

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—REV. xxii, 14.

No. 19, Vol. XLIV.

Monday, May 8, 1882.

Price One Penny.

FIFTY-SECOND ANNUAL CONFERENCE.

[CONTINUED FROM PAGE 276.]

ELDER JOHN NUTTALL

Read the statistical report for the half year ending March, 1882:

	Total number of members, including children under 8 years of age.	Baptized.		Births.	
		New Members.	Children.	Males.	Females.
Bear Lake	4,071	7	78	63	47
Beaver	1,719	8	3	6	17
Box Elder	5,910	11	34	71	59
Cache	15,767	99	171	199	163
Davis	5,376	7	20	44	51
Emery	992		10	25	18
Juab	2,510	2	20	34	22
Kanab	1,554	22	1	19	17
Millard	2,871	5	21	38	40
Morgan	1,545			5	5
Panguitch	1,544		6	23	20
Parowan	2,067	2	12	16	20
Salt Lake	21,749	97	220	196	190
Sanpete	11,000	27	78	119	105
Sevier	4,240	8	54	43	55
St. George	4,760	3	10	45	61
Summit	3,011	1	10	26	22
Tooele	2,906		4	16	24
Utah	15,734	29	82	155	122
Wasatch	2,742	17	89	36	26
Weber	8,731	16	50	72	58
Little Col.	392	1	5	9	9
Totals	121,191	362	978	1260	1172

He also read the following statistical and financial report of the Relief Societies: Total number of officers

and members, 15,329; cash on hand at last report, \$4,347.45; property, \$4,028.18; 19,709 bushels of wheat; cash received, \$4,573.71; property, \$4,655.54; wheat, 4,990 bushels.

Disbursements—To the poor, cash, \$1,924.53; property, \$3,166.42. Emigration, \$224.98. Temple—cash, \$1,106.27; property, \$1,222.10. Home industries—cash, \$287.10; property, \$93.00. Books, \$109.50. Missionaries—\$243.62. Buildings—cash, \$1,227.19; property, \$646.70. Indians—\$22.83.

On hand—cash, \$4,770.97; other property, \$53,128.45; wheat, 26,072 bushels.

APOSTLE WILFORD WOODRUFF

Asked the question whether it is proper to say what the Spirit dictates, or what would please the children of men. His own feelings were that it is the kingdom of God or nothing, and he desired nothing outside of the Church of Jesus Christ of Latter-day Saints, for no kingdoms, thrones, principalities, salvation or exaltation can be received outside the kingdom of God. Man may own some of these possessions for a few days, but at a given time they are all buried in one common grave. Every Prophet and

Apostle that has lived upon the earth has prophesied of this great day and dispensation. I have lived in this Church nearly fifty years, and have watched its organization and growth from nearly the first, and have known from the first, and know to-day, that Joseph Smith was raised up and sustained by the Lord to do the work of opening up this dispensation. Every one who expects to obtain part or parcel in this kingdom without trials, will be greatly mistaken. The growth of this Church has been very similar to the parable of the mustard seed, in every one of its stages. The speaker desired to impress one thing upon his hearers—viz., if this was not the Church and Kingdom of God, the world would not hate you—the world loved its own; but if the people love righteousness the world will hate them. Jesus and his disciples were not popular among the Jews; they thought he had come to take their place and nation. The speaker could remember for some sixty-seven years, and looking back on the history of that time, he could see a great change in the feeling of the people concerning religious matters. In his younger days he sat for hours hearing the Presbyterian ministers picture the torments of hell, where the flames rose higher and higher and higher, with a fervor that would scare a great many from committing sin, but the great ministers have knocked the bottom out of hell, and it will hold nobody now. Some of these ministers and others who are fighting against this work will find there is a hell, and that it will hold them. The learned men of to-day also say they believe there is no God. Congressmen, law-makers, statesmen and others laugh at you when you describe the hand of God in the events of the day. The Latter-day Saints believe in a God, know there is a God, and intend to follow the instructions revealed through his servants. A Congressman said to one of my brethren lately: "If that bill passes, God have mercy on you Mormons!" I say, if the men in power will persecute us, God have mercy on them and their families. Shall we fear and tremble because the world oppose us? I say no, and I say yea and amen to the valiant men who express the sentiment that we cannot yield one principle. I have no commandment to yield, no steps to retrace, no principle to forswear to please any man or men, and do not believe that God will ever ask any of us to do so, for the Church must be kept intact, and those who cannot feel the conviction that I do, will do so before ten years are past. We have a future, a high destiny, and that God who has raised up a kingdom on the earth is not asleep. He may allow trials to test his people, but we must not sell our Gospel or any of its principles, and if any are weak-kneed they are not wanted in this Church. I have seen the banks of the Mississippi lined with thousands of men, women and children in the mud and in the rain, driven there by a Governor, but it will all come out right. I have never broken any law of the land, that I know of, that has been constitutional. The principles of the Constitution were given to our forefathers by inspiration, but their grandsons are discarding it, and rending it, and if this course is not stopped the whole of the props of liberty will be lost. I want to say to our enemies or friends that it costs a great deal to shed the blood of God's people. The Jews crucified Jesus, and since then thousands, and perhaps millions of Jews have been crucified or died unnatural deaths. There were two men killed in Carthage jail, and the country has had to pay a big price in blood for that murder, and the bill is not all paid yet. A number of Congressmen expressly stated in the legislative halls at Washington that they could not vote for the bill which has been passed recently, because it was so glaringly unconstitutional, and all the Congressmen know it is unconstitutional. This warfare is not between Congress and the handful of people in these mountains; it is a warfare between God and man, and God will fight our battles. We have a court to appeal to above the courts of this land, and the whole of the hundred thousand Saints should seek their private chambers and petition that court and its Judge for justice.

