

# SEVENTY-SECOND ANNUAL CONFERENCE

OF THE

CHURCH OF JESUS CHRIST OF  
LATTER-DAY SAINTS.

HELD IN THE TABERNACLE,

Salt Lake City, April 4th, 5th, and 6th, 1902

WITH A

FULL REPORT OF THE DISCOURSES.

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ALSO AN ACCOUNT OF THE GENERAL CONFERENCE  
OF THE DESERET SUNDAY SCHOOL  
UNION.

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# SEVENTY-SECOND ANNUAL CONFERENCE

OF

## THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

### FIRST DAY.

The Seventy-second Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m., April 4, 1902, President Joseph F. Smith presiding.

There were present of the General Authorities: Of the First Presidency, Joseph F. Smith, John R. Winder and Anthon H. Lund. Of the Council of Apostles there were: George Teasdale, Heber J. Grant, John W. Taylor, Mariner W. Merrill, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson, Reed Smoot and Hyrum M. Smith; Presiding Patriarch of the Church, John Smith; first seven presidents of Seventies, Seymour B. Young, Christian D. Fjeldsted, Brigham H. Roberts, George Reynolds, Jonathan G. Kimbal, Rulon S. Wells and Joseph W. McMurrin; of the Presiding Bishopric, William B. Preston, Robert T. Burton and Orrin P. Miller. There were likewise a large number of presidents of stakes, their counselors and other leading men of the Priesthood.

The choir sang:

Come, dearest Lord, descend and dwell  
By faith and love, in every breast;  
Then shall we know and taste and feel  
The joys that cannot be expressed.

The opening prayer was offered by Elder Edward H. Snow.

Singing by the choir and congregation:

Our God, we raise to Thee  
Thanks for Thy blessings free,  
We here enjoy.

PRESIDENT JOSEPH F. SMITH.

OPENING ADDRESS.

Righteousness increasing among the Saints—Purposes of God will be fully accomplished—His kindness and mercy to the Saints—Encouragement and blessings for the people.

It is certainly gratifying to see so many of our brethren and sisters assembled here at the opening session of this the Seventy-second annual conference of the Church of Jesus Christ of Latter-day Saints. Everything seems propitious for a time of rejoicing and profit in instruction and admonition and the outpouring of the Holy Spirit upon the servants of the Lord who may speak and upon those who shall assemble to hear from day to day. The weather is delightful, and I believe that the spirit of the people is good, and that there is an earnest desire in the hearts of the Latter-day Saints to promote all the interests of the kingdom of God in the earth and

the welfare of the Saints of the Most High.

I believe that the desire in the hearts of the people to serve the Lord and to work righteousness in the earth is steadily—although it may be slowly, yet steadily and surely—increasing; and I do believe with all my heart that this desire will be more and more earnest and more and more pronounced in the hearts of the people of God from time to time and from year to year, as we grow in grace and in the knowledge of the truth, until the coming of the Son of Man.

The kingdom of God is here to grow, to spread abroad, to take root in the earth, and to abide where the Lord has planted it by His own power and by His own word, in the earth, never more to be destroyed or to cease, but to continue until the purposes of the Almighty shall be accomplished, every whit that has been spoken of by the mouths of the holy prophets since the world began.

I rejoice exceedingly in the truth. I thank God every day of my life for His mercy and kindness, and loving care and protection that has been extended to all His people, and for the many manifestations of His peculiar mercy and blessing that have been extended unto us throughout all the length and breadth of the land and through all the years since the organization of the Church, on the 6th of April, 1830.

The Lord, about that time or soon after, decreed a decree which He said His people should realize; That they should begin from that very hour to prevail over all their enemies, and, inasmuch as they continued to be faithful in keeping His laws which He had given unto them, it was decreed that they should prevail until all enemies were subdued—not subdued by violence or the spirit of contention or of warfare but subdued by the power of eternal truth, by the majesty and power of Almighty God—and by the increased power of the righteous and of the upright covenanted people of God should be magnified and increased, until the world shall bow and acknowledge that Jesus is the Christ, and

that there is a people preparing for His coming in power and glory to the earth again.

We carry to the world the olive branch of peace. We present to the world the law of God, the word of the Lord, the Truth, as it has been revealed in the latter day for the redemption of the dead and for the salvation of the living. We bear no malice or evil toward the children of men. The spirit of forgiveness pervades the hearts of the Saints of God, and they do not cherish a desire or feeling of revenge toward their enemies or those who hurt or molest them or seek to make them afraid; but, on the contrary, the Spirit of the Lord has possession of their spirits, of their souls and of their thoughts, and they forgive all men, and they carry no malice in their hearts toward any, no matter what they have done. They say, in their hearts, let God judge between us and our enemies, and as for us, we forgive them and we bear no malice toward any.

I sincerely hope that, during this conference, which will necessarily be brief, or at least will last but three days, with the exception, possibly, of some of our Priesthood meetings that may be held later—I trust that this conference will be one signally marked by the presence of God's influence and power, and that it will be one in which all that assemble will rejoice and be exceeding glad, in which their hopes will be encouraged and strengthened their faith increased and their power for good enlarged, that they may go hence from this conference rejoicing more than ever in the truth of the Gospel, and more and more determined to fight the good fight and keep the faith and establish righteousness in the earth; that it may be like a well of pure and living water, ever springing up unto eternal life.

God bless the people, the Saints of the Most High, wherever they may be, whether in the vales of these mountains and the regularly organized Stakes of Zion or in the missions in the earth, in our own land and abroad in foreign countries, and upon the islands of the sea. May God's blessing

be poured out upon those that yield obedience to the truth throughout all the world, and may the power of truth, the power of testimony, and the witness of the Holy Spirit, rest mightily upon His servants who are sent forth to preach the Gospel to the world.

I have to say this to my brethren and sisters: That I believe conscientiously, from all that I know, that the day never has been when Zion was more thoroughly equipped, more thoroughly furnished in good works, when there was a better spirit or a more united feeling existing among the people of God than exists today. I believe that the people of the Lord are more prosperous today than ever they have been. I believe they are more firmly established in the truth than they ever have been before. I believe, in other words, that we are continually growing and increasing in the knowledge of God and in good works, and in faith, power and determination to carry out and consummate the will and purpose of God in the earth.

I want to say to the people here that there never has been a time, within my knowledge at least, or within my knowledge of the history of the Church of Jesus Christ of Latter-day Saints, when the Saints paid a better tithing than they did during the year 1901. I have this to say as a word of encouragement and congratulation to the people throughout all the Stakes of Zion. You have done better than you have ever done before, and we hope that you will continue to do better in this respect, and that you will continue to do better in all other respects throughout the year 1902, and so continue on and on, from year to year, until we shall be perfect in the sphere in which God calls us to act, as the Father and the Son are perfect in their more exalted and glorious sphere in which they act.

May the Lord bless Zion, and may the Spirit of the Lord rest mightily upon His servants that shall address you during this conference, is my prayer in the name of Jesus Christ. Amen.

#### ELDER JOSEPH W. M'MURRIN.

Necessity for experienced Elders in the mission-field—Responsibilities of the Seventy—None should shrink them.

It is rather unexpected to me, my brethren and sisters, to be called upon this morning to address this great congregation; nevertheless, I esteem it a very great privilege and honor to have the opportunity of standing up in this general conference to bear my testimony to the truth of the glorious work that God our Father has established upon the earth in this dispensation, and I sincerely hope that the few moments I occupy I may be directed by the Spirit of the Lord to say something that will be of some advantage to those who are assembled here. I believe that the Elders of the Church of Jesus Christ of Latter-day Saints feel the need of the inspiration of the Lord when they stand up to address the people, and that without that inspiration their words are very weak, indeed like unto sounding brass or a tinkling cymbal; yet, by the blessings of the Lord and the presence of His Holy Spirit, men who may be looked upon as weak are oftentimes led to say things that are of the utmost value. I hope that this Spirit may rest, not only upon your humble servant at this time, but upon all the servants of the Lord who shall stand up during this conference to teach the people the will of the Lord; and I believe that we have it in our own power, to a very great degree, to call down the blessings that we desire at the present time. We have assembled from the north and from the south, from the east and from the west, that we may worship the Lord our God; and if we have come together with the desire in our hearts to be blessed of our Father in heaven, and our prayers ascend to Him that He will be mindful of us, we have a right to hope, from the promises He has made to His people, that He will hearken to our prayers, and that He will pour out His blessings upon us in rich abundance.

I have rejoiced exceedingly in the few words that have been spoken to us by Prest. Joseph F. Smith, and I believe that a feeling of joy has permeat-

ed this entire congregation, and that we feel, as has been expressed by the president, blessed of the Lord, and that there is a spirit of unity and determination to keep the commandments of the Lord resting upon the people. This conference has opened in an exceedingly auspicious manner. I do not suppose there has ever been a conference in the history of the Church when a larger body of the people was gathered together at the opening session than there is today.

My mind of late, brethren and sisters, has been led out a little in relation to the work that is being performed by the Elders of the Church as missionaries abroad, and I feel that if I can have the Spirit of the Lord I would like to offer a few remarks upon this missionary labor, and upon the class of men that are being selected from time to time to bear the message of the Gospel to the people of the world.

I rejoice in the opportunities that are given to the young men of Israel to go forth, clothed with the authority of the Holy Priesthood, and authorized to cry repentance to the people, to teach the children of men the wonderful purposes of the Almighty, and to expound to them the doctrines of the Gospel as they have been revealed anew in these latter times through the great Prophet, Joseph Smith. It is a glorious privilege that the young men of the Latter-day Saints enjoy, to go forth in this manner, to call the attention of the peoples of the world to the purposes of the Lord. In the missionary field they receive an experience that is invaluable; and we rejoice, as fathers and mothers and as servants and hand-maidens of the Lord, in seeing the return of young men from the missionary field who are filled with the inspiration of heaven, and who have gained valuable testimonies concerning the work of the Lord while they have been ministering words of salvation to the people. Many young men go out from our midst who have never had any experience outside of the Church, and who have never been brought in contact with any of the religious denominations of the world; yet when they come in contact with these denominations and meet profes-

sors of religion who have been specially educated to teach the people the dogmas the sects believe in, it in no wise lessens the faith of the Utah-born boys. In fact, coming in contact with the outside world and with the religious ideas that prevail among men seems to strengthen their faith, and they return home a thousand times firmer in their knowledge of the Gospel than they were before they left their homes to preach to the people.

Therefore, I do not wish any feeling to arise in your mind, from the remarks I desire to make, that I am opposed to the sending forth of the young men who are going from day to day to represent the Latter-day Saints. I look back twenty years to the time when the opportunity was given to me, as a boy to go out as a missionary, and I thank God with all the strength of my soul today that that opportunity came to me in the days of my boyhood. I have thanked the Lord for twenty years that I was sent at that time upon my first mission—taken, as it were, as a brand from the burning, and made to understand the blessings that Almighty God had showered upon me in being born in the midst of this people, and in having good and godly parents, who made strong impressions upon my mind favorable to the work of the Lord by their upright lives and by their testimony concerning the truth of the Gospel. And I look forward with anticipations of joy to having sons myself, at no distant day, abroad in the nations lifting up their voices in proclamation of the same truth that I was sent to proclaim twenty years ago.

Nevertheless, my brethren and sisters, I have felt, in meeting with the Council of the Seventy and with the Apostles to set apart missionaries, that there is a lack of men of experience going abroad to represent the Latter-day Saints. I believe that all the missions would be greatly strengthened if, when word is sent out from the Presidency of the Church that a number of missionaries are required, the Bishops and Stake Presidency, in looking over the ground, would turn their attention occasionally to men of experience. It is no uncommon thing to find a com-

pany of young men going out as missionaries who have never had any experience in traveling—perhaps never been outside of the state in which they were born—and not one among them of experience who can be placed in charge, to watch over them, and to give them counsel as they journey to their fields of labor. And in the missions, I know from my own experience in the European mission (and I suppose this condition prevails in other missions) that it is sometimes a difficult matter to find a man to preside over a conference who has had experience. I have the feeling that if we would pay a little more attention to the manner given of the Lord for the calling of missionaries there would be more men of experience selected to perform this labor. The Lord has said, in the revelation concerning Priesthood, section 107 of the Book of Doctrine and Covenants.

"It is the duty of the traveling High Council to call upon the Seventy, when they need assistance, to fill the several calls for preaching and administering the Gospel, instead of any others."

If, when a call goes from the Presidency of the Church for missionaries, the Presidents of Stakes and Bishops would keep in mind this communication from our Father in heaven, I believe there would be more Seventies gathered in from the large number of quorums that exist than are now being called upon missions. I believe that God Almighty has placed the responsibility of preaching this Gospel upon the shoulders of the Seventy; that it is their peculiar calling; that the Lord expects men who have received this appointment to be in preparation for the accomplishment of the labor that specially belongs to them; and I do not think that the Presidents of Stakes and Bishops, when required to furnish missionaries, should look to the young men only, but they should look into the quorums of Seventy and be anxious to fill the calls made upon them from time to time from the ranks of the Seventy to a greater extent than they are now being filled.

In making these remarks I do not have any feeling to shift any responsi-

bility from my own shoulders or from the shoulders of my brethren with whom I am associated in the Council of the Seventy, on to the shoulders of other men. We are anxious in relation to this matter. We are traveling among the quorums of Seventy to a considerable extent, and we are teaching our brethren all the time that God has placed this responsibility upon them, and that they should try to put their affairs in shape that they may be prepared to respond. I realize that the great majority of the Seventies are men of families, who cannot lay down their affairs quite so readily as the young men who are unmarried. It is much easier for the young men to go upon missions than it is for men of families. Sometimes excuses are offered, and men say they cannot go without making sacrifices. I feel to say to the Seventies that if they put off going upon missions until they can go without making sacrifices, the time will never come when they will be prepared to respond to missionary calls. Men who have received the Priesthood of a Seventy should be anxious to be in a condition to discharge the duty that God requires of them. They should read that which the Lord has given by revelation through His Prophet concerning the responsibility that rests upon them. The Lord says:

"The Seventy are also called to preach the Gospel, and to be especial witnesses unto the Gentiles and in all the world. Thus differing from other officers of the Church in the duties of their calling."

The Lord also says, in this same revelation:

"The Seventy are to act in the name of the Lord, under the direction of the Twelve or the traveling High Council, in building up the Church and regulating all the affairs of the same in all nations—first unto the Gentiles and then unto the Jews."

I feel in my whole being that men who are Seventies should have a desire in their hearts to accomplish this labor which God has designated as belonging to them. There should be no disposition in the heart of any Seventy to roll off the responsibility of preaching the Gospel on to the shoulders of the Dea-

cons, or the Priests, or any others; but they should feel, "I am ready; God has called me to be a witness among the nations of the earth, and I desire to bear my full share of this responsibility, that I may enjoy a fulness of the promised blessing. The Lord has clothed me with the authority; He requires the preaching of the Gospel at my hands, and I propose to put myself in a condition to be ready for these appointments." I believe that is the spirit that should actuate the brethren who have been called to be Seventies. I desire to ask the Bishops and the presidents of stakes to look among the quorums of the Seventy, and assist the Council of the Seventy in procuring missionaries from them. I believe that the doing of this will greatly strengthen the hands of the mission presidents, and be a source of strength to all the missions in the world. There are thousands of men and women in the nations who have received the principles of the everlasting Gospel, who understand the first principles of the Gospel, and who are well grounded in the faith. They need some men of experience in their midst, who can counsel them, and who can feed them better oftentimes than a young and inexperienced missionary can. My experience leads me to say that there are a great many men abroad who are as well or better qualified to preach the Gospel than some of the missionaries who are sent into their midst.

As I have said, I rejoice to see the young men being sent forth. I want my own sons to go. I believe every father and mother, who has a testimony of the truth of the everlasting Gospel has the same desire in relation to their sons. But I would feel to rejoice in my heart in the going of my sons, if I knew that there were with them men of experience and understanding, men thoroughly established in the Gospel, and men who could take them by the hand and lead them and act to them in the place of a father. I would feel that they were in safer hands in the company of such men than if they were with the young men altogether. I therefore recommend to the brethren not to overlook the quorums of the

Seventy, but to furnish more missionaries from that band of men who have been designated of the Lord as being especially responsible for the preaching of His word.

