

FIFTY-SECOND ANNUAL CONFERENCE

Of the Church of Jesus Christ of Latter-day Saints, held in the Tabernacle, Salt Lake City.

FRIDAY, April 7, 1882, 10 a.m.

The weather being very cold and unpleasant, snow having fallen during the morning, Conference convened in the Assembly Hall.

Called to order by President John Taylor.

The choir sang on page 209: "Come, O, thou King of Kings."

Prayer was offered by D. H. Cannon.

The choir sang the hymn on page 266: "Come, listen to a prophet's voice."

APOSTLE LORENZO SNOW

read from the 14th chapter of Exodus. There are blessings named in the verses read which are very applicable to the Latter-day Saints. The children of Israel had not been enlightened by the Holy Spirit of God which the Saints have, to-day; hence, when they saw the troubles around them their hearts failed them. It is not impossible that we may be placed in like circumstances, and it behooves us to prepare for such things. The Egyptians had destroyed their rights, but still the children of Israel had rather live under the rule than live up to their requirements of Moses. It is to be hoped there are few among us who have like feelings. There were only few who quailed in the trials of Missouri, and showed that they wished to return to Babylon. The greater portion did not wish to give up their glory and exaltation in the Kingdom of God.

All men have weaknesses. Moses displayed some of his at the time when he advised the children of Israel to stand still and see the salvation of the Lord. This would not be applicable to us at the present time, nor is it to be supposed that it was good counsel at that time; for God told Moses to speak to the people and tell them to move on. And so long as it appears that there is a step to take, that step should be taken. So long as Israel could make a move it was required of them, and so it is of us. Sometimes it may appear that we come to points where there seems to be no passing, yet a way will always be provided. When Jesus was suffering on the cross, the work of God was still progressing and His desires were being fulfilled but the Apostles did not understand it.

There is no standing still. When the Saints were driven from place to place, the work was progressing, and the people forming precedents and history for future generations. Let this be the motto of all who are Saints: "Do not stand still but move on." Let the farmer continue in his labor and the mechanic in his shop, that there be no standing still. Cultivating all that is good, virtuous and noble in man, let us move on as long as we have a tongue to speak, or as long as we have power to act, forever letting the motto be before us: move on and see the salvation of God. When Daniel was brought to the test, and required to offer his prayer, to the king, did he stop to see what the Lord would do? No, he moved on, opened his windows, and prayed to God with his face towards Jerusalem. He was cast into the lions' den, but an angel was placed to guard him, and the Lord saved him, as He will all who trust in Him and move on.

Notwithstanding the trials of the Latter-day Saints, did they, in the days of Illinois, stand still? No. They continued in their labors, and God prospered them in their adversity. We came here, losing our property, and suffering on the sage plains. Has God neglected us? He has not; the country took our leader and made him the Governor of a Territory. Who would think that such should be the case, when reverting to the persecutions while in the East? Good can come out of Babylon. As it has been in the past, so it may be in the future, if the Saints live true to their faith.

One might speak a little about the Edmunds bill. Not much, for no one understands it, and the speaker did not consider he should know more about it than those who passed it. One item he would refer to, plural marriage. He had received knowledge from Heaven, and had never a doubt as to the revealed will of God. It was not to be expected that this would be accepted by the world. There was good in the bill, and where there is any good it was better to speak of this than to leave it out and speak of the evil. The bill legalizes every issue of polygamous marriages up to January 1, 1883. It legitimizes every one of them. Who would have thought of this? But the bill is very particular in stating that these marriages must have been performed according to the rites and ceremonies of the "Mormon" sect.

Now if any gentleman has been so unwise as to be guilty of bigamy, not having been married according to the ceremonies of the "Mormon sect," then his children are not legal. We are very thankful for this, though it is something we did not expect.

Thus they have acknowledged the legality of plural marriage. When we get through with our troubles, they will turn out to be blessings to us. No manifestations had been given to the speaker that that the Saints should pass a fiery ordeal nor had it been manifested they should not. But whatever may come, let us move on and see the salvation of God that we may receive a fulness of His Glory.