The choir sang—
How firm a foundation ye Saints of
the Lord.

Benediction by Apostle Lorenzo
Snow.

Adjourned until Friday morning at
10 o'clock.

SECOND DAY.

April 7, 10 a.m.
Meeting called to order by Presi-
dent John Taylor.

The choir sang—
Come, O thou king of kings!
We've waited long for thee.

Prayer by Bishop D. H. Cannon.

The choir sang—
Come, listen to a Prophet's voice,
And hear the word of God.

APOSTLE LORENZO SNOW

Read a few verses of the 14th chapter of Exodus. There is a great lesson contained in these verses, and it is applicable to the Latter-day Saints, and to all other people. The children of Israel had not had the opportunities of being so well acquainted with the mind and will of the Lord as have the Latter-day Saints, so when the Israelites saw the Red Sea before them and the Egyptians behind them they were afraid. It is not impossible that the Saints in this day may be placed in a similar situation; some circumstances of comparison are contained in the history of this people and further and similar ones may come to this people. The children of Israel through their lack of knowledge, blamed Moses for taking them from their flesh pots in Egypt, and he murmured also to the Lord. If the people could see the purposes of God, they would always be content and not murmur. When the army came against us in Missouri, and it seemed that unless help came from a supreme power, there may have been a very few who trembled, but the Saints had faith in the promises of God and did not display the folly of former days Israel and hanker again after the flesh pots of the world, but expected and obtained the deliverance of their God. Of course the Saints, as well as the prophets in this day, like those in former days, have had their weaknesses; Moses had more

faith than knowledge, and sometimes erred. In the circumstances I have read the Prophet told the Israelites to fear not, but stand still and see the salvation of God. The former part of his words was good enough, and it is good enough now, good enough for every one of our Elders and every one of our people; but the Lord told Moses to tell the people to move forward and not stand still. It was not wisdom for the people of God ever to stand still, but keep moving forward and onward, for the purposes of God do not stand still. The children of Israel never would have crossed the Red Sea if they had stood still. The Saints have trials, of course, and the victory over these trials is accomplished by overcoming them. In the days of Jesus, when he was crucified, the natural views of men led them to believe that the work was over, and some of the disciples even returned to their fishing; but though these agents of the Lord upon the earth were morbid and quiet, the work did not stand still; one of the grandest parts of Christ's mission was being accomplished—the doors of the spirit prison house were being opened; the servants of God on the earth and in the spirit world could work together and bring about the designs and purposes of the work which was to reach every son and daughter of Adam; and there was no standing still for it. When the Saints were persecuted, pillaged and driven in Kirtland, in Jackson County, in Far West, and in Missouri, the work did not stand still, but was moving on all the time. This should be our motto: Fear not; keep moving on; keep preaching to the nations the principles of the Gospel; keep gathering in the honest in heart; keep building meeting houses; keep opening up enterprises and developing the resources of the Territory—anything that is just and commendable in the eyes of good men. The speaker brought to the minds of his hearers the illustration of Shadrack, Meshach and Abednego being thrust into the fiery furnace, who were delivered without even a hair of their heads being burned; of Daniel being thrown into the lion's den because he would not bow to a human or false god, and