I bear my testimony, my brethren and sisters, to the truth of the work in which we are engaged. I know it to be of God. I prize the testimony that the Lord has given me concerning this work above all else in the world. I pray with all my heart that God will help me to retain that testimony, and to labor in the midst of the people, whether it be at home or abroad, as I may be directed by those who preside over me, so that I may fill up the measure of my days in the way that He desires. I pray that this blessing may be upon all the people, that we may be true to God, true to each other, true to the covenants that we have made with our Father in heaven in holy places, and that the accomplishment of the purposes of the Almighty and the building up of His kingdom may be the desire of our hearts; for this will bring to us eternal life in the presence of our Father, the reward that God has promised to the faithful; and the gaining of this blessing should be the very strongest desire of which we are, or can be possessed. God bless us and help us to be true and faithful, help us to honor and respect the authority of the Holy Priesthood, help us to hold up the hands of the men of God who preside over us and to hearken to their counsels, that the purposes of the Almighty may be fully accomplished in the earth, in my prayer in the name of Jesus. Amen.

#### ELDER GEORGE REYNOLDS.

The growth of Zion—Development of Sunday School work.

My brethren and sisters, realizing that I should have to speak next for a few moments, I have been trembling upon my seat, but asking myself the question, Why should I fear to stand up before my brethren and sisters? Do I not know that this is the Gospel of our Lord and Savior Jesus Christ? Yes, most certainly. Do I not hold a portion of the Holy Priesthood? Assuredly I do. Have I not for many years been a member of the Church, endeavoring to understand the principles of eternal life



and to obtain the spirit of the Gospel? I answer, Yes. Why, therefore, should I, or why should anyone who is clothed with the power of the Priesthood, who loves God, and who is seeking to serve Him, fear to address a congregation of his brethren and sisters? There is something, however, in large masses of people which has an influence that causes us all to feel our own littleness, our own insignificance compared with the body of the Church.

I feel like those who have preceded me, that we can truthfully say and truthfully sing, "Zion is growing." The kingdom of God is increasing in power upon the earth. We see it in our growth numerically; we see it in the increase of our settlements, in the area of country that we are covering, in the extension of the stakes of Zion, and in the growth of our Church schools. We can see it also in the greater obedience of the people to the law of tithing and to other laws that God has revealed. All these things tell us that the Lord is with His people, and that He will fully accomplish all that he has declared; for as we know, He is abundantly able to take care of His people and of His work.

With regard to what Elder Joseph W. McMurrin has been saying, I also know that there is a dearth of experienced men in the foreign ministry of the Church. I know it because of the requisitions that so often pass through my hands from the presidents of missions, asking for more experienced men to be sent to them. I appreciate the diligence and zeal, the singleness of heart and purpose of our young men. Still, the power of the preaching of the Gospel would be manifestly increased if many of them had more experience, or, to put it in another form, if there was a greater percentage of experienced men associated with them in proclaiming the glorious principles of the everlasting Gospel. We know that the Lord is opening other gates in the midst of the nations, that he is prospering His work, that many are listening to the truth and that the Gospel is now being preached in numbers of places, cities, towns and regions where one or two years ago nothing was known concern-

ing it. The demand from abroad is that more Elders be sent. It is very seldom—hardly ever indeed—that any president of a mission says he has too many Elders in the field. The constant cry is for more men, because there are more openings. But as far as my experience has gone, there appears to be no method by which we can gauge the condition of any particular portion of the Lord's work by the increase of the Elders sent there, because there are times of sowing and times of reaping in the missionary fields, as there are in the field of the agriculturist; but, as a rule, the more Elders the more baptisms, though the percentage is not always higher, per capita by reason of an increase of the number of Elders in the field.

I rejoice with you, my brethren and sisters, in these things, because I love the cause of God. I desire to see it prosper, and I know I will.

There is another field of labor in which I am engaged that, I am thankful to know, is growing and doing its part—that is, the Sunday school portion of the work of the Lord. In conjunction with this is the work done by other auxiliary organizations connected with the Church. We find, especially abroad, that additional importance and fresh strength has been given to the Sunday school work. In some places the first foothold obtained in the preaching of the Gospel has been by the organization of Sunday schools in the midst of non-members of the Church, and we know of schools that are flourishing and numerically strong where scarcely one-fifth of those who attend are members of the Church or children of members of the Church. We can make a favorable report in this direction with regard to the growth of the work of the Lord and the increase of knowledge of principle amongst our young people.

May God bless us, strengthen us, and enable us to do His will completely, whatsoever our calling or our duties may be, that we may fulfill the object of our creation, and do all for God's cause that He requires at our hands, is my prayer, through Jesus our Redeemer. Amen.

## ELDER C. D. FJELSTED.

It was very gratifying to listen to the remarks of President Smith this morning, that the work of God is growing, both at home and abroad. We feel that it is quite an encouragement to us to do the will of our Father. We certainly have a testimony that this is the work of God. We have not been left to guess at it, or to be in doubt about it, but the Lord has given us a testimony, right from the beginning, that this is the work of the Lord. Opposition to it will never stop it; for it has come here to stay. The kingdom of God will stay here, His work will progress, and the blessings of God will rest upon His people. We will prosper in everything that is good, if we will do the will of our Heavenly Father continually. We are thankful that we have a living Priesthood among us—a genuine Priesthood, not a bogus Priesthood; men that are inspired of God to teach us the way of life and salvation. When we meet together it is the duty of every Latter-day Saint to send up a prayer in silence to our Heavenly Father that He will inspire His servants, that they may be fed with the bread of eternal life and have the word of God, that we may be blessed and renew our determination to stand faithfully in the kingdom of God. For my part, I have enjoyed a great deal of the Spirit of God when I have been out preaching the Gospel in the world; and I can testify to this people that your sons who are sent out to preach the Gospel are doing well. They are intelligent, and they are working hard, and the work of the Lord is progressing. Those that oppose it never have the advantage of the servants of God. The servants of God are assisted by the Spirit of God, because this is His work, and He sustains them.

I feel to say, the Lord bless Israel. The Lord bless all His servants. May we rally around them, listen to their counsels, and do the will of our Father as it is delivered to us through His servants from time to time, in my prayer for Christ's sake. Amen.

## ELDER J. G. KIMBALL.

Special work of the Seventy—More home missionary work needed—Dangers to which our young people are exposed.

I feel, my brethren and sisters, that life is too short and our time is too brief to be spent in making apologies or excuses, or for expressing myself as being surprised. I think we ought to educate ourselves not to be surprised at almost anything happening that pertains to our calling in the only holy Melchisedek Priesthood, for we never know where lightning will strike. We are not acquainted with those that will be released, or with those that will be sent to the nations of the earth; but we believe that it comes from God. I do know and testify that when a man is appointed to fill a place, notwithstanding the fact that he may not have all the qualifications, nor be endowed so richly as some other man may be, and the people may be surprised at the appointment, yet the Lord is able to qualify him. It is marvelous in my sight how men that are called by divine authority increase in wisdom and knowledge, how they progress, and how well they fill their positions when they have the spirit of their office and calling. Now, brethren, I know what my Priesthood and calling is. I am young in experience, but I know that I am a special witness of the Lord to the nations of the earth, under the direction of the traveling High Council; if I fall short in some directions, if I exhibit weaknesses, I ask the Lord to cause that my integrity and my loyalty and patriotism to the Church of Jesus Christ shall never wane. I do not want to be afraid of man. I want to open my mouth and use the talent which the Lord has given me. What I say may not be in harmony with some men. Those that it is in harmony with, there being a congeniality and an affinity between us, I may be able to reach their hearts.

It is difficult for the First Council of Seventy to talk of anything else but missionary work, because that is our special calling. I desire to call the attention of the Presidents of Stakes

and the Bishops of wards to the fact that 50 letters were sent out yesterday, under the direction of the First Council of the Seventy, asking that the first 50 quorums in the Church each furnish two Seventies to fill missions. I think we were explicit enough in telling them the kind of missionaries we wanted, and I hope they have them. While we acknowledge that you cannot grind men over, neither can you ~~sla~~ their heads, we have asked for men of a certain kind. There are seven presidents to every quorum of Seventy in the Church, and there are 142 quorums, numbering 9,500 Seventies; and if they cannot find 284 missionaries out of the 142 quorums, then I suggest that they sell out and let someone else run the business. We desire them to be careful about their morals, about their spiritual, their physical, and financial condition. I wish we could strike out that word "financial;" but we cannot; for if Seventies are in debt, in bondage, they will have to stay home and pay their debts. That is one of the greatest difficulties we have to meet in calling for missionaries.

Our Brother McMurrin has talked to you about the foreign missionary work, and I desire to corroborate what has been said. There is not an Elder that has ever presided over a mission who would not prefer a young man to a man who is old; but I want to tell you that two young boys can do a lot of mischief in a short time. They intend to do right, and they try to do right, and the Lord blesses these young men most wonderfully; but where you put two of them together, they are not acquainted with the customs of the people, they are not experienced, and it takes a great deal of wisdom and courage to go among the children of men and have the finger of scorn pointed at you and be as unpopular as a "Mormon" Elder is. Educated as we are, and breathing this mountain air for 20 years, it takes a little training before you can turn the other cheek and treat those kindly who spitefully use you. It takes a little education to learn how precious are the souls of the children of men in the sight of God. So we need some older men to put their hands on us younger

boys and hold us down. We are a good deal like Peter. I was that way. I would have cut more than one of their ears off, if there had been someone to stick them on again. That is the spirit of young men at first; but after awhile they moderate. You will be surprised how I will moderate in the next ten years; I will be as mild as a summer's morn, because I will commence then to look for death. But I expect to live a number of years yet, and I hope the fire won't entirely burn out of me. I had one of the Apostles tell me, "Brother Kimball, if you don't quit making so much noise, you will burn out." "Well," said I, "I want to burn out, and give room for somebody else, as I believe some men live too long."

I desire to call your attention to a revelation, and I have tried to understand the part which I shall read:

"Remember the worth of souls is great in the sight of God;

"For, Behold, the Lord your Redeemer suffered death in the flesh; wherefore He suffered the pain of all men, that all men might repent and come unto Him.

"And He hath risen again from the dead, that He might bring all men unto Him, on conditions of repentance;

"And how great is his joy in the soul that repenteth.

"Wherefore you are called to cry repentance unto this people;

"And if it be so that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with Him in the kingdom of my Father?

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me?

"Behold you have My Gospel before you, and my rock, and my salvation."

Now, my brethren and sisters, I feel to testify. I believe fervently, after giving it a moment's consideration, the testimony that was borne by President Smith regarding the onward progress of this great work. I believe that it has been established upon the earth, never to be thrown down, nor given to another people. I believe with you, my brethren and sisters, who have a testimony, that your feet are planted upon the rock of salvation, and that you know that Jesus is the Christ. I believe that you will

be saved in the kingdom of our Father. I believe that a greater part of you will be true, will be steadfast, will be firm, immoveable and unshaken. You are not dazzled nor bewildered by these allurements that are finding their way among this people. You have got past that. You no longer have on your shoulders young heads; you no longer care for society, worldly society; you no longer hunger after the things of the world. You have been able to stamp under your feet these appetites and these weaknesses that young men have not yet overcome. When you came into the world men were not so bewildered with the things of the world. These things have come with luxury and riches, and you, as has been stated, are becoming rich. I declare to you that we, the sons and daughters of those old pioneers, are becoming effeminate, and we no longer believe that we can do the things our father did. It would be almost a crime to ask me to do the things my father did. I do not think I would do them, though I might if I were called upon to do so. Why, to preach the Gospel without purse or scrip, by some it is believed it cannot be done, even in countries where custom will permit of it. We are being impoverished in order to send our sons upon missions; and if you send some of these married men, who have kept the first commandments of God, which is to multiply and replenish the earth—well, the Bishops do not want them to go, because it means the support of a wife and perhaps thirteen children, if it is in a good healthy country. I do not blame the Bishops, because it is a great responsibility; and there are mighty few men in the country, and less in the cities, that have money in the bank. I have interviewed some of the Seventies of Salt Lake City, and I have seen thirty men in one evening, every one of whom said, in substance, "If I go on a mission, I lose my position, there is no income, and my family are helpless." These things have to be met, and I realize it. I think there is a wonderful missionary work to be done. They have over 1,300 missionaries in the world and among them some very bright young men, with great faith, and they will do a great work, and will speak the

languages of the earth by the inspiration of God.

Now, after having referred to you older brethren, how you are fortified and fastened, how faithful you are to keep the commandments of the Lord and pay your tithing, what about your sons and daughters? Are they converted? Are they fastened? Can you handle them? Are there any of you Presidents of Stakes and Bishops that feel about to falter and say that they are getting beyond your reach? We are doing a great missionary work at home. In every stake of Zion home missionaries are sent out among the people to preach, and we preach, and we preach, and we preach most eloquently. But these boys are not there. Possibly not twenty per cent of them are at your meetings when the home missionaries talk. Of course, there are some exceptions. Now, what are you doing about them? We preach day-times, and I believe ardently that we sleep too much nights. I remember Brother Lyman saying, "Young man, how old are you?" "I am over forty." He said, "I thought so, because you commence to hunt for an easy chair even now." At forty we commence to hunt for an easy chair; and so when night approaches, it seems that we parents all go to bed, that we may rest. I rather believe the idea that if the presidents of Stakes and Bishops of wards would appoint missionaries to walk the streets at night, there would be a marvelous work done in Zion. The devil does not do his dirty work in the daytime, when the sun shines; but he is getting so he does some here under the blazing electric light. Are we going to watch our children? I remember being in a far-off settlement not long ago, where they see few if any of the leading brethren, and yet they number over twelve hundred. They have a great many young people, and when I retired to my bed after the meeting I was kept awake all night long by the boys and girls running the streets of that settlement. I got up towards morning, looked at my watch, and it was then 4 a. m., and they were still roaming the streets. While it may have been harmless and they may have been pure in their intentions, I tell you

in the name of Israel's God it is one of the criminal things that are going on in this land. The devil is breathing in the hearts of our young people, and the very air is stagnated in some of our larger cities with the spirit of immorality, and no greater sin can find its way in the hearts of our young people. I tell you, it is your duty and it is my duty to go out as missionaries; not to preach these things from the pulpit, not to talk to our sons and daughters publicly, but privately, and point out to them in a proper way, the great and abominable evil of secret sin. Some of you in your far-off districts are not burdened with what we call civilization and the things of the world; but you are menaced, and the greatest danger that menaces you today is immorality, and secret sin. You know how we guard our missionaries. The Elders yesterday pled with a number of missionaries till tears came to my eyes. Oh, brethren, avoid wine and women as you would the gates of hell. Don't allow any woman to take your honor. Don't allow any woman to take your arm. Keep them at arm's length; and as you expect to honorably fulfill your mission and have the Spirit of God burning in your hearts, see to it that there are no courtships, that there are no arrangements made of any kind to enter into matrimony; but come home clean and pure and sweet before the Lord." As one missionary said, when he returned home from his first mission, he was about to step over his mother's threshold and his mother said, "Hold on, my son, have you come back to me as pure and as good as when you left?" He was able to say, "Mother, I am pure, I am clean and sweet before the Lord," and she threw her arms open and took her son in her embrace.

Brethren and sisters, are we going to fortify the youth of Israel and the daughters of Zion, that they can withstand these men who seem to think it is their special mission and that they are justified in coming among our people and ruining our daughters and leading away our young men? God bless you. Amen.

## ELDER RULON S. WELLS.

Every gift and endowment brings responsibility—  
The use and abuse of wealth.

My brethren and sisters, I trust that I may enjoy the Spirit of the Lord while I shall stand before you this morning. I feel to rejoice in the privilege that I have in bearing my testimony before so large a congregation. I wish to endorse with all my heart the remarks that have been made by my brethren who have preceded me. I rejoice in the progress that has been made in the work of the Lord, in the growth of Zion, and in the extending of her borders. I rejoice in the advancement that is being made by the people of God.