ELDER L. JOHN NUTTALL

read the report of the Temple district. The report of the Sunday Schools was also given. There are in the Territory 305 schools, with 5,635 officers and teachers, and a total of school members amounting to 39,754. The Report of the Y. L. M. I. A. was read, showing a membership of 4,544 besides ten societies that were not reported. The report of the Primaries from fifteen Stakes showed a membership of 22,347. The following missionaries were then called, the names being read by Elder Nuttall, and unanimously sustained:

GREAT BRITAIN.

John Charles Reader, Wellsville.
Joseph A. West, Ogden.
Edwin Spencer, Randolph.
Wm. G. Reese, Benson.
Thomas W. Horsley, Paris.
Isaac Green, Wellsville.
David Burnett, Onida.
Henry W. Manning, Hooper.
Joseph Alma Smith, Coalville.
Willard F. Smith, Coalville.
David Lewis, East Bountiful.
John Benman,
James Meikle, Smithfield.
Ephraim H. Nye, Ogden.
Joseph Wilde, American Fork.
John Crawford, Ogden.
Geo. Croft, Fillmore.
James H. Kinnnersley, 17th 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, Parovian.
B. P. Wolfenstein, St. George.
Reuben Farnsworth, Richfield.
H. M. Payne, Glenwood.
A. W. Buchanan,

SOUTHERN STATES.

Charles F. Martineau, Logan.
Nathaniel W. Haws,
Joseph S. Hunter, Cedar City.
Edwin R. Miles, Smithfield.
Walter George Paul, Mendon.
Milton R. Pratt, 19th Ward.

NEW ZEALAND.

Alma Greenwood, Fillmore.
Ira N. Hinckley,

MALAD INDIAN FARM.

James Chandler, Willard, as school teacher.

Names of Elders who have been called on missions since the October Conference, 1881, and now in their field 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, 14th Ward.

NEW ZEALAND.

Wm. Burnett, Hooper.

ARIZONA.

Alma H. Bennett, Mount Pleasant.

PREST JOHN TAYLOR

said when we make motion to sustain men for missions we should sustain them and not only sustain them but also look after their families in their absence. The Bishops and teachers should look after this. If there is any pleasure in the settlement invite the missionaries' families to partake. Some are very religious and believe in praying only, but the necessities of life will do quite as much good if not more.

As regarded the commotion against us, he felt as Bro. Cannon had written to him, to do as we had done this morning; put up our coat collars and let it blow. It is no use to talk now; the people are drunk and will not hear, wait till they become sober and they will hear. We defy any one to show a more loyal people than we are. There are pious people among us. Some of these same pious men have introduced the social evil among us, and yet they are trembling because of our immorality. It would be well to let such men alone. Do not pollute their stores with their presence, nor with your cash, lest you come too near them and they become worse.

We have friends, hundreds of friends, but they dare not peep out at present. We are pleased to see that there are men yet in the United States Congress who have manhood enough left them to stand up for religious liberty. As long as there are numbers of such men in the Senate, we may be assured there is some salt yet left in the United States.

Our organization is a remarkable one. It emanates from the same source that our religion does, from God. For this reason it is good. Let us walk in its paths and all will be well and we can feel as was said yesterday:

"Hallelujah! the Lord God Omnipotent reigneth and he will continue to reign until all enemies are subdued." We can, then, feel that

all will be well in Zion. Let us look after our families and land matters. Our enemies desire to see us casting away our families, but we will stand by them and in the name of Israel's God keep and protect them, and let all say: Amen. (Loud "Amen" by the audience). And we shall enjoy their company and Zion shall prosper and grow and we receive an inheritance among the faithful in the celestial Kingdom of our God.

Choir sang the anthem, "Daughter of Zion," and Conference adjourned till 2 p. m. Benediction by Apostle Erastus Snow.

2 p. m.

Meeting convened in the large Tabernacle. The audience was called to order by Prest. John Taylor and the choir sang the hymn beginning: "The time is nigh, that happy time."

Prayer was offered by Apostle Francis M. Lyman.

Singing by the choir from page 302: "When earth in bondage long had been."

APOSTLE ERASTUS SNOW

had taken satisfaction in traveling with the Saints in the southern country. There is a great interest in the minds of the people in the work of God and a desire to press forward in the line of duty, because we live in the most important period of the world when God has set His hand the second time to accomplish His work—to accomplish the covenants made to the good men of old. God has thwarted the enemies of the Church, but the Prophet Joseph was persecuted to death as was also Hyrum and numbers of the members of the Church. Many here, to-day, are not only witnesses to this, but are also sufferers; and they should teach their children these things.

