEALAND.

Peter E. Hansen, 2nd Ward  
Jens Jensen,  
Joseph Morris, Greenville

### MEXICO.

Anthony W. Ivins, St. George

### ICELAND.

Geesle Byarnsdson, Spanish Fork  
Pjetur Walgardsen,  
Egikur Ottassin,

### SAN JUAN SETTLEMENTS.

Porter V. Clark, Parowan,  
William Adams, "  
George A. Adams, "  
John E. Adams, "  
Thomas Riley, "  
Alvin Benson, "  
Heber C. Holyoak, "  
Lars P. Jensen, "  
John E. Eyre, "  
Rasmus Mickelson, Jr., "  
Abraham A. O. S. Webb, "  
Freeman W. Pendleton, "  
Adelbert F. McGregor, "  
Simon T. Topham, Paragona,  
John B. Topham, "  
Marion E. Dunton, "  
John R. Robinson, Jr., "  
Richard A. Robinson, "  
Albert Lamroax, "  
George Robb, "  
Thomas A. Smith, Summit,  
Davis G. Adams, Cedar,  
John Leigh, "  
John C. Hamilton, "  
Christian Anderson, "  
David Bullock, "  
Frederick Jones, "  
Samuel Wood, "  
Charles Wilden, "  
Christian Makkeprang, "

### ARIZONA.

Alonso Higbee, Cedar,  
Horace A. Steele, Salina, Salt River.

### SAN LUIS VALLEY, COLORADO.

Carl Fredricksen, Fountain Green.  
Evan F. Green, St. George.  
Niels C. Helset, Pleasant Grove.  
Hansen Helset,  
Jens C. Cornum, "  
James Nielson, Fountain Green  
James Jensen, "  
John Shawcroft, "  
Jordan Brady, Fairview  
Wm. Cheeney, "  
George Tucker, "  
N. M. Anderson, Redmond  
Carl Hanson, St. Charles, Idaho  
Hiram Scofield, Paragonah  
David Boice, Franklin, Idaho

### GOOSE CREEK, IDAHO.

Dorr P. Curtis, Herriman

### CASTLE DALE, EMERY COUNTY.

Rasmus Justeson, Spring City  
Henning Olsen,

Elder Nuttall explained that Edwin R. Miles, sen., was the Elder intended who was called on Friday as a missionary to the Southern States.

Also that Elder John Dunn had been honorably released from the call made upon him as a missionary to the United States.

And that Elder John Sutton, of Bear Lake, is called to Great Britain instead of the United States.

The foregoing were sustained by the unanimous vote of the Conference.

An exhibit of the Perpetual Emigration Fund Company during the last six months was then read to the Conference.

### PRESIDENT JOSEPH F. SMITH

Said we had received some excellent instruction during the present Conference. He felt impressed to read some passages from the revelations of God to this Church through the Prophet Joseph Smith.

This we understand to be the law of God to the Latter-day Saints in all the world. These requirements must be observed and obeyed by the people of Zion. If we will do these things, then the Lord has said He is bound, but if we do not observe the laws of God, we have no promise. We are told in these revelations there is in keeping the commandments of God no need for us to break the laws of the land. But this is further shown to signify those laws that are according to the Constitution of the United States. Such is the interpretation that God himself has given, and no Latter-day Saint need be in doubt as to what his course should be. The speaker maintained that as an American citizen he had the right not only to express his views on this subject, but also to practice the laws of God. He was a native-born citizen, and had come from a long line of ancestors who had maintained the principles of freedom. He had never broken any law and was not amenable to its penalties. He was not a violator of law, but had been an upholder of law, a preacher of righteousness, and a practitioner of the laws of God. What then had he to fear. The Lord has commanded us to observe the laws of the land, and be subject to the powers that be. But if laws are passed in direct opposition to the constitutional law of the land the speaker knew of no power that could or had the right to prevent us from expressing our disapproval of such innovations. If men pass prescriptive and oppressive laws like those of Herod and the Chaldeans, and thus violate their oaths of office to observe the Constitution, there is no valid law, human or divine, to compel our acceptance. God has expressly commanded His people to keep His laws, and all who do so are prepared to risk the consequences, and our only safe example is that found in Holy Writ. He also read from Doctrine and Covenants, page 364, showing the promises of God that His people should prevail against the wicked, and went on to say, It is written that the wicked can do nothing against, but what they do will turn out to be a benefit to the people of God. Joseph Smith the Prophet was opposed from the beginning. He was a lad, yet his enemies persecuted him and cast out his name as evil, and during his career of usefulness he was continually assailed. He stood at first alone, having no such host of Elders at his back as we have here to-day: but although every conceivable trap was laid for his feet, and every diabolical effort possible was made to check his labors, notwithstanding all those wicked endeavors, he was enabled by the help of God to prosecute the work that he was raised up to accomplish. The plates were translated, the Book of Mormon was published, the Church was organized, missionaries were sent out, thousands of the Saints were gathered, and the Church was established on a sure foundation, before he was called to lay down his life as a testimony to the truth. All the world was aroused and the only reason why they did not destroy this work and this people was because they couldn't. The expulsion of the Saints from Missouri was only tearing up the tree by the roots and planting it in richer soil where it could bear greater fruit. The whole world has this example before them. In Nauvoo the saints obtained power and authority such as they never had before. When the mob killed Joseph