While the brethren were speaking this morning upon the responsibility of the Seventies in being the special witnesses of our Lord in the nations of the earth, I thought what a great thing it would be if all the people, and particularly all those who hold the Priesthood, would only realize the responsibility that rests upon them as individuals, and if each man would feel that he, for one, was determined to discharge himself of that responsibility. When a man is ordained to the Priesthood, it matters not to what office, with that ordination comes a responsibility; and it were better for him that he never had received that ordination, unless he magnifies the calling whereunto he has been called. If a man is blessed with wealth and with the good things of this world, with that comes responsibility; and it were better for him that he had remained in poverty all his days than to possess riches and not give a proper account of his stewardship. Every man who has been endowed with a gift, whether it be the gift of intelligence, the gift of oratory, the gift of song, or any other gift, with that endowment comes responsibility, and he will be held accountable for every gift and talent that has been placed within his reach. And to whom much is given, from him much will be required. While visiting one of the wards not very far from Salt Lake City I heard of a

young man who had been appointed a Teacher upon one of the blocks, and he was complaining. He said he could not afford to go out teaching every month, because every time he went it cost him \$1.50. I thought then, how little that man appreciated the responsibility that had been placed upon him. He actually begrudged \$1.50 worth of his time in magnifying the Priesthood to which he had been ordained by the authority of our Heavenly Father! There should be in every man a burning desire to fulfil the obligations that are placed upon him. Every man should seek to enjoy the spirit of his calling. If he be a Seventy, he should enjoy the missionary spirit. If he be a Teacher, he should enjoy the spirit of going out among the people and teaching them their duties, and seeing that there is no iniquity in the Church. Once a young man was being interrogated as to his being in a position to fulfil a foreign mission, and he told the brethren who were making the investigation that he was in debt, and on that account he was excused for the time being. As the young man went out, he made the remark, "I got out of that pretty slick. I told the brethren I was in debt; and what is more, I propose to be always in debt." I am happy to say there are only a few cases of this kind, but there was a young man, holding the Priesthood of a Seventy, who did not enjoy the spirit of his calling. I want to say that it were better for him, unless he repents of that feeling, that a millstone were hung around his neck and he were sunk to the bottom of the sea. Every man that has been called as a Seventy should enjoy the spirit of a missionary. He may not be called at the present time to go into the nations. He does not need to go and ask for an appointment in the missionary field. But there should be a desire in his heart to lift up his voice and cry repentance unto this generation. If he does not have that feeling in his heart, he does not enjoy the spirit of his calling. We ought not to be glad to get out of the opportunity of going into the world to proclaim the Gospel message unto those who know not God.

If I were to be asked what it is that arouses in men and women the greatest amount of energy, and that causes all this activity that we see in the world, my answer would be, it is money. Men and women are struggling after the riches of this world. They will work from early morn until late at night, they will wear out their bodies, in trying to obtain money. Not only will they do that, but they will lie, they will cheat, they will steal, they will kill for money! It is the desire for riches that is calling out the greatest amount of energy from men and women in the world today. But among Latter-day Saints the thing that ought to call out the best life forces that we have, the greatest amount of energy and activity, is to do the will of the Father. Once, a missionary, who was the son of a wealthy man, said to me, "Brother Wells, the Bible says that money is the root of all evil, but give me a little of the root." I talked to the young man for a few moments, and contradicted the statement. I told him that money was not the root of all evil, and that the Bible did not say it was; that money is a great blessing, when people know how to utilize it, and can be made the means of accomplishing great good. Temples can be erected for the worship of the Most High, buildings like this Tabernacle can be constructed, the poor can be fed, and suffering can be alleviated, through the application of money. Money itself, I said, was a blessing in the hands of those who knew how to use it. The Bible did not say that money was the root of all evil, but it did say that the love of money was the root of all evil. When men give their hearts to gold, and worship mammon rather than God, then it is that it becomes the root of all evil, and leads men and women away from the paths of truth and righteousness into the paths of evil.

May the Lord bless the Latter-day Saints; may He fill us with an ambition to magnify our callings and to discharge ourselves of the responsibility that rests upon us. If we are wealthy, may He put it into our hearts to do something for the progress of His work here upon the earth and for the establishment of the kingdom of God. May

He fill us with the desire in our hearts that when we leave this sphere of action, we may not leave immense fortunes for our families to apostatize over, but may He put it into the hearts of our well-to-do brethren and sisters to endow the institutions of Zion. May God bless us. Amen.

The choir sang:

Guide us, O Thou great Jehovah,  
Guide us to the promised land.

Benediction by Elder Lewis W. Shurtliff.

#### AFTERNOON SESSION, 2 P. M.

The choir and congregation sang:

Redeemer of Israel,  
Our only delight,  
On whom for a blessing we call,  
Our shadow by day  
And our pillar by night,  
Our King, our Deliverer, our all.

Prayer by Elder Anthony Ivins.

The choir sang:

Though deep'ning trials throng your way,  
Press on, press on, ye Saints of God!  
Ere long the resurrection day  
Will spread its light and truth  
abroad.

#### ELDER B. H. ROBERTS.

Futility of opposition to hinder progress of the Church—Prospective gathering of the Jews—  
Expansive character of the work of God.

My brethren and sisters, I rejoice this morning in being present at this conference, and was happy in the reflection that the attendance upon the opening session was the largest I had ever witnessed. I was also happy in the testimony of President Smith concerning the spiritual condition of the Saints of God. It is indeed a glorious truth, when it can be said that the Latter-day Saints are in a better condition spiritually, morally and financially than they have ever been in before. I rejoiced to think that, notwithstanding all the efforts that have been made to retard the progress of God's work, it is larger, more prosperous, better established in the earth now than at any former period of its existence.

This afternoon, when the choir sang this beautiful hymn they have just

closed, I almost regretted that the desire for brevity would not permit them to go on with at least one or two of the other verses; for this song of Zion seems particularly adapted to the present condition of the Saints and the spirit of this conference. Listen to two or three of the other verses of this hymn:

What though our rights have been assailed?

What though by foes we've been despoiled?

Jehovah's promise has not failed,  
Jehovah's purpose is not foiled.

His work is moving on apace,  
And great events are rolling forth;  
The kingdom of the latter days—  
The "little stone"—must fill the earth.

Though Satan rage, 'tis all in vain;  
The words the ancient Prophets spoke,  
Sure as the throne of God remain,  
Nor men nor devils can revoke.

I say that I am happy in the reflection that the work of God, notwithstanding all the storms of opposition it has met, moves on apace in the earth, with a force that is irresistible; and I cannot help but rejoice just a little—the brethren must excuse me if there is just a little worldliness in my makeup, enough at least to rejoice in the failure of those who have assailed the work of God. Truly, it must be just a little humiliating to them when they see all their purposes thwarted, and every storm they start passes over the Saints only to leave them the stronger and the more confirmed in their faith. I cannot help but exult just a little at this condition of things.

I rejoiced in the testimony of the brethren when they declared that the work of God was more prosperous in the foreign missions than it had ever been before, and that new doors were being opened for the proclamation of the Gospel. All these reflections made this forenoon a happy day to me, and I rejoiced in the glorious work of God and in the contemplation of its greatness and its stability, and especially since I received renewed assurances that it would remain in the earth until all that has been decreed concerning it will be realized.

But these reflections, brought to my mind by the remarks of the brethren,

caused me to extend my thoughts a little beyond the limits of their remarks, and I contemplated some of the movements that are taking place outside of the lines of our Church membership. I called to mind the promise of the Lord that He would bring to pass His great purposes among all the nations of the earth. And while the Church of Jesus Christ of Latter-day Saints is given a prominent part in this great drama of the last days, it is not the only force nor the only means that the Lord has employed to bring to pass those things of which His prophets in ancient times have testified. I desire to call your attention to a prophecy found in the Book of Mormon:

"And it shall come to pass that the Jews which are scattered, also shall begin to believe in Christ; and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ shall also become a delightful people.

"And it shall come to pass that the Lord God shall commence His work among all nations, kindreds, tongues and people, to bring about the restoration of his people upon the earth."

These are the words of the First Neph. I wish to read, in connection with them, the words of the Lord Jesus Christ to the Nephites on the occasion of His visiting them after His resurrection from the dead and departure from His disciples at Jerusalem. After portraying the blessings that would be granted unto the Gentiles that should inhabit this promised land—the land of America—He refers to the promises that have been made to the house of Israel, and says:

"Verily, verily, I say unto you, all these things shall surely come to pass [namely, the gathering of Israel, and especially the restoration of the Jews to the land of Palestine], even as the Father hath commanded me. Then shall this covenant which the Father hath covenanted with his people, be fulfilled; and then shall Jerusalem be inhabited again with my people, and it shall be the land of their inheritance.

"And, verily, I say unto you, I give unto you a sign, that ye may know the time when these things shall be about to take place, that I shall gather in from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion.

"And when these things come to pass, that thy seed [referring to the seed of the Nephites and the Lamanites] 'shall

begin to know these things' [namely, that Jesus is the Christ, and that the Gospel is the power of God unto salvation] 'it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel.'

"And then shall the work of the Father commence at that day, even when this Gospel shall be preached among the remnant of this people. Verily I say unto you, at that day shall the work of the Father commence among all the dispersed of my people; yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem.

"Yea, the work shall commence among all the dispersed of my people, with the Father, to prepare the way whereby they may come unto me, that they may call on the Father in my name;

"Yea, and then shall the work commence, with the Father, among all nations, in preparing the way whereby His people may be gathered home to the land of their inheritance."

Now, I have said that I rejoiced in the reflections that the remarks of the brethren called to mind in reviewing the conditions of the Church of Christ; in its growth at home, and in the increasing opportunities for proclaiming the truth of God abroad. But I rejoice also in those events that are taking place among the nations, in which a people enlightened by the revelations of the Lord through this Book of Mormon may see the hand of God and receive the assurance that the work of the Lord, not only within the boundary lines of the Church, but among all nations, is going on to its glorious consummation.

Let me call attention to just one of these movements. The civilized world was thrilled with horror some five or six years ago by the atrocities perpetrated upon the Jews in Russia; and because of the oppression inflicted upon them a world of sympathy was called forth for that suffering people. Civilization cried out against the conduct of their oppressors. Various questions were agitated concerning the Jews, and various movements were spoken of to bring to pass their deliverance out of that land. One man suggested that it might be a propitious time to establish the Jews in the ancient land of Palestine—a mere sug-



gestion from Dr. Theodore Herzl. A short time ago—namely, in the month of December, 1901—we were surprised to learn that the suggestion had been acted upon and the movement it inaugurated had grown to such proportions that at a conference held in the City of Basle, Switzerland, there were more than one thousand representatives of the Zionist movement, which has for its object the colonization of the Jews in Jerusalem, and the re-establishment of the Jews as a nation; in fact, it is the ambition of this organization to have the Jews resume the broken thread of their national existence. At this conference, at which Dr. Herzl presided, he reported that the Sultan of Turkey, within whose dominions the land of Judea is now enclosed, was friendly disposed towards the colonization movement on the part of the Jews, and regarded them as desirable colonists, and intimated very clearly, so this man reported, that there would be no serious obstacle presented to the attainment of the ambition of this organization. So far as his government was concerned, Israel Zangwill, in the month of October, announced that out of several millions of dollars that would be necessary for the purchase of the land of Palestine, more than one million had been subscribed by three or four donors. At a conference of this same organization, held in the City of Chicago, at which there were representatives from ten states, and more than 2,000 people present, it was represented that there were more than 134,000 shareholders in the colonization trust that proposed the settlement of the Jews in Palestine. I remember noting some few years ago, from the British consular reports, that there were but from 10,000 to 15,000 Jews in the land of Palestine; but later reports state that there are from 60,000 to 80,000 located in the land of Judea now. More than 134 societies, whose chief aim is the accomplishment of this purpose, exist within the United States alone, and the movement is gaining impetus and growing larger, and it begins to look like a settled fact that Judah's face is turned toward the land of his fathers.

It would be interesting, if time would permit, to go into further explanation concerning this movement; but all I can do upon this occasion is to thus briefly call your attention to it, and also to the fact that the promise of the Father to that people begins to take the form of fulfillment.

The passage I first read to you includes these words:

"And it shall come to pass that the Jews which are scattered, shall also begin to believe in Christ; and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ shall also become a delightful people."

The change of sentiment that seems to be taking place among the Jews concerning Jesus of Nazareth, is indeed remarkable. It is true that they refuse to regard Him as the Son of God; but if they have not yet brought their faith up to that high point, they have at least begun to honor Jesus Christ as one of the first of their race, and to be proud of the great peasant-teacher of Judea, as is evidenced by the expressions of many of their leading men. But to this other point in the passage under consideration:

"And it shall come to pass that the Lord shall commence his work among all nations, kindreds, tongues and people, to bring about the restoration of his people upon the earth."

One thing connected with the great latter-day work that has always had a wonderful influence upon my own mind has been the largeness of it, the greatness of it. I recognize in "Mormonism" one of the great world-movements for the accomplishment of the mighty purposes of God. It is connected with all the other great world-movements that are bringing to pass the revolutions now going on in the earth; the uplifting of one nation and the putting down of another; the enlightened policies of administration of governments by which the liberties of the people are extended; the destruction of isolation which has hitherto separated great empires of people from the commercial and social contact with other nations are all movements which have connec-

tion with "Mormonism." The work of scientists and inventors resulting in making the earth a network of railroads and telegraph lines, and converting the oceans, once a terror to man, into merely convenient highways of commerce, together with the establishment of those systems of communication which bring all parts of the world into immediate touch with one another. All these things, I repeat, have a relationship to "Mormonism," in that they are means by which physical conditions are being brought into existence that will co-ordinate with those spiritual and moral conditions which "Mormonism" will yet establish, and will bring to pass, the realization of the world's hope for that reign of peace and righteousness called the millennium.

I thought perhaps that by calling your attention to things outside the lines so far reached by the remarks of my brethren, might increase your joy and lift up your hearts in gratitude to the Lord for allowing us to be connected with a work so glorious, so immense; a work that reaches backward into the past, that fills entirely the present, and that will shape the destiny of the human race. I thank God for the bigness of His work, for its successes at home and abroad, and for the indications to be seen in the revolutions going on about us that God's spirit is working among all people, to bring to pass the accomplishment of His great designs.

May the Lord bless you, Amen.

#### ELDER SEYMOUR B. YOUNG.

*The work of training prospective missionaries.—How the Elders are called—Appeal for personal purity.*

My beloved brethren and sisters, I have listened today with joy and satisfaction to the remarks of my brethren, and with you I rejoice in the testimony they have given and the pleasant influence that has prompted them, and that especially rested upon President Smith in his introductory remarks this forenoon.

As has been remarked by my brethren of the Seventies, many missionaries are being called and sent into the field. We have at the present time

between 1,300 and 1,400 young men scattered throughout about twenty missionary fields. While there are less at the present time than we have had in times past, we believe that as a rule the Elders are better equipped now than formerly; for they have better opportunities to school themselves and to gain the information that will qualify them to meet the vicissitudes and the obligations that missionaries have to face in the midst of an unbelieving world. Looking to this better equipment, the Presidency of the Church have established missionary classes in most of the leading institutions of learning in the various Stakes of Zion. In Arizona there is a Latter-day Saints academy in the St. Joseph Stake, which Stake is presided over by Pres. Andrew Kimball, and it seems to have been his ambition and determination to make that institution, with the aid of his brethren and the Latter-day Saints of that Stake, an institution where the young people can be educated and advanced along the lines of proper education, thus fitting and preparing them for missionary labor and for the duties that will devolve upon them as they grow to riper years. In the Brigham Young Academy at Provo is established another missionary class; also one in the Snow academy, of South Sanpete Stake, and another large class in the Latter-day Saints University of the Salt Lake Stake of Zion, and still another in the Weber Stake Academy and in the Brigham Young College at Logan. In these missionary classes the young men are taught the principles of the Gospel. They are also taught good manners. They are introduced to a system of study, and required to prosecute it, along particular lines, so as to prepare them for the duties of missionaries, and fit them to meet the people of the world in a proper manner and spirit. It is enjoined upon these missionaries, when they go out into the world, that they not only bring to bear the power that they may gain by having a knowledge of the Gospel and a witness of the Holy Spirit in regard to its truth, but that they shall approach people in a proper, gentlemanly manner, and never be guilty of tearing down or

tulling to pieces other people's religious faith. They are shown how to make friends with strangers, and how to induce people to receive them kindly, by creating a friendly feeling in the hearts of those whom they approach. About thirteen weeks ago it was proposed in this stake of Zion that there should be a night school for missionaries established. President Paul, of the Latter-day Saints University, had an interview with the Presidency of the Church, and they assigned the management of this class to the Council of the Seventies. Immediately the class was organized, and teachers were chosen to give this night class instruction. Brother Ben Goddard was chosen as instructor for the first six weeks; Bishop Iverson of the Second ward was chosen for the next six weeks; and those two brethren are just closing their labors with this night class. I wish to say in their behalf that they have manfully, earnestly and profitably conducted this class; they have been devoted, and they have done a good work among the youth of this stake of Zion. They are worthy of great praise and commendation for the devotion they have exhibited in this work. Brother J. M. Tanner, superintendent of Church schools, and a professor of marked ability in the education of the youth of Zion, is going to take charge of the class for the next six weeks. We see already good results from the training of these brethren.