who was delivered unhurt and unharmed. An illustration of the outcome of the present position was given in the history of this people in Illinois. One of the generals of the militia that was sent against us in Missouri made the remark that if one of that poor people should accidentally shoot down one of the mob, the whole state would swoop down there upon the Mormons and destroy them entirely. We were despised and driven, and then located in Nauvoo, and legislators were influenced to give us charter rights, and they gave the prophet Joseph more privileges and rights in a military capacity than had been given to any other man in the same position. When we were driven from Nauvoo, and crossed the desert plains and settled in these mountains, Congress gave us an organic act for the Territory, made a Mormon Elder governor of the Territory, made a Mormon Elder secretary of State, and a Mormon Elder was appointed one of the Judges of the Supreme Court of the Territory. Now about the Edmunds bill. I shall not talk much about it, for I do not profess to understand it very well, and congressmen do not understand it; nobody seems to understand it. But about plural marriage, I do understand something. I knew Joseph Smith well for twelve or fourteen years, and he told me personally that God had revealed to him the doctrine of plural marriage, and I believed it. I knew Joseph Smith to be a man of truth; could give many evidences of it, but did not depend on Joseph's veracity for the truthfulness of this doctrine. I received a testimony for myself; if you please, the heavens opened and the knowledge of God lit up my understanding on this as on other principles of the Gospel. In this Edmunds bill there is something good — it legalizes every issue from plural marriages up to January 1, 1883, which marriages had been performed by the ceremonies of the Mormon sect, but if any gentleman has been guilty of bigamy or polygamy outside of the ceremonies of the Mormon sect, his issue is not legitimate. No person, a few years ago, could have expected such an act of Congress, but it has passed and been

signed by the President. I do not have any fear or trouble about fiery ordeals, but if any do come we all should be ready for them. Keep moving on and accomplishing the purposes of Jehovah.

ELDER L. JOHN NUTTALL

Then read the financial report of the Salt Lake Temple, which showed since last report \$60,891.15 had been received in that district. Logan Temple district, \$742,486.72 had been received. In Manti Temple district, \$344,714.50 had been received.

The Deseret Sunday School Union report showed that there were 39,754 officers and members; 3,641 classes, and 305 Sunday schools, an increase of 1,947 officers and members, and 21 schools since last report. There was on hand at last report \$1,415.98; there had been collected \$7,324.55; disbursed, \$6,740.03; in the treasury, \$2,004.62.

The reports of the Young Ladies Mutual Improvement Associations from fifteen Stakes showed a membership of 4,544; the receipts were \$1,659.75; ten Stakes had not reported.

The reports of the Primary Associations from fifteen Stakes showed a membership of 22,347; receipts, \$3,505; ten Stakes had not reported.

Elder Nuttall then read the following list of Missionaries, who were unanimously sustained by the vote of the Conference:

Names of Elders who have been called on missions since the October Conference, 1881, and now in their fields of labor:

GREAT BRITAIN.

Thomas Allsop, Union.

UNITED STATES.

P. Green Taylor, Harrisville.

Wm. G. Brough, Morgan.

SOUTHERN STATES.

John J. Dunn, Brigham City.

John Haven Barlow, East Bountiful.

John Morgan, Fourteenth Ward.

NEW ZEALAND.

Wm. Burnett, Hooper.

ARIZONA.

Alma H. Bennett, Mount Pleasant.

To go as soon as convenient after this Conference :

GREAT BRITAIN.

John Charles Reader, Wellsville.
Joseph A. West, Ogden.
Edward Spencer, Randolph.
Wm. G. Reese, Benson.
Thomas W. Horsley, Paris.
Isaac Green, Wellsville.
David Burnett, Oneida.
Henry W. Manning, Hooper.
Joseph Alma Smith, Coalville.
Willard F. Smith, Coalville.
David Lewis, East Bountiful.
John Penman, East Bountiful.
James Meikle, Smithfield.
Ephraim H. Nye, Ogden.
Joseph Wild, American Fork.
John Crawford, Ogden.
George Croft, Fillmore.
James H. Kinnersley, Seventeenth Ward.

SCANDINAVIA.

Lars Swenson, Moroni.
Soren Madsen, Milton.
Christian Poulsen, Richfield.
J. B. Hesse, Monroe.
John Anderson, Fillmore.

SWITZERLAND.

John Hafen, Santa Clara.

UNITED STATES.

John A. Sutton, Paris.
Gilbert R. Belnap, Jr., Hooperville.
Wm. H. Wright, Ogden.
Niels Rasmussen, Parowan.
B. P. Wolfenstien, St. George.
Reuben Farnsworth, Richfield.
H. M. Payne, Glenwood.
A. W. Buchanan, Glenwood.

SOUTHERN STATES.

Charles F. Martineau, Logan.
Nathaniel W. Haws, Logan.
Joseph S. Hunter, Cedar City.
Edwin R. Miles, Smithfield.
Walter George Paul, Mendon.
Milson R. Pratt, Nineteenth Ward.

NEW ZEALAND.

Alma Greenwood, Fillmore.
Ira N. Hinckley, Fillmore.