and Hyrum and shed the blood of our present honored leader they thought they had accomplished their ends. But the work and purposes of God can never be destroyed. The wicked may lay their plans, and pursue their hellish plots, but the work of God was onward and upward, the faith of the Saints becoming stronger and stronger. He well remembered when but a little boy his widowed mother ferrying her children across the Mississippi from Nauvoo, to the Iowa side, where, under the shade of a tree, they heard the bombardment of the city, while they had just left, with their household furniture and property. He also remembered his own feelings at that time. They were not sorrow or regret, but of joy and thankfulness to God for the shelter even of a tree, and that the way away from their enemies and were once more free. He then portrayed the present circumstances of the Church, and showed that the "Mormons" were a hard people to destroy. We have an objection being killed, we don't mean to be demolished, and although we cannot tell what our immediate experience may be, yet we are sure to prevail. We may possibly be driven again, he did not say we shall be, but if we are, we shall come up again greater than before. Whatever may happen, whatever our enemies may be permitted to do with us, will ultimately result in the greatest possible good to the kingdom of God. Power can stop it one iota. We have got to meet every issue squarely, and every man and woman will not falter in their faith, but we seek righteousness, and live for the truth, God will surely bring off victorious, from this time, henceforth and forever.

### PRESIDENT TAYLOR

Then said that there had been some remarks made during the conference about our dealing with those not of our people, that while we wished to be liberal, when manifested a spirit of hostility against us, it became us as wise as prudent men to take care of ourselves. Cooperation had been talked about considerably from time to time as being a stepping stone to something that would yet be more fully developed among the people of God, namely, the United Order. We have had no example of the United Order strictly in accordance with the word of God on the subject. Cooperation was simply an operation to unite us together in our secular affairs, tending to make us one temporal things as we were one spiritual things.

A feeling had been manifested in some of our brethren to branch out into mercantile business on their own account, and his (the speaker's) idea, as to that, would be that people would be governed by correct principles, laying aside covetousness and eschewing chicanery and fraud, dealing honestly and conscientiously with others as they would wish others to deal with them, there would be no objection on our part for our own brethren to do the things; that it was certainly much better for them to embark in such enterprises than our enemies. Cause in putting money into the hands of our friends we sustain our friends; whilst by putting money into the hands of our enemies we placed ourselves, to that extent, least, in their power to do us injury, which, it would see from past experience, they were as a general thing, slow to do. We believe in being generous, hospitable and kind, but when our generosity is abused as it has been so flagrantly late, it behooves us to be cautious in our moves. The old adage "Self preservation is the first law of nature," was applicable to us, especially under the present circumstances. Those that were wise and had good judgment would understand.

Our co-operative institutions generally had done very well in subverting the interests of the people; and if other institutions should be introduced in the various stakes by wise, honorable, just and honest men who have at heart, themselves, the spirit of co-operation and practice the principle, and carry it out, there would be no objection to their calling upon the people to sustain the principle in anything that they might introduce by way of financial enterprises among themselves. It was far better for our own people to do these things, and derive themselves the benefits arising therefrom, than to employ enemies to our people to do it for them. But men