In regard to the young Elders that have recently gone out on missions, I want to say that they, like other Elders who have been called and sent into the missionary field, have been called by the voice of the Lord through the Prophet, Seer and Revelator of the Church of Jesus Christ of Latter-day Saints. While I state this I agree with my brethren that in the future possibly some brethren of greater experience might be added to this corps of young men that are being constantly sent out. On the first of the month we set apart 26 young Elders: on the second, four more, and yesterday, 18 more, making 48 young missionaries that have either been ordained and set apart and are ready to start. Some of them have already gone, while the rest are ready to

go into the different parts of the world. These are mostly young men, some of them quite boyish in their appearance; and yet they have come here at the call of the Presidency of the Church and offered a sacrifice, to devote their time, their lives, and all that they have, to the service of the Master, at the call of their leader. When we look upon these young men we feel to bless them. As the presiding quorum of Seventy have considerable of this labor to do, we rejoice exceedingly when we see the willingness with which these young men respond to the call; made upon them; and we contemplate with a great deal of satisfaction the advance that they have made in the past few months during which they have been students in these missionary classes, thus fitting and preparing themselves for usefulness and beginning the labor of their lives; for this is only the beginning. As we have been informed by our presiding officers, other missions will be opened, and more numerous will the calls be. Therefore, the Seventies need to prepare themselves for this great labor, by earnest and faithful study of the principles of the Gospel; and when the call comes to them, let the feeling be universal in the quorums of Seventies that there is no chance to shirk, no loophole for them to get out, and that they must respond to the call; for when a man is ordained a Seventy he becomes a "minute man," and the Lord and His servants expect that he will be ever ready, for that is what the term means.

I saw a notice not long ago that Harvard university was calling from its advanced classes for volunteers to go to foreign lands to preach the Gospel—to be soldiers of the cross and follow the Divine Master. It was stated that some had answered that they were ready to go to any part of the world, but not any very great number. Then I asked myself the question, How are they going? Are they going out as Elders, or Priests, or Seventies, or High Priests? What kind of a calling do they get, and who calls them? I am not going to pass any opinion upon them, nor upon the call that they received; but I have learned of the Gos-

pel this much, that for a man to be called of God by prophecy and by the laying on of hands and to be authorized to go forth to preach the Gospel, he must be ordained and set apart under the hands of an Apostle or by his direction. This is the way that the missionaries of the Church of Jesus Christ of Latter-day Saints are sent out. This is the way the servants of God have always been sent out, in every age of the world. The missionaries that preach the Gospel of the Lord Jesus Christ are always sent out under a divine call, by direction of the Apostles, with the Lord Jesus himself at the head.

Recently I read part of a column in the Deseret News from which paper I gain much valuable information in regard to things that are transpiring in the world; and of interest to the people of this Church. I noticed that a Prof. Hite had made a great discovery pertaining to the cliff dwellers along the Colorado river. In speaking of one cliff dwelling he stated that he had traced it along the surface of the cliff down near the bank of the river, and had measured the distance as accurately as he could, and that one dwelling, he said, was more than a quarter of a mile in length and four stories in height, and the lower story was 600 feet up a perpendicular cliff, out of reach, and the rocks projecting as they did some 100 feet out from the cliff overhanging the dwelling prevented anyone from being let down from the rock above to reach it. This learned professor gave it as his opinion that this structure must have been erected more than 12,000,000 of years ago, because the erosion of that rock could not have been accomplished in less time than that. I want to call your attention to III Nephi in the Book of Mormon. We find there that great upheavals took place on this continent during the crucifixion of the Savior. Many cities were destroyed, and great inland seas were formed; great fissures and caverns were made through solid rocks, and lakes and rivers drained. By reading an account of this great upheaval we may readily conclude that it has not taken 12,000,000 of years to

change the face of nature since these cliff dwellings were erected. The Prophet Joseph, through the inspiration of the Almighty, brought to light the Book of Mormon. By the same power he introduced the Gospel of the Lord Jesus Christ, and instituted the organization of the quorums of the Holy Priesthood in the perfect form that we see them today.

These young Elders go out with a testimony in their hearts that in the latter days the Lord has raised up a Prophet, who has brought life and light and immortality to the children of men. They have received a knowledge that Jesus is the Christ, and that by Him and through Him mankind may be redeemed, through faith and obedience to the Gospel. The resurrection of the dead is brought to light through the resurrection of our Redeemer, and Jesus lived and died for the salvation of the human family. These young Elders have this testimony, which they go out to proclaim, after being ordained and set apart under the inspiration of divine authority, through the Apostles of the Lord Jesus. Those who volunteer to go in response to the call made upon them, go forth fearlessly, trusting in the power that called them; relying not on their own strength, but on the strength of the power of God. We say to these young Elders, "When you go into a house where they give you entertainment, conduct yourselves as gentlemen; be clean and pure in your deportment and in your conversation; hold the honor of that house and that family as sacred, yea, more sacred than you do your own life, and do not permit anything to be said or done by you that shall bring suspicion upon you or shall tarnish your good name. You go out to represent a good people, who are virtuous, honest, and upright before the Lord. Do not let your actions tarnish that good name. Do not do anything that shall prevent you, when you return, from receiving the embrace of that loving mother that Brother Kimball mentioned this morning; but be in that condition that when you look your loved ones in the face you can do so without your cheeks

burning with shame, or without your eyes quailing through a consciousness of misconduct."

This is some of the instruction that the Elders receive prior to their departure for missionary fields. We want to say to our young men who are still students in these missionary classes, and to all our young men and maidens throughout Israel, Be ye pure and clean; observe the laws of perfect chastity in all your associations, knowing and realizing that the eye of the Almighty Father is upon you, and that your parents and the pioneers of this great work expect from you that you will conduct yourselves in a way that shall bring credit to this people, not only while you are abroad, but when you are at home also. Let your conduct be all that it should be, and do not infringe upon the rights of your fellow men. Let your lives be garnished with purity of thought and action. The Jewish maidens were taught by their mothers, many generations before the coming of the Messiah, to be pure and clean and to keep their persons from everything that would bring a taint or a blemish upon them, for the reason that their Messiah, the king of Judah, was coming to reign upon the earth, and He would come through the loins of a Jewish maiden. Hence the Jewish mothers impressed upon their daughters the necessity of keeping themselves virtuous and sweet, so that they might be worthy of the honor of bringing forth the Messiah. Such was the lasting impression made upon the Jewish maidens by these teachings that the same purity of thought and action characterizes them even to this day. The Messiah came through a beautiful Jewish maiden, but they did not receive Him; and many of them still look forward to His coming. As you were informed today, many of the Jews now look upon the Savior as a great and good teacher, and one worthy of the esteem and fellowship of the Jews; and in this connection I am reminded of a little circumstance that was called to my mind in witnessing a play called "The Wife." In one scene there was a meeting of the directors of a bank at midnight. Their cashier had been embezzling the funds of the bank, and

his wife came in to plead for mercy for him. She found, however, that she could not touch the hearts of the bankers. The president of the bank was a Jew, and she, seeing a picture of the Messiah on the wall of his study where they were assembled said, in the name of that holy being whom you worship, I ask for mercy." He said, "Madam, I do not worship that being." Why, then, said she, do you have His picture in your house. Because, he replied, he was a Jew, and the greatest Jew that ever lived, and why should I not have his picture in my house? This evidences the very thing that Brother Roberts said, that the Jews are learning to look upon Jesus, whom we worship, as the greatest of the Jews, as a great teacher, and are honoring Him as such. The time has not yet come for them to acknowledge Him as the Messiah of their nation, but it will come; and He will come, for He has promised that He will come and reign upon the earth with His people. It is the duty of His people, therefore, to prepare for His second coming, that they may be found ready to receive Him, and not be like the unbelieving Judean nation—refuse to recognize Him when He does come; for it is by the faith of the Gospel and the witness that we have in our hearts that we know that He is the Savior of the world, and that He is coming to reign on earth with His people. May the Lord bless you, and fit and prepare you for His coming, is my prayer, in the name of Jesus Christ. Amen.

#### ELDER HYRUM M. SMITH.

The value, a quietment and possession of truth—Prayers that are heard not always answered—Evidence of divine origin of the Church.

I, too, am filled with the spirit of rejoicing today, in being permitted to gather in conference with the Latter-day Saints, and in listening to the testimonies of the servants of God as they are borne. In looking over this vast congregation I have felt to offer in my heart a prayer of thanksgiving to my Father in heaven that He has done so much for His people. Nearly all things that the Latter-day Saints need are given to them. Whenever they ask, their prayers are heard and answered.

Truth is what they have wanted, and truth is what they have, and is the link which welds them all so closely together.

It was written in Salt Lake City a short time ago that all religions have some truth, but that no religion has all truth, for that could only be gained through infinite progression. While that statement is true, yet the Latter-day Saints have the assurance and the knowledge that all they have is true. Every principle, every rite, every command that has ever been given to the Saints of God in these days, from the time of the Prophet Joseph Smith till now, is true, because it came from God, and therefore must be true. While we have not all the truth, still we are in that line of eternal and infinite progression which eventually will place in the possession of the faithful Latter-day Saints all the truth. The Latter-day Saints can have any and every truth that others have. I cannot have perhaps the same object that you have, but I may have a truth that you have. If you have the knowledge that the sun first makes his appearance in the east, I, too, may have that identical knowledge. Therefore, whenever the Latter-day Saints see a truth, whenever one is made known, no matter where or by whom it is possessed or found, they can possess it also; and they do usually accept gladly every truth that is brought to light. It makes no difference to them whether it be Christian or pagan, or heathen, who under God has been permitted to show forth that truth.

My brethren and sisters, here we are gathered together in a multitude. Thousands of us can stand up and before all men declare that this is indeed the Church of God, and that we have a knowledge—not a mere belief, but a knowledge—that once more the Lord has set His hand to establish a people of His own in the earth. Because we know this, we have gathered together today to listen still further to the truths that God may have to transmit to His children here. The Latter-day Saints gather in their meeting houses every week and there bear testimony one to another of the goodness of God. They testify that they know that God lives, and that He indeed did con-

descend to answer the humble prayer of the Prophet Joseph Smith; and they call attention to many of the gifts and blessings of God that have been made known to them since their connection with the Church. Many of them will tell of the healings of the sick which have been made manifest in their midst. They acknowledge the hand of God in the raising of their loved ones from disease and affliction. They say they know their prayers have been heard. And while that is one of the evidences of the truth of the Gospel unto us, there are, in my judgment, many other evidences, greater than the healing of the sick, that God lives and is at the head of this work. It is true that many prayers are heard and answered in behalf of the sick. We know that we are given that for which we ask. We have received that for which we sought. Yet how many parents are there who have prayed earnestly and long, and with all the power of their souls, that God would give them back one who was at the point of death, and still their prayer has not been answered? How many children have also offered such prayers in behalf of parents, and yet their prayers have not been answered; but those for whom they wept and prayed have been taken away. Prest. Woodruff often used to say that he had passed the allotted time of man and was kept alive by the faith and prayers of the Latter-day Saints. Here Apostle Brigham Young comes back to us almost from the point of death, and testifies that God raised him up, and that he knew the prayers of the Latter-day Saints were ascending to Him in his behalf. Yet the time came, my brethren and sisters, when all the prayers of the Latter-day Saints, earnest though they were, and accompanied by the faith of the people, did not save President Woodruff from death. The time has come when our prayers in behalf of many of our loved ones have not been answered, but those for whom we have prayed have been taken away. But, my brethren and sisters, because they are taken away, is that any sign that our prayers were not heard by our Father in heaven? Not in the least. It is but an evidence that God knows best, that His will is not

our will, and that the time had come when He saw it wiser not to answer that prayer. How often do parents have to deny the prayers and petitions of their own children. Notwithstanding the child desires a thing greatly, and can see no reason why he should not have it, yet in the greater wisdom of the parent his request is denied and the supposed blessing is withheld. But that is no evidence that the prayer was not considered by the parent; it is simply an evidence that the parent knows best when to give and when to withhold.

The healing of the afflictions of physical man by the power of God is one of the evidences of the Gospel of Jesus Christ; but it is a greater evidence to me, that there are, as has been mentioned, thousands of young men, Elders in Israel, filled with the power and spirit of the Holy Ghost, going abroad in the world, clothed with the Holy Priesthood and power of Almighty God, equipped with the pure and unadulterated principles of the Gospel of Jesus Christ, healing the nations of their spiritual and soul-destroying ailments and afflictions. These Elders go forth, taking the Gospel with them, and after they have healed men of the errors and falsehoods they have been traditioned in from their youth up they bring them home to Zion. Here we are, a people from almost every nation in the world, men and women of different tongues, different customs, different beliefs, different gods; brought together, through this glorious panacea for the ills of all men, and made one in Christ Jesus, with one Lord, one faith, one baptism, knowing each other, knowing the principles of the Gospel as they have been revealed, and testifying to the truth of them—all by the power of the Holy Ghost. This is a testimony to me, greater indeed than the healing of the sick or the taking away from this life of any individual. Gathered together in the vales of the Rocky Mountains, in fulfillment of prophecy, are the people of God, and here they are established as an evidence that it is futile for the world to raise a hand against the Latter-day Saints to retard their progress or check their advancement. They cannot be stopped; they must go

on; for God is their leader. As Brother Roberts said he must exult a little, I often exult a great deal because of the goodness of God to His people in thwarting the efforts of unrighteous men to check the progress of and to bring reproach and ignominy upon the Saints of the Most High. I rejoice in this, and I love to see the Church grow, in spite of all they can do. I love to see the people live near unto God, obey His commands, accept the leaders of the Church as men chosen of God, hearken to their counsels, and meet together with smiling countenances.

All of us may have a knowledge that this is the one and only religion in all the wide world of which it can be said, "all they have is true." Yet how gladly we would extend it to everyone else! How gladly we would give to others that which we have received, and how assiduously are we working for the salvation of men, as is evidenced by the hundreds upon hundreds of Elders sent forth to proclaim repentance and salvation to the world!

Another evidence of the truth of the Gospel—a very strong one to me—is the organization of the Church. Look at it, my brethren and sisters. Men in the world have wondered and could not understand how it was that God could be omniscient and omnipresent, and the teaching of this doctrine has led them into all kinds of error as to who and what God is. Now, look at the Church of Jesus Christ of Latter-day Saints—a church composed of nearly four hundred thousand people, divided into stakes and wards and missionary fields, presided over by men holding the holy Priesthood. Think of all that number of souls, and then bear in mind that the President of the Church can within a few hours, get in touch with the remotest parts of the Church, and become acquainted with almost every individual member. His knowledge concerning any part of the Church, scattered throughout the world, becomes almost omniscient. All he needs to do is to communicate with the president of the stake, whom he knows, and that president may communicate with the Bishop of a ward, the Bishop may inform his teachers that he desires in-

formation concerning a family or an individual in his ward, and the information is received, and transmitted right back to the head of the Church. In this way the President of the Church is brought in touch with all the Church, in all its branches, however remote they may be. If, then, one man, in a finite condition, can become so thoroughly acquainted with a people numbering four hundred thousand, can we not understand how easy it is for God, who is infinite, to receive all knowledge concerning all the works of His hands? The organization of the Church is as perfect as it can possibly be in our present state. All has been given us that we are capable of receiving. And Oh! how we rejoice in it, my brethren and sisters, and in the knowledge, too, that eye hath not seen, nor ear heard, neither hath it entered into our hearts, what God has in store for us as we march on in that infinite progression and advancement. All things will be given to us—all power, all glory, all knowledge, even as our Father in heaven possesses it—in due time, as we are capable of receiving them.