MALAD INDIAN FARM.

James Chandler, Willard, as school teacher.

PRESIDENT JOHN TAYLOR

Said when we make motions of this

kind we should mean to carry them out, and in the instances of voting to sustain the missionaries, we should do it not only in our faith and prayers, but by helping the families of these missionaries, making them comfortable and happy, and scattering smiles around their homes. Some folks are very religious, and will centre the whole of their actions in their prayers, but I tell you that a little beef and pork and flour are necessary to be added to the prayers, or they are not of much good to the poor and the needy. I have been a missionary myself several times, and know all about the feelings of men while on missions. In relation to the storm now hanging over us, all we have to do is just the same as we had to do this morning when out in the snow-storm, just round up our shoulders, turn up our coat collars and let the wind blow and the storm exhaust itself, and when the howling surrounds us who cares. After the storm subsides the sun shines and everything is pleasant and joyful. In Far West we had a rough experience, and a few had some little fears and creepy feelings, but we lived through it and the kingdom survived and grew. We were loyal to the government under all our persecutions, and there is no other place in the United States where the people are as loyal and revere the Constitution as right here in this Territory. We are trying to do good and keep on doing right, and be patriotic and sustain the Constitution and the country. We sometimes do too much good, I think, when taking into consideration the circumstances that surround us. We have had come into our midst some professedly very pious people, but they encourage whoredom, they encourage the social evil, they fight against sobriety, and make it very difficult for the city councils to keep down the liquor business; yet they say we are loathsome. These pious people claim to be virtuous people and truthful people. Now I would not pollute the stores of these people with my presence. I might injure their goods, and I would say that we had better keep among our own people and trade among ourselves. There

are persons who send carriages and wagons here, and we pay for them thousands and thousands of dollars, yet these persons cannot raise a finger in our behalf. I wouldn't ride in their carriages. We have lots of fair weather friends, but they are not of much use; still there are some outspoken friends. I was pleased with the Senators and Representatives in the late discussion of the Edmunds Bill, who were possessed of manhood enough to stand by their oaths and say they could not sanction such a measure; there is a little salt in the United States yet, and though they may want to cast us off, we will not cast them off. Many are jealous of our organization, and think we have a different organization to anybody else; so we have, but we did not get it from the United States, nor from England, nor from any man, but from God, and it is good and true. I feel like saying again, as I said yesterday, Hallelujah! the Lord God Omnipotent reigneth, and will continue to

reign until he has put his enemies under his feet. So we can do right, and a part of that right is to keep from polluting these traders here. In the meantime we will keep our coat collars up and wait until the storm passes over. Some of our kind friends have suggested that we cast our wives off, but our feelings are different to that. We are bound to them for time and eternity; we have covenanted before high heaven to do it, and I feel like saying in the name of Israel's God we will keep them, and let all say Amen. [A loud and hearty Amen was given by the congregation.] We may have to nestle behind a hedge while the storm is passing over, but let us be true to ourselves, to our wives, our families and our God, and all will be well.

The choir sang—

Daughter of Zion.

Benediction by Apostle Erastus Snow.

Adjourned until 2 p.m.

[TO BE CONTINUED.]

SENSATIONAL STORIES ABOUT THE "MORMONS."

One conversant with the facts cannot help feeling astonished at the sensational stories told of family life among the "Mormons." These are the bugbears that have frightened the people of the United States into compelling the rulers of the land to deal with the people of Utah as outlaws and felons. But why should not Congress pause until disinterested men and women could have been sent to make a correct and fair investigation in the premises. What necessity was there for the desperate hurry, unless it was that there was a fear of facts coming to light that would preclude the need of special legislation? No other Territory of the Republic of America is so favorably situated at the present time as Utah, or as it was previous to the passage of the Edmunds Bill. The very fact that these complainers who have stirred up such fountains of bitterness, have enriched themselves here and established their various forms of religion, disproves what they say of the "Mormon" peo-

ple. They see this little band of exiles, driven without mercy into the barren wilderness, growing rich, and as they imagine powerful, and in the envy of their hearts they cannot endure it, but want to have another trial to see if there is any power in the "Mormon" Priesthood. They cannot bear to see this hated and despised class lift up their heads and grow independent. They have sought in vain, with a few exceptions, to decoy the children of the Saints. And they are grown discouraged in offering the old-time thread-bare stories like the Spaulding romance, and others of even a more sensational character.

There is nothing so calculated to arouse the most intense emotions of the heart of a "Mormon," as the oft-repeated assertion in the newspapers of the country that "there are no homes in Utah." In no place under the shining sun is home held more sacred, or domestic ties more binding, and the proportion of happy homes