The mission of the Church is to bring life and salvation to all who will receive it, and to make known these things to all the world. Our religion is not one of strife, but one of peace. It makes itself manifest in deeds. They are blessed who break up the fallow ground of their hearts, that when the Gospel seed is sown it may grow and bear fruit. Our religion is eminently practical, teaching us to visit the fatherless and afflicted, and to manifest charity and become one in Christ Jesus. In the estimation of the Christian world to talk about Jesus is well enough, but when it comes to practice, it is quite a different thing. The general declaration of the public lecturers is that what is most to be dreaded is "Mormon" unity.

In reflecting upon this it has caused us to ask what would have been the result if all the prominent churches had been disciples of Christ and had all become one. It would have been different from anything we have yet witnessed in America. What was the condition of the religious sects when the men met to declare against the "twin relics," slavery and polygamy? The Catholics on one side prayed for the welfare of the South, those of the North for the North. Would this have been the case if they had been united? No. What would have been the result if God had heard the prayers of both sides? It is only an indication of Christian unity. The Saints are yet far from what God requires them to be, yet having left their native lands they are here to cultivate the unity which Christ prayed for, and it is this the world is fighting. They proclaim of our depravity, yet know that vice far exceeds virtue in their own cities, which is not the case in our country.

In 1847 the standard of American Liberty was hoisted on this block, in which the speaker assisted. Then the Church proceeded to the organization of civil government, and a republican government were given the people and a Delegate was sent to Washington. We planted the first free press established in the Rocky Mountain country. California and Deseret now applied for admission to the galaxy of States. The former was received, the latter was rejected. When we presented ourselves for admission on equal footing we received only the Organic Act of our Territory, extending to us some rights, it is true, but leaving us under the mercy of the veto of a Federal Governor, and another by Congress. All this means, that Congress is not willing to trust us with self-government. But still we have prospered and continued to renew our applications and as often have we been rejected, and still we prosper. We have opened farms and established cities, founded factories; and, to-day, Utah presents prosperity equal to any State or Territory in the West.

With these facts, can the world look upon us as a vicious people? Have we done the work of a licentious people? We invite honorable men of all classes to visit us and see for themselves instead of swallowing greedily all falsehoods set afloat about us. Why is it that honorable men are ashamed to come and learn the truth? They accuse us of being disloyal, of being governed by the one-man-power;—we would ask them to consider. "Thou fool, first consider the beam that is in thine own eye and then look to the mote in thy brother's." Is there a more prominent example of one-man power than that exhibited by the Governor in giving the votes of 18,000 people to the wrong man? And politics is a standing example of the power of one man, as exemplified in Congress every day.

In the book of Doctrine and Covenants we are commanded to uphold and sustain the Constitution of the United States and foster

liberty and freedom, and we will do it though unprincipled demagogues and politicians depart from the principles of the Constitution. They commence at Utah, but it will not end here. The war of the Rebellion might have been avoided if the suggestion of the Prophet Joseph had been heeded. Since that time the people have degenerated, and Congresses have degenerated, and at last the Supreme Court has been tampered with and stuffed with political partisans, and in future ages historians will point to some of their decisions as stepping-stones to the destruction of the nation. Now we have an Edmunds bill which proposes to send a commission to say who shall be citizens and who shall not be citizens, how taxes shall be paid and how much who shall be the choice of the people and who shall not. But since that bill was forced through Congress, President Arthur and the statesmen have had time to think, to take a second thought, and possibly see that the working of the bill is not so easy and smooth as they thought. If our neighbors can stand this bill, we can; if the bankers and the miners can stand the doubling up of their taxes, we can, because we are used to it.

I would like to see the people taking hold of the matter of sustaining ourselves in a business-like manner.

PRESIDENT JOHN TAYLOR

remarked that he had said that the best way to act in a storm was to turn up the coat collar and be prepared for it. There will be a storm in the United States soon, and it may reach here, and I want the brethren to be ready for it. Get out of debt, that when troublous times comes you may be undisturbed. I said the same at the last Conference, and I say it again. The wise will understand.

The choir sang an anthem: "I will lift up mine eyes." Benediction by Apostle F. D. Richards.

Conference adjourned until 10 a. m. Saturday.