My brethren and sisters, ought we not to rejoice in the testimony of the truth, and ought we not to give glory to God? After He has done so much for us, ought we not to do all we can for Him, and for His children, all over the world, no matter who they are, where they are, or what they are? Should we not love our enemies, and be willing to do all we can for them, even though their hand be raised against us? God has done so much for us that if we do all we can and live to the age of a tree, we will never be able to repay Him for His goodness to us.

Now, my brethren and sisters, we have the truth. The Prophet Joseph Smith said that the truth was a knowledge of things as they were, a knowledge of things as they are, and a knowledge of things as they are to come. Is not that a beautiful definition of truth? Does it not embrace all truth? And indeed, according to that definition, have not the Latter-day Saints more truth than all the other peoples of the wide world, because they

have a greater knowledge of the dealings of God with men in the past, of man's condition in the present, and of the destiny of mankind, than any other people or denomination? And how have we received this, my brethren and sisters? Why are we thus placed above others? Because we have been willing to humble ourselves and accept the testimonies of the truth as they have been brought to us by those Elders who found us in the world without a knowledge of the truth. The Lord indeed has been merciful unto us, and I trust that He always will be, and that we will ever be worthy of the trust which God has reposed in us; that we may stand on the foundation of the principles of the Gospel as they have been made known to us and as they may yet be made known, and never deviate, never sacrifice a principle, no matter what consideration may be brought to bear upon us to do so. Stand firmly upon the foundation of the truth, you Latter-day Saints. Seek for more truth; put yourselves in a position to receive more truth; and God stands willing and anxious to still pour out upon us a knowledge of greater truths than we at present can conceive of. Let us make the truth known to others. All that the Lord has given—and He has given freely—let us be willing to give to others. Let us seek for the salvation of the souls of men. And while we are working in the world for the salvation of those who are yet in unbelief, let us work also for the salvation of the souls of our children, and bring them up to maturity in the fear and admonition and knowledge of the Gospel of Jesus Christ.

May God bless us; may we still prosper; may we still be blessed, and may we never, because of the goodness of God and the blessings He has bestowed upon us freely, imagine in our souls that we are better than the other children of God. We have been more favored; we ought to be better; but never let us exalt ourselves above others. Let us be humble. Let us seek the truth, and receive it when it is made known to us. Continue on in this path of righteousness, and then indeed can the powers of the adversary not pre-



vail with us. The Lord bless the Latter-day Saints, bless His work, bless the children of God in all the wide world. May He hasten the day when sin and wickedness, error and corruption shall be put down, and when adulterated truth may be no more retailed and wholesaled to the children of men as true religion, by those calling themselves doctors of divinity, but when all men may dispense the truth for the

love of the truth and for the love of seeing men come unto the Lord out of the obscurity and darkness of error and unbelief, is my prayer in the name of Jesus Christ. Amen.

The choir and congregation sang:

How firm a foundation, ye Saints of the Lord,  
Is laid for your faith in His excellent word.

Benediction by Elder Wm. T. Jack.

## SECOND DAY.

Singing by the choir:

All hail the glorious day,  
By prophets long foretold,  
On Zion's hill His praise proclaim,  
And shout hosanna to His name.

Prayer was offered by Elder E. D. Woolley.

The choir and congregation sang:

For the strength of the hills we bless,  
Thee,  
Our God, our father's God.

### ELDER REED SMOOT.

People should be fed with the bread of life—  
Prophecy fulfilled—Progressive character of  
the community—World afraid of the truth—  
High moral status of the Saints—Missionary  
work and proper training of children.

In looking upon this multitude this morning I can assure you, my brethren and sisters, that I feel my weakness in standing before you; but I rely upon the prayers that have been offered during this conference in behalf of those who shall speak, to guide my utterances. I sense the responsibility that rests upon the servants of the Lord as teachers, to give to the people the word of the Lord. I indeed rejoiced yesterday in listening to the testimonies that were given of the growth of this people. Zion is growing, "Zion kept by power divine." I also rejoiced in hearing the Prophet of the Lord speak to the people and say that they were increasing in good works, in the payment of their tithes, and in numerical strength, and that God was blessing them both temporally and spiritually. I noticed in the Deseret News, on Wednesday, a statement from the president of the

Mexican mission that 30 members of the Church had come from Mexico to attend this conference, costing them something over \$7,000 to make the trip; and I thought to myself, how important it was that every speaker should speak by the power of God, that those faithful Saints should be repaid for so great a financial sacrifice. It is certain every one of them will attend every meeting during this conference, because they came here for no other purpose than to be fed with the word of God. What a responsibility it is upon those who are called upon to teach people with such faith in God and such devotion to His work, and, as I have said, I feel my weakness in doing so; but I shall claim an interest in the prayers that have been offered, that the spirit of Almighty God may be with me, so that I may by the grace of God feed the people the bread of life.

I also noticed in that same report that in far-off Mexico there were at least 3,000 people who had taken upon them the name of the Lord, who had bowed the knee to the God we worship, who had acknowledged that Jesus is the Christ, and who were members of the Church of Jesus Christ of Latter-day Saints. When Pres. Joseph F. Smith was speaking of the wonderful progress of this work, it was brought to my mind that the prayers of Saints in asking that Zion's Stakes be strengthened and her cords lengthened, have been answered. Not only are we growing in the Rocky mountains, but we are spreading all over the face of the earth. While I was think-

ing of these things it called to my mind a revelation that was given to the Prophet Joseph Smith in the year 1829, a short time before the Church was organized. Joseph Smith was only 23 years old then, and I ask you today to see if the words that were revealed to the boy Prophet at that time have not been verified in the history of this people.

"1. Now behold, a marvelous work is about to come forth among the children of men;

"2. Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day;

"3. Therefore, if ye have desires to serve God, ye are called to the work,

"4. Behold the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul;

"5. And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

"6. Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humanity, diligence.

"7. Ask and ye shall receive, knock and it shall be opened unto you. Amen."

Even before this revelation was given, the world was worried over the statement made by this same Prophet, that God and His Son Jesus Christ had appeared unto him; and all the Christian denominations were up in arms against him as soon as he made the statement. They have been trying to block the wheels of this work ever since, and have stopped at nothing to bring about its destruction. I tell you God will not allow this Church to be overthrown or given to another people. If it was possible for Satan to destroy this work, he would have accomplished it in its infancy.

When we look at the marvelous growth of the Church of Jesus Christ of Latter-day Saints, and read the prophecies of the Prophet of God who was chosen to open this last dispensation, it seems to me that it leaves no room to doubt that the hand of God has been over this people from the day the Church was organized up to the present time. It is true that we have been tried and tempted; it is true we have

been persecuted, and all manner of falsehoods have been circulated against us, and retailed and wholesaled the world over; but let me say to you, be faithful to the God that has watched over this people and to His commandments, and just as sure as we have increased to what we are today, just so sure will the little stone that was cut out of the mountain without hands roll forth and fill the whole earth, as the Prophet of God foretold. The time is not far distant when men and women from among this people will be wanted all over the world. I want to testify to you today that this people, who have been chosen of God, will yet teach the world the way of life, and the only way to get back into the presence of God. The world may not believe it, and they may hold out against it as long as it is possible; but the word has been spoken that this people, governed by the revelations of the Almighty, shall yet be a light unto the world and teach them the way back unto eternal life. Why, today the world look upon us in wonder. It is true, they are trying in various ways to break down the power that this people is wielding in the earth; but I want to say to you, it cannot be done. As we advance and increase in knowledge, they will fight it harder and harder; but God has said that it would roll on, and it will go on and on. Today we command the respect of the honest and respectable portion of all classes who know us. Whatever we undertake to do, whatever is placed upon us by the authorities of the Church, is fulfilled and accomplished. There is scarcely a colonization scheme proposed but those interested in it ask for the "Mormon" people to become interested in it and carry it on to success. Have you not noticed that wherever the Mormon people have put their hands to accomplish a thing, and the Prophet of the Lord has said it would be a success, no matter how hard or difficult it may have appeared, it has always been successfully accomplished. We are spreading abroad into all the adjacent States and Territories, and our influence is felt for good wherever we go. In Mexico, in Arizona, in Wyoming, in Idaho, in Canada, and in every country where the people are called to

go, those interested in that section of country and in its development say, "Let the Mormon people come and teach us how to make a new country." There are always two sides to a question, and while you hear some people claiming that Mormonism is on the wane, there are others who look upon it as a menace, and a growing one at that. I have here a clipping taken from one of the great New York papers, and it states:

"The danger of Mormonism is underrated, not overrated. When the public realizes that there are two Mormon Churches in Brooklyn, one in Manhattan, one in Philadelphia, a strong and growing Mormon settlement on the borders of Pennsylvania, and New Jersey, and that the strongest Church in a section fifty miles from Jersey City is Mormon, it may be understood that the situation is menacing."

This statement, which startled the women's executive committee of the domestic missions of the reformed church at its eighteenth anniversary in this city, was made by Miss Elizabeth V. Vermilye, a member of the committee, in an address upon Mormonism in the east. She said further:

"It was predicted that in fifty years the Mormons would control a belt of States cutting the country in two from northeast to southwest. The prediction has been verified in twenty years instead of fifty. They own land from the Rocky mountains to the Sierras and are spreading east as I have told you. They control four western states and at the present rate of progress in others will soon have supremacy."

I say to you my brethren and sisters that as God has predicted that this people shall grow and increase the work will go on and on until every word that has been uttered by the Prophets of the Lord shall be fulfilled in every particular. What if we did control four western states? What if we controlled all the western states? I testify that if it were so there would be no man or woman living within the borders of those states but would have absolute liberty. No authority in this Church would ever take one whit from them of their rights. No priesthood that we

hold would ever interfere with a man's citizenship. If these states were controlled by the Mormon people, they would be controlled in righteousness, honesty and honor.

A few years ago there was a Congress of religions at Chicago, and every known religious denomination of the world was invited to be represented. The Anglo-Saxon, the Latin, and all other known races, the semi-civilized, and even the uncivilized nations were asked to be present by representation. The Latter-day Saints, desirous of presenting the truths as revealed through Joseph Smith the Prophet, sent a representative and you all know the result, they would not receive him. I was impressed that the reason we were not allowed representation was that they were afraid of the light and truth that would be given to them from the representative of the Church of Jesus Christ of Latter-day Saints. His testimony would condemn them all. One thing the matter with the world today is: They do not want the light; they do not want the truth; they want to live as they are living; but just as sure as the sun will rise tomorrow morning, just so sure will the truths of heaven as revealed to Joseph Smith condemn or save the world. It may be slow; truth always moves slowly, but it will be triumphant in the end. So will the Church of Jesus Christ of Latter-day Saints triumph over all opposition.

In this revelation we are admonished to remember faith. I do not believe that there is a people upon the face of the earth with more faith than the Latter-day Saints. Every act of their lives, every move that has been made by the Authorities of the Church, goes to show that they have had unbounded faith in God. And we will continue to have faith in that same God who directed us to this land, who has watched over us at all times, and will do so as long as we serve and honor Him.

The revelation also says, remember virtue. My brethren and sisters, as far as my travels have extended—and they have been in a great many countries of this world—I testify to you in the name of the Lord Jesus Christ, that

there is not a people upon the earth that holds so sacred the law of virtue as do the Latter-day Saints. True, it was reported here yesterday that some of the vices of the world were creeping into our midst, and as a result in some instances, there is a loss of virtue among our youth. As long as there is one case of this in the Church it is too many; but for all this I know there is no people on the earth who are as virtuous as a whole as are the Latter-day Saints.

The remarks that were made yesterday about our missionaries and the qualifications required for a missionary, I fully endorse. The other day I had one of the Elders, who had presided over a conference in a mission, tell me that he did not think there was much difference between the missionary that came into the field unprepared and the one that came prepared; for, he said, God makes up to the one unprepared and it was but a short time until the one that came unprepared was just as fully qualified as the one that came prepared. I took issue with him on this, for I know, when I was in the missionary field, the men that came from our Church schools, where they had been taught the principles of the Gospel, were ready to go to work at once, while most of the others were not. But, said I, grant that what you say is true; I want to tell you that there is something more than that. I said to him, and I say to the mothers and fathers here, that missionaries whose associates are bad before going on a mission may go and fulfill a satisfactory mission, and receive an honorable release, with the blessing of the President, but if they have been wayward before they leave, and their companions have been unfit for an Elder of the Church to associate with, in almost every case as soon as they return they go right back into the same company and fall into the same evil habits as they had before they went. It is nothing but natural that they should do so. The result is, in too many cases, they are not home from their mission three months until they are in almost the same condition spiritually as they were before they went. I have thought many a time that if I had a son called upon a mis-

sion who had had bad associates before going, I would want him on returning to go to some other place to live, and take up with new associates, get away from the influence of his old companions and start anew in life. I believe that the surroundings and associations our young men are taken from have a great influence upon them when they return from their missions, and it is the cause of many of them falling back into the old rut. I want to ask the Bishops to look after the boys who come from missions. Perhaps you ask them to speak on their return, and never think of them again. Keep them in the harness; put them to work in the Priesthood; for if they are kept at work they will enjoy the spirit that they had while in the missionary field. Let them return and do nothing at all, and they soon become cold and lose the testimony they sacrificed so much to obtain. I felt like saying this much upon the missionary question.

In a revelation given through the Prophet Joseph Smith to Sidney Rigdon, Parley P. Pratt and Lemmon Copley in the year 1831, it says:

"But before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose.

"Zion shall flourish upon the hills and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed.

"Behold, I say unto you, go forth as I have commanded you—repent of all your sins, ask and ye shall receive, knock and it shall be opened unto you:

"Behold, I will go before you and be your rearward; and I will be in your midst, and you shall not be confounded;

"Behold, I am Jesus Christ, and I come quickly. Even so. Amen.

I want to call the attention of the people to the fulfillment of this prediction. Has not Jacob flourished upon the mountain? Is not Zion surrounded by hills? As stated in the beautiful hymn that was sung this morning,

"For the strength of the hills we bless Thee,

Our God our fathers God."

I am most thankful that God my Father allowed me to be born in Zion, surrounded by the grand old hills, and

under the everlasting covenant. I am thankful that he gave me such noble parents, and I hope to live so that I may merit the blessings that have been conferred upon me by my heavenly Father. Children are given to us, my brethren and sisters, as a blessing. The world today do not believe in having families, for they seem to think that children are a burden; but the first great law that God gave to man was, multiply and replenish the earth. Thank God that this people practice and believe in this commandment. Our children are a blessing to us, or they bring sorrow and trouble upon us. Let us watch and take care of them. Let us realize that they are placed in our care by the Father; that they should be jewels in our crown in the world to come. I promise the mothers and fathers here, if they do not watch their children, there will be many of them making the same statement, wrung from the anguish of their souls, as one father made, according to last night's News: "My boy has been the victim of the baneful influence of a depraved moral degenerate and the evil effects of dime novel reading." I hope to God that every mother and father in Israel will watch carefully their sons and daughters. Be a little suspicious of them, if you can do it in a way that they will not realize it. Examine what they read; learn where they go, and who their associates are. There are so many fathers and mothers who think that it is some associate of their children who is the bad one, while perhaps it may be their child that is the bad associate of others.

I ask the fathers and mothers of Israel to not only watch, but pray with your children. Make them your confidants; salute them with a kiss; keep them within your love; make them feel that no soul that lives has such an interest in them as you have; make the home just as happy and comfortable as possible for them, and keep them around home and under home influence as much as you can. There is no greater comfort to you in this life than a worthy son or a pure daughter. There is nothing that brings more comfort to a father or a mother than to have dutiful children; and there is nothing that

brings more anguish and distress than a child that is wayward and commits some awful crime.

My brethren and sisters, I feel to ask God's blessings upon you. I leave with you this day my testimony, that Jesus is the Christ, and that God lives. I know that this is the work of God. I know that Joseph Smith was a prophet of God. I know that this work is destined of God to roll on and fill the whole earth. Do not get discouraged, my brethren and sisters, no matter where you live. I remember going down to Millard Stake of Zion some six months ago, and the people were quite discouraged. Many of them felt like moving away and going to some new country. I remember praying while there fervently to my heavenly Father that He would send them rain, and they would be blessed with more water the coming year. Every man I met from Millard Stake for some time after I asked as to the conditions there, and the same reply came: "Dry and dusty." The people as a whole offered their supplications to our heavenly Father for moisture, and I believe their prayers have been answered. The very sections that were parched most in this fair state of ours, today have a good prospect for more water and consequently better crops the coming season. In speaking to some of the brethren from Millard Stake the other morning, they told me that the earthquake that visited the southern portion of our state recently, had increased the streams of water, and the Sevier river had been filled as it had not been for years before at this time of the year. Their little reservoir just east of Deseret, with all the water that reached it during the whole of last season was not filled; but this season it was filled in eight days, and the people have taken heart again. I say to you, my brethren and sisters, even if things look gloomy to you at times, do not get discouraged, but trust in that God who led you to this country. This is a promised land. God will bless it, and do not forget that he can increase the waters and make your lands productive. May the peace of God be with the people as a whole; may His blessings be upon the Church; may it grow and increase until it fills

the whole earth, as has been predicted by the Prophets of God, is my prayer in the name of Jesus Christ. Amen.

#### ELDER RUDGER CLAWSON.

*Restoration of the Priesthood—Its powers, functions and duties—None exempt from its influence and authority.*

If President Lorenzo Snow had lived until April 3rd, he would have been 88 years of age. He was a very active, energetic and progressive man. He died "in the harness," and passed into the spirit world; and the great work of the Lord moves on without let or hindrance. I am sure that he would have been very happy to be present with us upon this occasion, to have listened to the testimonies of the brethren, and gazed into the faces of this vast congregation.

Brethren and sisters, notwithstanding the servants of the Lord fall from time to time battling for the truth, Zion must be redeemed. While sitting on the stand listening to the discourses of my brethren, I have greatly marvelled at the wonderful providences of the Lord unto us; for when He uttered forth His voice and said that His Church must be established in the earth and His work must be accomplished, He furnished to the children of men the means to accomplish it. As early as the year 1823, the Lord made use of this language.

"Behold I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord."

A dreadful day; A day of pestilence, of famine, of earthquake, of tempests, and a day of burning, designated here in very impressive language as "the great and dreadful day of the Lord!" When that day comes, the power of the Priesthood must be upon the earth to protect and deliver the people of God from destruction; for the righteous and those who keep the commandments of God, including those who are tithed, shall not be burned.

The priesthood has been restored to the earth, and is composed of two grand divisions—the Melchisedek and the Aaronic. The Aaronic Priesthood was restored to the earth and bestowed upon Joseph Smith by the hand of

John the Baptist, in May, 1829. The Melchisedek Priesthood was restored and conferred upon the Prophet Joseph in June, 1829, by Peter, James and John. The authority and power of the Melchisedek Priesthood is to hold the keys of all the spiritual blessings of the Church, to have the privilege of receiving the mysteries of the kingdom, to have the heavens opened unto us, to have communion with the general assembly and church of the firstborn, and to enjoy the communion of God the Father and Jesus the Mediator of the new covenant. The power and authority of the Aaronic Priesthood is to hold the keys of the ministering of angels, and to administer in outward ordinances the letter of the gospel—the baptism of repentance for the remission of sins, agreeable to the covenants and commandments. Thus we see, brethren and sisters, that the Priesthood connects this Church with the heavens, and the channel of communication is open. Oh! how weak indeed would we be without this authority; and oh! how weak indeed are we except we honor it, for if we do not we come under condemnation. The president of the Melchisedek Priesthood is a High Priest, and is designated in the revelations of God as a presiding High Priest over the High Priesthood of the Church, and is also President of the Church. His Counselors are High Priests; and these three constitute the Presidency of the Church, and have authority over all its affairs, to regulate them throughout the world. The president of the Aaronic Priesthood is a Bishop, who is called to preside over the quorums of the Lesser Priesthood.

Let me say to you, brethren and sisters, (I say it to the sisters as well as the brethren, for I feel that it is a good thing for the sisters to hear something regarding the Priesthood) there is not a living soul connected with the Church that is exempt from the authority and influence of the Priesthood; for the reason that the Priesthood holds the keys to all the spiritual blessings of the Church. It is true that the sisters do not receive the Priesthood, but they receive its blessings in connection with their husbands and fathers. The

Priesthood continues in the Church of God throughout all generations, and is without beginning of days or end of years. We are told—and oh, how impressive is the thought!—that without the Priesthood the power of godliness cannot be made manifest to men, and without it no man can see the face of God and live. What a sorry plight the world is in, if that statement be true, that no man can gaze upon the face of God and live, without the Priesthood! We must needs take it to them; we must needs preach the Gospel to them.

In these two great Priesthoods that I have mentioned are various orders or grades. In the Melchisedek Priesthood we have Apostles, High Priests, Seventies and Elders. In the Aaronic Priesthood we have Bishops, Priests, Teachers and Deacons. So that every age and condition in the Church is provided for; and no man, be he young or old, is authorized to exercise authority in the Church of God, except he bears some portion of the Priesthood. Wonderful thing! A church of Priesthood! The duties of these several orders of Priesthood are well and clearly defined in the revelations. There need be no confusion, or misunderstanding. The High Priest is under no necessity to run to the Seventy and ask what his duty is; the Seventy need not go to the High Priest to learn what he should do; and the members of the lesser Priesthood need not be uninformed as to what their duties are. God has laid down the rules and defined the duties pertaining to these two Priesthoods so clearly and so strongly that they cannot be misunderstood. The Apostles are to officiate under the direction of the First Presidency, and build up the Church and regulate its affairs in all the world, agreeable to the covenants and commandments. The High Priests are standing ministers in Zion, to administer in spiritual things, and to be taught, instructed, and qualified, that they may hold the office of President of Stakes, High Councilors, and other important appointments in the Church. The duty of the Seventy is to act under the direction of the Twelve Apostles, to build up the Church, to regulate its af-

fairs in all the world, first to the Gentiles, and then to the Jews. The duty of the Elder is to be a standing minister in Zion, to administer in spiritual things, to administer the sacrament, to baptize, to lay on hands for the reception of the Holy Ghost, to take the lead of all meetings when no higher authority is present, and to conduct them under the influence and power of the Holy Ghost. No Elder or High Priest is to conduct meetings in this Church by any other spirit than the spirit of God. Heaven-delegated authority to man! The duty of the Bishop is to preside over the Lesser Priesthood and the quorums thereof. The duty of the Priest is to preach, teach and expound the scriptures, to baptize, to administer the sacrament, to visit the homes of the people, to pray with them vocally, and to teach them all family duties. The duty of the Teacher is to watch over the Church, to be with the Church constantly, and strengthen it, to see that iniquity doth not abound, to see that there is no evil-speaking, or backbiting, and to preach, teach, exhort, and expound; and he is to be assisted in his duties by the Deacon; but the Teacher and the Deacon have no authority to baptize, or administer the sacrament. They do have the authority, however, to preach the Gospel, to show forth a good example, to warn the people and invite all to come unto Christ. There is no confusion in all this that I have told you. Every duty is well expressed and clearly defined in the revelations.

I have had some thoughts relative to the great responsibility resting upon Presidents of Stakes, who are High Priests in the Church, called to preside over the Stakes of Zion. O how great—almost unlimited authority, you might say, is exercised by the Presidents of Stakes, presiding as they do over all the affairs of the Stake! Then, how great the authority and responsibility resting upon the Bishops of wards, who are called to preside over all the organizations and Priesthood of the ward! We are sometimes told that the High Priests over there are not magnifying their Priesthood; the Seventies over here are not doing their duty; the Elders are slack, and do not attend their quorum meetings; the Priests in that

ward over there are not being used; the Teachers fail to visit the families of the Saints, and the Deacons are careless and indifferent. The question arises, where is the fault? Where shall the responsibility be placed? Upon the High Priests? Yes. Upon the Elders? Yes. Upon the Seventies? Yes. A great responsibility rests upon these men who have received the Priesthood. But let me say to you, there is a further responsibility, a responsibility resting upon the presiding authorities in the stakes and wards. I do not believe that it is the duty of the president of a stake to spend his whole time in preaching the Gospel. I look upon the presidency of a stake as executive officers. You will find in every stake of Zion scores of preachers, eloquent men, who can edify and strengthen the people, and it is not needful for the presidency of the stake to spend very much time in preaching the gospel. But it is their duty to see that others magnify their calling; to see that the presidency of the High Priests' quorum honor the Priesthood; to see that the presidency of the Elders' quorum are active, diligent and faithful men, and to watch over these quorums of the Priesthood and see that every man does his duty. Then I conceive it to be the duty of a Bishop, not so much to preach the gospel at length, or to occupy much time in the pulpit, but to be the executive officer of the ward, to deal in temporal affairs, to be a common judge in Israel, and to sit in the Bishop's court and adjudicate and regulate the affairs of his ward, with his counselors. It is the duty of the Bishop particularly to see that the presidencies of the quorums of the Lesser Priesthood are active and faithful. Let him see also that the presidencies of the auxiliary organizations are faithful in the performance of their duty. The great responsibility resting upon him is to see that others do their duty, and let the preaching of the gospel be done by the brethren and sisters of his ward. Our Church is full of good preachers. Every man that bears the Priesthood is called to be a preacher of righteousness, to be a minute man, and to be on hand

when called out of the congregation. I venture to say, that Prest. Smith, who presides here, could find hundreds of men in this congregation who are eloquent preachers of the gospel, well informed men, who have preached the word in foreign lands with great power, and they could come to this stand and edify and strengthen the people. Time would not permit of this, and it might not be appropriate at a general conference, when we come together to hear from the Presidency of the Church and some of the leading authorities upon matters of moment; but the spirit of the conference can be taken by the presidents of stakes and Bishops of wards into all Zion.

I rejoice in this work. I rejoice in the Priesthood, and marvel greatly at the wisdom, power and greatness of the Almighty, and I must needs ascribe to Him the honor and the glory for the wonderful things that are being accomplished in His Church. It is the Spirit of God, even the Holy Ghost working in the hearts of the people that brings to pass the purposes of Jehovah. God bless you. Amen.

#### ELDER A. O. WOODRUFF.

All who know the truth should testify to it—  
Wrongfulness of an unforgiving spirit—  
Wonderful growth of the Church.

My beloved brethren and sisters, the desire that shall prompt my remarks this morning to this congregation will be to say something by way of testimony to the divinity of the mission of our Lord and Master, Jesus Christ, to the divinity of the mission of the Prophet Joseph Smith, and in support of the established and recognized authority of God our Eternal Father upon the earth. I feel a natural spirit of timidity in standing before this vast congregation, but I have an unshaken confidence in God, and I know that by His help and the aid and the sympathy and prayers of my brethren and sisters, I may be able to say something that will be of benefit to the Latter-day Saints who have gathered here in this conference for the purpose of being fed with the bread of everlasting life. I desire to read to you a few verses from the 39th Section of the book of Doc-



trine and Covenants. They are the words of our Lord and Master:

"Hearken and listen to the voice of Him who is from all eternity to all eternity, the Great I Am, even Jesus Christ.

"The light and the life of the world; a light which shineth in darkness and the darkness comprehendeth it not:

"The same which came in the meridian of time unto my own, and my own received me not;

"But to as many as received me, gave I power to become my sons and even so will I give unto as many as will receive me, power to become my sons.

"And verily, verily, I say unto you, he that receiveth my Gospel, receiveth me; and he that receiveth not my gospel receiveth not me.

"And this is my gospel: repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which showeth all things, and teacheth the peaceable things of the kingdom."

This is the Gospel of the Lord Jesus Christ; and it is perhaps scarcely proper to say that in Zion there are only 1,300 or 1,500 missionaries, for there are over 50,000 men in this Church who bear the Priesthood of the Son of God, and there are over 300,000 souls in this Church that have their names upon the records of the Church; and inasmuch as we have received light concerning the value of the souls of men, every one of those who have a standing in the Church of Christ ought to have a testimony regarding the divinity of this work in which we are engaged, and be a witness for the Church and for Jesus Christ. So, instead of there being 1,300 or 1,500 missionaries, we all should be missionaries for the gospel of the Lord Jesus Christ; and indeed no one who bears a portion of the Priesthood of the Son of God ought to be satisfied with his life's work unless he has been an instrument in the hands of God of bringing some other soul to a knowledge of the truth. We are told in this same book of Doctrine and Covenants that this is a day of warning, and not of many words, when every man who receiveth the light and truth should warn his neighbor. The trouble is, we do not do this. We feel that unless we

are specially called to labor in one of the missionary fields we have not the right to make known our testimony of the Gospel of the Lord Jesus Christ. This is a mistake. Everyone who has received a testimony that this work is of God is at perfect liberty to bear that testimony to his or her neighbors; and indeed, I feel that we will come under some degree of condemnation before God if we fail to do this. If we have received the pearl of great price, let us not hug it to ourselves and say that we do not want others to receive it, for fear it would diminish our joy and satisfaction to see them enjoying a like blessing. This is not the spirit of the Gospel. Every member of the Church of Christ, whether male or female, ought to be continually anxious that a knowledge of the Gospel shall be spread to every creature upon the earth. We are as a light set upon a hill, a beacon to the world; and we ought not to hide this light, but strive to let it so shine that people seeing our good works may be led to glorify God. This is the desire that should prompt us in our lives. We would then seek after eternal riches, even the bringing about of the salvation of the souls of men, more than we do other things.

I want to read you a few verses from the 64th Section of the book of Doctrine and Covenants:

"Wherefore I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin.

"I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men;

"And ye ought to say in your heart, let God judge between me and thee, and reward thee according to thy deeds."

I do not desire, by reading this, to offer any plea of justification for wrong-doing; for the Lord has said that He cannot look upon sin with the least degree of allowance, neither will the Gospel of Jesus countenance sin. At the same time our mission is to save the souls of men; and where the authority of the Holy

Priesthood is conferred upon men, and it has a right effect upon them, it will make them more humble and more childlike. It will not puff them up and make them great in their own estimation. The greater the authority or calling that is placed upon men, the more humble they should be, and the greater in their own estimation. The greater desire they ought to have to save mankind. The whole need not a physician, but those who are sick. Those who are spiritually sick are the ones that need the aid of the servants and handmaidens of God. Those who know that Jesus is the Christ, those who know that Joseph Smith was sent of God, those who have implicit confidence in the leadership of this Church today, need no particular laboring with. They will labor for the benefit of others, to bring about much righteousness, although they may not be especially commanded to do so. But we want to look after some of those who have not this faith and this testimony. Many of the men who were the pioneers of this work, and who aided in laying its foundation, I am sorry to say that some of their sons and daughters have drifted away from the Church of Christ. People may say that these men devoted so much of their time to the Church that they neglected their families. Be that as it may, these men were good men. They enjoyed the spirit of the callings whereunto God had called them; and if on account of their devotion to the work of the Lord some of their sons and daughters are not doing as they ought to do today, there should be a spirit of charity and of love manifest on the part of stake and ward officials toward them, to try and bring them back, and not to cast them off. I believe as I believe that I stand here, that in the resurrection of the dead, there will be some stake and ward officials come under sore condemnation before men that have stood as leaders in this work, because their sons and daughters have not been sought after and labored with as much as they ought to have been—where this spirit of forgiveness has not been exhibited. No matter what authority a man may hold in this Church, it does

not exalt him to that degree that he is justified in not forgiving the repentant and those who desire to do better, and who will come and supplicate for forgiveness. Men who have taken this stand will come under the condemnation spoken of in the verses I have read, and in them will remain the greater sin. Thank God, there are not many unforgiving men in this Church; but occasionally we have found men who have been unforgiving to those who have sinned and then repented and sought forgiveness. Where do you suppose we would be if God should deal with us in this way. It is not right. I tell you that the stake or ward official who will take this stand will receive sore reprimanding at the hands of the fathers of these sons and daughters that have thus been dealt with, when they meet them in the resurrection. An unforgiving spirit is by no means an evidence of strong character; it is quite the reverse. A man of strong character, who understands the Gospel of the Lord Jesus Christ, would ask his own little child to forgive him, if he had wronged that little one; and he would not feel, even if he had received some great calling in the Priesthood, that it was beneath his dignity to go to the one he had wronged and make it right. As a result of this spirit of unforgiveness, which has been exhibited in the past in some of the stakes of Zion, though, I am happy to say, to a very small degree, we occasionally find men who are not doing anything in the Church, because they have some grievance against the president of the stake or the Bishop. Can not the man who is called to be the shepherd of that flock afford to go a little more than half way in order to save some member of his flock? Can he not afford to go to the one who feels offended at his action, although he may not be in the wrong, and say, "Brother, I want to straighten this matter out with you?" But why is it that some of our brethren, instead of doing this, will feel like beating them over the head and keeping them down; and if they manifest any desire to do right again and to take an active part in the Church, instead of holding their arms out, as

Christ would, to welcome them back to the fold as they should do, they continue to drive them forth and to cast them out, and to keep them down, so that they never have any chance to do better, unless they move out of the confines of that stake or ward.

My brethren and sisters, in these things all that is required of any man who presides over a stake or ward is to follow the example of the men who stand at the head of this Church. The Presidency of the Church will never require anything of the Presidents of Stakes that they would be unwilling to do themselves. They are anxious for the salvation of the souls of men, and that none should be cast out; that those who are weak and sore in their spirits should be healed and brought back, if possible, into full fellowship with the Church of Christ. We do not want to lose any of those that are committed to our care. If God will help us, we do not intend to do it. If He has made us the shepherd, the watchman upon the tower of a Stake; if He has made us the shepherd of a ward, or the watchman upon its towers, let us guard that flock well, and strive with all the power that God has given us to save all those who have been committed to our care. We spend hundreds of thousands of dollars and give the time and the lives of our Elders to spread the Gospel abroad, and why should we not be just as anxious to save those at home who have drifted away or have become cold in the Gospel? Why should we not be just as anxious to bring them back to the fold and awaken the spirit of God within them, as we would be to go to Japan or other parts of the earth, to make the Gospel message known there? One is quite as important as the other; and I am sure that a president of a Stake, a Bishop of a ward, or any other man holding a responsible position in the Church will not feel happy in the resurrection if a son or a daughter of one of the prominent men of this Church, or of any other man, comes up and says, "Brother, I did wrong when I was in the flesh. I went to you, as my Stake President (or as my Bishop) and asked you to forgive me, and you would not." I feel that that man will

occupy a most unenviable position, and will have sorrow until that son or daughter is saved and enjoys that degree of glory that he or she would have enjoyed, had he done his part to help the erring one along life's pathway.

I rejoice exceedingly in the spread of the work of God. I rejoice that wherever the Gospel tree has been planted it has not been uprooted, although our people have had much to contend with, and have had to perform a work that could not have been performed by any other people upon the face of this earth. Read the words of Isaiah as contained in the 8th chapter of II Nephi, as follows:

"Hearken unto me, ye that follow after righteousness: Look unto the rock from whence ye are hewn, and to the hole of the pit from whence ye are digged.

"Look unto Abraham, your father, and unto Sarah, she that bare you: for I called him alone and blessed him.

"For the Lord shall comfort Zion: he will comfort all her waste places: and he will make her wilderness like Eden, and her desert like the garden of the Lord. Joy and gladness shall be found therein, thanksgiving and the voice of melody."

Are we not, as a whole people, witnesses unto God our Eternal Father and all men this day that this prophecy has been fulfilled under our eyes? It is peculiar that, although this is the chosen people of God, they have been called to settle the desert and barren spots of this earth? It is peculiar in one sense, and yet it is quite natural in another, when we take into consideration that through the conversion of the desert wastes into gardens and thus fulfilling the prophecies, the Lord has had a chance to prove His people, to develop a superior type of manhood and womanhood, and to bring out the best qualities of their natures. I rejoice in the work our people are performing. I rejoice that the Lord has aided and befriended us, and that He has raised up many friends from those who are not of our faith to assist us in getting our rights and to aid us in establishing the Gospel of the Lord Jesus in various parts of the world. I rejoice in the faith that the people have manifested in converting these waste places, in their colonization work, and in the ef-

fect that this labor has had upon them. If they had never accomplished anything by way of making homes, they have benefitted themselves and been rewarded for their labors in the spiritual advancement that they have made while engaged in such work, by the development of faith and seeing the promises of God fulfilled upon their heads. And we are not through with this work yet. Calls are made from time to time for our people to go to this or that place, and the only trouble is, we have not colonists enough to meet the demand. I shall welcome the day when the gathering, without which the Gospel is not complete, shall be more thoroughly carried into effect than it has been during the past few years. It has been rather discouraging on account of the lack of labor and the conditions which have surrounded us, and I shall rejoice when these barriers are removed and the gate shall again be open; when the people of the Stakes of Zion shall exhibit that liberal spirit which was exhibited by the people in the early days here, in taking in the newcomer and assisting to get him employment, so that he might establish himself in Zion. We do not have as much sympathy for the people who accept the Gospel abroad as we ought to have, for the reason, I think sometimes, that we forget their situation. We forget that if they remain where they are, although they may be able to do much good in assisting the Elders and in spreading the Gospel, their children will naturally intermarry with those not of our faith, and therefore they will not have the joy or the satisfaction which the Gospel in its fulness carries with it where the people are gathered and enjoy the blessings of Church organization. I would ask the Stake presidents to encourage a spirit on the part of the people to be willing to say to the Presidency of the Church, "If you will send us ten families (or twenty or thirty, as the case may be) into this Stake, we will see to it that they are aided in making homes, so that they may establish themselves in the borders of Zion." I believe that great good could be accomplished in this regard by the Stake presidents and Bishops getting together to exchange ideas in relation to this mat-

ter, so that there may be a more thorough looking after the new converts who come into the Stakes of Zion, that they may not feel friendless and that there is no one to receive or welcome them, but that someone may look after them and nurse them until they are able to go alone. If this is done, how grateful they will be to us in after years. It may take some of our property, it may mean some sacrifice on our part to do it, but how they will bless us when they themselves have good homes in Zion, with their sons and daughters around them, married in the Church of Christ and having a numerous posterity. This is an individual work that we are engaged in. It is not the work of any one man, or any quorum of men; the responsibility rests upon the shoulders of any individual in the Church, and it becomes us all to feel an interest in these things. If we will do this, the Lord will bless us, and He will make us happier. We must not simply strive after dollars and cents; but let us do some good to others as we go along, by assisting them to enjoy the comforts and blessings which we enjoy.

I rejoice exceedingly in this conference. I thank God that He has permitted our Brother Grant to return home and visit with us. His mission has been a success. If he never accomplishes any more, he has gone and turned the key in the Gospel door to the nation of Japan, and the Gospel has been established there; at least, the seed has been sown, and has partially taken root. This will bring joy and satisfaction to the many Latter-day Saints who have upheld and sustained him by their faith and prayers, just as we uphold and sustained Apostle Lyman in his presidency over the European mission. Every Latter-day Saint feels a personal interest in the labors of these brethren and their associates in the mission field, as well as in every other mission president and every Elder who is laboring for the spread of truth upon the face of the earth. I rejoice in the advancement of the work of God, in the numerical strength that we have gained, and in the prosperity which God has sent to us in answer to the prayers of the people and in fulfil-

ment of His promises if they would obey His law. I rejoice in a testimony of the Gospel of the Lord Jesus Christ; that I have a knowledge that this is God's work, and not the work of man; that I have a knowledge that Joseph Smith was a Prophet of the true and living God, and that Joseph F. Smith and his counselors are the men that God has called to preside over this Church at this time, and that they hold every key, every gift and authority which was conferred upon the Prophet Joseph Smith; that this people have come to the vales of Israel in fulfillment of the prophecies which were made by the Prophet Joseph, and have established villages, towns and cities throughout this intermountain region, and that the work will roll forth until it fills the whole earth. God grant that we may be faithful, in connection with our brethren and sisters, in this great latter day work, that our hearts may be filled with sympathy, and that our education in this life may not be wholly of the head, but of the heart also; which may God grant, for Christ's sake. Amen.

#### ELDER JOSEPH E. ROBINSON.

My very dear brothers and sisters, I have been asked to speak a few moments in relation to the California mission. It is most gratifying unto me to report that the same Spirit that actuates the Saints in Zion is felt by those who reside in the state of California. I do not know that there is a more cosmopolitan people in these United States than the people of that great state. They are liberal-minded; there is very little prejudice existing in their minds; but there is an indifference in relation to all things pertaining to the Gospel of Christ. They are a pleasure-seeking people, and a money-making community. But for that, we are received well, and many open their doors and their hearts to receive us. They say they believe that we have within our organization and in the very genius of the Gospel we teach that which will uplift and benefit mankind and will do more to bring about the fraternal spirit that characterized the efforts of Christ and His Apostles than

that taught by any other people. From a very few members some eight or ten years ago, the branches have increased in the largest cities of the coast to number about 600 souls. Last year they paid a tithing of upwards of \$5,000, and about \$600 in fast offerings. Many of them are desirous of coming to the house of the Lord to receive their blessings, and the spirit of gathering is upon them, despite the fact that we advise them to stay at their homes and at their various employments, and build up the branches in the State. It seems, however, that so soon as they have been born into the kingdom by baptism and the laying on of hands of those in authority, a yearning and a longing comes into their hearts to be within the Stakes and borders of Zion, to partake of the blessings which their more fortunate brothers and sisters enjoy.

The recent visit of the Tabernacle choir to the coast will no doubt give a wonderful impetus to the cause. It has broken down the barriers of prejudice in the minds of many, and we are being felt after and enquired about. The secretary of state and the mayors of San Francisco and Sacramento were most kind and courteous in receiving us, in keeping open public buildings, in guaranteeing and giving us police protection, and welcomed us with a spirit of fraternal brotherhood that was very pleasing and satisfactory, I believe, to all our visitors, and especially to us who are laboring in that state.

Thousands of tourists go to the summer land, as it is called, to spend their winter, and they enquire after us. They hear us on the street corners, receive our tracts, attend our meetings, and are frank enough to admit that in the east, where they reside, they would hardly do it, for fear of losing caste; but many of them have gone home with a broader idea and a better knowledge of our work and of our people, and are more kindly disposed towards us. Many of them, upon hearing our choir, left their addresses in the east with the Elders, saying that if there were any Elders in their neighborhood they wanted them to call, so that they might hear more of what little they had seen and heard of us in California.

My brothers and sisters, I know that

the Gospel is true, and that it is leavening the whole lump and modifying the sentiment of the Christian world. We hear it, we feel it, we see it, in what is being said and done today upon the coast, where their churches are being emptied and their pleasure resorts are being filled by the doctrines of men as they are now taught. It brings joy and satisfaction to my soul to know that I have been born of goodly parents, and have received and do participate in the Gospel of Christ, which will bring men to a full salvation and an exaltation in His presence; and that that may be our happy lot is my prayer in the name of Jesus. Amen.

The choir sang the anthem:  
Light and Truth.

Benediction by Elder Jesse N. Smith.

#### AFTERNOON SESSION, 2 P. M.

The choir sang:

Glory to God on high;  
Let heaven and earth reply;  
Praise ye His name.

Prayer by Elder C. R. Hakes of Maricopa stake.

Singing by the choir and congregation:

Praise to the man who communed with  
Jehovah.

#### ELDER M. F. COWLEY.

Work o' God not dependent upon the world—The only way to please the Lord—We should act with a view to futurity—Parents should be exemplars to their children.

My brethren and sisters, it is very gratifying to see so many in attendance upon this conference, and I feel that there has been a pleasing variety of instructions given unto us, and that it would be a good thing for the Latter-day Saints as a whole, and for the Priesthood especially, to make a little note, if not in a notebook, in their minds, of the items of instruction that are touched upon, so that we may act upon it in our various wards and stakes when we return. It is not in glittering generalities that we accomplish much; it is in taking down the details and working at them in such a way as to bring good fruits out of them. I do not remember of attending a conference

where I felt that the Spirit of the Lord had more thoroughly and in a more appropriate way actuated the brethren, touching upon those subjects which are especially adapted to our wants.

I have felt impressed with one idea while listening to my brethren, and that is that the whole history of this work has gone to show that we do not need the help of the world to sustain it. I do not mean by this to depreciate any kind assistance, sentiment or support that may be accorded unto us by honest and upright men who, from time to time, defend the rights of the Latter-day Saints, and who have sufficient of the light of truth to see the purity and power of the doctrines that are taught by this people; but I mean to say that it all goes to show that God has established this great work, and that He has sustained it in every sense of the word. When I heard Brother Smoot this morning talking and reading a little about the ideas of men concerning the effect of "Mormonism," as it is termed, more especially in the eastern states, some of them entertaining the idea that it was a great menace to the people, I thought to myself that the world had got the nightmare. I heard Sol Smith Russell once read an essay on the horse. He said that the horse was a noble animal. It would live on oats and sawdust, he said. Then he went on to describe the various kinds of horses there were in existence. He said there was the sawhorse, and there was the horse-radish, and then there was the Colt's revolver, and then there was the night-mare. He said, "the nightmare is a horse that is born in the night, and my Aunt Jane has lots of them." I think sectarianism has the nightmare over this work, and possibly it is all right that they should have. It makes me feel that there are not only prophets among the people of God, but there are some prophets in the world. I heard one of our local politicians a few years ago stand up before a public audience, when the question of dividing on national political lines was agitated among this people, and some doubted the propriety of it. They wanted to hold the old anti-Mormon party together, and more thoroughly crowd us to the wall, and

use their power with the great parties of the nation to distress and oppress this people by inimical legislation. One of the speakers that stood up to address that audience made this statement: "The Mormons will come out on top, no matter what you do." He said he did not believe in dividing on political lines; he believed in keeping the hand over the Morimons just as long as possible, because, said he, they will come out on top. To illustrate his prophecy he told an anecdote about Gen. Mahone of Virginia, and one of his negro slaves, and he compared us to the general and themselves to the slave. He said this poor slave had a dream. He dreamed that he died and went to the gates of heaven, and there he met the Apostle Peter. Peter asked him who he was. "Why," said he, "I am the slave of Gen. Mahone of Virginia." "Well," said Peter, "are you mounted, or are you on foot?" "I'm on foot," he replied. "Well," said Peter, "you can't come in here." So the poor nigger started down the steps, and he met his master at the bottom, and he said to him, "General, whar d'ye think you're gwine?" "I'm going to heaven," said the General. "No, you're not," he said; "you can't get in dar, unless you're mounted." At this a happy thought struck the nigger, and he said to the General: "I'll tell you, General, I'll git down on all fours, and you git on my back, and when Peter ask you if you're mounted, say, yes, and we both ride right in." So the General got on his back, and when they got up to the gates of heaven, Peter asked who he was. He replied that he was General Mahone, of Virginia. "Are you mounted or are you on foot?" "I'm mounted," said the General. "Well," said Peter, "tie your horse on the outside, and come in." This great politician that was opposed to the Latter-day Saints being identified with the national political parties said, "They will walk right in whether they are mounted or on foot." And I thought to myself, he has got the key to the whole thing; he understands it just about right. And why is it, my brethren and sisters? It is because God has established this work.

I want to read just a little. The

brethren have been reading the Scriptures, and I believe it is all right to have a little Scripture reading on these occasions. The Lord says, as recorded in section 1 of the Book of Doctrine and Covenants, that this is "the only true and living Church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the Church collectively and not individually." While God has established this work, and He is pleased with it because it is His work, we ought not to lose sight of the fact that He is not pleased with every individual in it, only to the extent that that individual conforms his life to the principles and spirit of this Gospel. The only safe thing for a Latter-day Saint is to be found in the discharge of every duty, to be found absolutely free from sin and complying with every principle, as far as possible, that the Lord our God has revealed. A great deal has been said at this conference and at our meeting last night respecting evils that creep in among the Latter-day Saints. While we speak of them from this stand and warn the people, while President Smith gives unto us the word of God, it is the bounden duty of the local Priesthood in every stake of Zion and in every ward to see that iniquity is rooted out from among the people of God, that the day may come when the Lord shall say that He is not only pleased with the Church collectively, but individually also, it having been purified and sanctified from every sin.

I started to tell you the one thought I had in mind, and another thought connected with it: that as the work of God has been established and promoted in the earth without the support of men, without their financial assistance, without the popularity of the world, in a religious sense, so I say that God will sustain this work from a temporal point of view, and make the Latter-day Saints a united people, a people of absolute unity in regard to all things, provided we do just the same in temporal things as we have done in spiritual things—that is, listen to the voice of God, enjoy the inspiration of the Holy Spirit, and be guided and controlled by the direction and counsel of the holy Priesthood. By

doing so we can become one in all things. We ought not to consider that there is anything of a carnal nature, or, if you please, of a temporal nature—something that pertains in its effects to this life only; for there is nothing associated with the work of God upon the earth but has its effects, not only here, but throughout the countless ages of eternity. As we live near to God in all respects, so shall we be entitled to the companionship and, according to our faithfulness, a greater measure of the Holy Spirit, that will give us a better understanding of the things of God, qualify us to live nearer unto God, and consequently to secure unto ourselves a greater exaltation in His presence. There is nothing of a temporal or transitory nature connected with the work of God. One of the ancient prophets said, "I know that that which God doeth He doeth forever." What He does, eternal effects are realized therefrom. The Prophet Joseph Smith made this statement: "Whatsoever you do, you ought to do with an eye to futurity." It ought to be done with reference to the effects that will result from our action in the future.

I was very much impressed with a remark made by President Lund affecting our conduct and conversation in the presence of our children, wherein he said that some were in the habit of making remarks that were depreciatory in their nature concerning their brethren, concerning the Bishop of the ward, or the President of the Stake, or the authorities of the Church, and some, perhaps, were given to making remarks that were disrespectful to some of the principles of the Gospel, in the presence of their children. Where this is done, it ought to be repented of and discontinued; for it will have a telling effect in the hearts of the youth of Zion. I remember a most striking illustration of this in the case of one of the leading brethren in the Church. I have heard him stand up time and time again and declare the word of God to the people. I have heard him give counsel to the saints of God, that they should never speak disrespectfully of the authorities of this Church, and especially in the presence

of their children. That same man was guilty of that which he warned the Saints against, and today he has lost his standing and posterity, following the example that he practised in private but declared against in public, have fallen into his habits and disrespect the servants of God. My brethren and sisters, it is salvation we are after. It is to establish and ground our children in the faith. We ought to live and labor to this end, that they may not turn aside, and afterwards say they turned aside because their parents set them a bad example. You know, President Kimball once prophesied to this people, and especially to the mothers, that if they spoke disrespectfully of a certain principle of the Gospel and fought against it, the day would come when their daughters would turn aside and lose their virtue, and become objects of immorality upon the streets of Salt Lake City. I want to say that that prediction, sorrowful though it may seem, has had its fulfillment. I want to endorse the instructions of my brethren that we ought to look carefully after the conduct of our children who are running the streets of Salt Lake City, and, for that matter, the streets of all the cities and towns throughout Zion. I know that evil habits creep in among us. I know there is an influence brought to bear upon the minds of the little ones to learn and to practise evil, which goes to destroy their force of body and of mind, and to grieve the Spirit of God from them. Now, the responsibility is especially upon those who bear the Holy Priesthood. The teachers who go out to visit the saints from family to family ought to be men endowed with the spirit of revelation from God. They ought to study the principles of the Gospel, and to so live that they may enjoy the inspiration of the Holy Ghost in their instructions, so that their instructions may be understood and be attractive to the children; that they should not go simply to carry out a routine, to ask certain questions, just to be able to say that they have made their monthly visit. They ought to be men inspired with the spirit of revelation from God, that they may touch the hearts of the families, and especially of



the children, where they visit. While it has been said here that there is a sentiment among the people, to some extent, which does not respect the Priesthood, referring to the authorities of the wards and stakes, and of the Church, I want to say that we do not respect the Lesser Priesthood as much as we ought to do. We ought to respect every Deacon in the Church, and encourage every Deacon to perform his duty. We ought to respect every teacher, and make him welcome, and sustain him in his administrations in our homes. I know that those who understand the Priesthood best, and who have the greatest respect for it, are the men that will call their families together when the Teachers pay them a visit, and will sit down and listen to what the Teachers have to say. When I was a boy, in the Fourteenth ward, with Brother John W. Taylor and other young men, I used to visit President John Taylor as a Teacher. I used to visit President Wilford Woodruff in the same capacity. I will admit that I was glad when they were away from home, because I was so frightened; but when I got through and left the house I was glad they were at home, and that they had been there to receive me as a Teacher in his Church of Christ. They treated us with more respect, they made us feel more at home, and they encouraged us more in the discharge of our duty than any families that we had to visit upon the block. This was because they had the spirit of the Gospel and understood the responsibility of the Holy Priesthood. I remember that many beautiful lessons I enjoyed on the principle of faith came from the sweet instructions of President John Taylor when we visited him as a Teacher; for when we would get through with our duties, he would say, "Now, boys, you have been teaching me, I would like to teach you a little;" and he would tell us anecdotes to increase faith in our minds; tell us how he had asked God to open up his way while declaring the Gospel abroad, to give him a little money, just what he needed to pay for pamphlets or something of that kind, and the Lord answered his prayers in a most remarkable manner. He told us many incidents of this

character, and they tended to create and encourage the principle of faith in our hearts.

My brethren and sisters, may God enable us to remember the glorious instructions which we have received; remember what President Smith has said, that we are in a better condition, as a whole, than ever before. Let us all see to it that he shall not be disappointed in this sentiment of encouragement concerning this people. Let us remember the instructions of Brother McMurrin and the Seventies in regard to our duties and obligations in the selection of missionaries to send the Gospel abroad to the ends of the earth. Let us remember the admonition concerning our tithing, and our moral deportment, and every obligation that the Gospel of Jesus Christ enjoins upon us. If we do this, all is well with us. Every Latter-day Saint knows that to be found in the discharge of his duty makes him a happy man, and when he is not in the discharge of his duty there is an uneasiness about him which makes him feel that something is wrong. May God bless you, my brethren and sisters; help us to keep the commandments which He has given unto us, and to perform the duties enjoined upon us, to be ready at all times to go abroad and declare the Gospel, or to work in the Gospel of Jesus Christ at home. The best kind of a Latter-day Saint is the man or the woman that is ready for any kind of labor, whether at home or abroad, and has no hobby, no special desire in a certain channel, to the depreciation of everything else. God bless you. In the name of Jesus. Amen.

#### ELDER M. W. MERRILL.

Duties of the Saints—Should be reminded of them  
—A prosperous community—Result of the blessing of God—Answers to prayer—About colonization—Importance of Temple work.

I have listened with a great deal of interest during the meetings of this conference, and I believe it is the largest conference I have ever attended in the Church. Fifty-one years ago the 9th of April I was baptized, when the ice was about three feet thick, and had to be cut away, and I have not lost interest in this work yet. I remember I was quite zealous when I was first

baptized. I was soon ordained a Priest and sent out to teach. I acted two years in that capacity. When I came to this valley I was appointed a Teacher in the North Canyon ward, and labored in that capacity for eight years; and then moved to Cache valley, under the counsel of Apostles Orson Hyde and Ezra T. Benson. I was appointed Bishop there, and acted in that capacity 18 years. Subsequently, I was appointed to labor in the stake presidency with Brother W. B. Preston and acted in that capacity for 10 years. Since that time I have labored in the quorum of the Apostles. But I want to say that there never was a time when I felt that I was really qualified for the position I was called to occupy. I feel the same way yet. There is no disposition in me to boast. I am thankful to the Lord that I have been preserved in the Church for over 50 years, and I hope to continue in it as long as I am alive. I know this work is from the Lord. I know that Joseph Smith was a great Prophet, raised up to usher in this last dispensation of the Gospel. I had evidence of this even before I was baptized, and it has never departed from me. I want to bear record to my brethren and sisters here that there is no other way of retaining the spirit of this work and the fellowship of the Holy Ghost than through faithfulness and diligence in observing to keep the commandments of the Lord. The individual who will be humble all the day long and strive to keep the commandments of the Lord will never apostatize or become dissatisfied, but he or she will be preserved in the truth, and by and by will sit down in the mansions of the Father, to enjoy the blessings of eternal life. People who are spiritually-minded are devoted to the work. They pay their tithes and their offerings; they go to the ward meetings and to the stake meetings, and they are willing to devote their time, their talents and their all for the building up of the kingdom of God on the earth.

We have had credit from the President of the Church during this conference of doing very well in paying our tithing. We have done well, there is no question about that; but let every

individual ask himself if he has come up to the standard. I think we shall be led to conclude that we have not quite got there yet. No doubt, a great many brethren and sisters pay their tithing in full, and if they were to sit in judgment upon themselves they would not need to be judged of others; for they would be able to say in all sincerity, "I have done the best I could." But there is another class who, if they were to sit in judgment upon themselves, would be forced to say they had not come up to the standard. The Lord expects us all, as His servants and handmaidens, to come up to the standard. He expects us to pay our tithing and our offerings in full. The giving of offerings is associated with the payment of tithing—offerings for the benefit of those immediately around us who need our help, to obviate the necessity of the Bishop having to make application to the Church for funds to support the poor. If we were to observe this law strictly, we are amply able in all our wards to support the poor. There are many people in the Church, I have discovered, who are willing to support themselves rather than receive offerings, if they could only be given employment. Even the aged can do something, unless they are maimed or disabled; and this is a matter for the Bishops to look after, to see that people have employment, as far as possible, and to encourage the payment of offerings as well as tithing.

If tithing is never mentioned in a ward from one month's end to another, neither by the Bishop nor the Priests and Teachers, that ward will not come up to the standard. There are lots of people who would come up to the standard if their minds were stirred up by way of remembrance. I am not one who believes that it is proper for the Bishop to be always talking about tithing; but I believe it should be kept before the people. They should be encouraged to pay their tithing when they get it, and not wait till the end of the year. If your salary is paid to you each month, pay your tithing each month. I want to bear testimony that that is the easiest and the best way to pay tithing. Pay it when you get it, and let it be the first

thing. Let us pay our tithing first, and then distribute the rest as far as it will go. If we will do this, we shall find that tithing is easily paid; and when the end of the year comes we shall be glad, and prepared to settle with the Bishop with a cheerful heart.

Take us as a whole people, we are better off than other people, after all, though there are too many of us in debt, with mortgages on our homes. The Lord has blessed us. He has blessed and sanctified our land, and it has brought forth in its strength, in the season thereof.

There is a great deal of faith exhibited among the Latter-day Saints, and that faith, no doubt, will increase as the Saints grow older and get more experience. In the last 50 years I have seen many things that have given me a great deal of joy and increased my faith. I have seen the prayers of the brethren answered. I have seen the prayers of little children answered in the homes of their parents. I remember a few years ago in Cache valley we had a drouth for some years. There was very little snow, and lots of grasshoppers to eat our crops. I remember Apostle Orson Pratt coming to visit us. He went to every settlement in the valley, and he prayed everywhere that the Lord would send moisture upon the mountains and valleys. I traveled with him, and he never forgot this. He always prayed himself in the family circle, and he prayed every time that the snows might come. In fulfillment of his prayers the snows did come, and we had more that year than we had had for years before; the mountains were filled with snow. I have seen evidences of this same thing recently; when prominent Elders of the Church have prayed that the moisture might come, their prayers have been answered and the moisture has come. I do not know of any reason why our prayers should not be answered, if we will pray in faith believing, and not ask amiss or for anything that we ought not to have. Do not let us be discouraged. This is the Lord's work, not ours. We did not place ourselves in position. None of you Presidents of stakes, or Bishops, has ever sought for office or wanted office, so far as I know.

The Lord has called you all. He has opened the eyes of our understanding, that we have been enabled to comprehend the truth in part, and we are supposed to make some progress. I have thought since coming to this conference, that we are making improvement all the time. I do not remember the time when we could see all the presidents of stakes right in front here as we can now, for they have been scattered among the congregation. It is an improvement having the prominent Elders seated where they can hear everything. I have been reminded of the necessity of this in visiting stake conferences and seeing the Bishops and leading Elders scattered among the people. This here is an ensample. Bring your leading Elders to the front, where they can hear and take part in the labors of the conference. This is a grand thing, and a sign of progress and advancement.

My brethren and sisters, I am aware that there are a number of people among us who want to move somewhere, and they are asking about different parts of the country. I have brethren enquire of me frequently, some since I have been here. I want to say this about it: It is all right to go if you are counseled by the authorities of your ward or stake, or by the authorities of the Church. Get good advice, and then, if you go, you will feel that you go with the blessing of the Lord. Do not let any of our people, no matter how desirable a country may be, run off on a tangent, without the advice of the presiding brethren. Go under the direction of the Priesthood, with their consent and good feelings, if you want to go. It may be all right for you to go just where you want to go, but get counsel from the brethren. Do not let us be running up and down the country simply to better our condition, but let us be satisfied to labor under the advice of the Priesthood, and if we will do so, we will come out all right.

Another subject I want to touch upon, and then I will close; it is with regard to temple work. Brethren and sisters, do not forget your temple work. Do not leave your kindred dead who have slumbered in the grave for years, and

perhaps for ages, without going to their rescue and giving them relief, as their Lord has ordained and appointed. Here are the temples of the Lord in this state, wherein you may go and administer for your kindred that have passed away. Do not be so swallowed up in the cares of the world that you will neglect your kindred dead, because we will meet them by and by, and we will have remorse and sorrow if we have not done what we could for them. Remember this, and talk of it in your homes. Let us prepare our records and labor in the interest of our friends who have passed away. Of course, the people are doing very nicely in this matter; but there are many that have not given it consideration yet.

God bless you. Let us be true, faithful, and humble; let us attend to our prayers in the morning and evening, invoking the blessings of the Lord upon us and upon our brethren. Pray for your Bishops and Presidents of Stakes; pray for the authorities of the Church, that they may be guided by the inspiration that comes from God, so that all may be well and prosperous with Israel. God bless you. Amen.

#### ELDER JOHN W. TAYLOR.

Graduation in the gospel—Blessings the result of obedience to law.

My dear brethren and sisters, I pray that the Spirit of the Lord may direct me in all that I shall say, even that Spirit of truth and righteousness which comes from our heavenly Father. I desire to bear testimony to all that I have heard during this conference. I was very much impressed with a remark made by President Smith, testifying that the people were more faithful and were performing their duties a little better today than they were several years ago. There is no one so well qualified to judge of the Latter-day Saints in the aggregate as President Smith. What impressed me particularly about his remarks was the statement that the growth was a gradual one. It made me think of the word of the Lord unto the Prophet Nephi, when He said, "I will give you line upon line, and precept upon precept, here a little, and there a little, that you may know my

mind and will concerning all things." When we plant a tree in the garden, though we should stand by it day and night we could not perceive its growth, because it is so gradual; but go to that tree at the end of six months or a year and you will find that it has made remarkable development; and so on year after year until the tree is fully matured.

I feel strongly impressed in my remarks to touch a little upon the importance of having the Spirit of the Lord with us day by day, to perform the duties of the day. While that which we are doing may not appear to be of any great importance at the time, it will be very evident at the end of a term of months or years that we have made marked progress. Like the tree, the growth will have been gradual. I desire to read some scripture, my brethren and sisters, to show you how our Lord and Savior Jesus Christ attained the perfection which He reached during His lifetime. I will read from the 33rd section of the book of Doctrine and Covenants:

"1. Verily, thus saith the Lord, it shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am,

"2. And that I am the true light that lighteth every man that cometh into the world;

"3. And that I am in the Father, and the Father in me, and the Father and I are one:

"4. The Father because he gave me of his fullness, and the Son because I was in the world and made flesh my tabernacle, and dwelt among the sons of men.

"5. I was in the world and received of my Father, and the works of Him were plainly manifest;

"6. And John saw and bore record of the fullness of my glory, and the fullness of John's record is hereafter to be revealed:

"7. And he bore record, saying, I saw his glory that he was in the beginning before the world was;

"8. Therefore in the beginning the Word was, for he was the Word, even the messenger of salvation,

"9. The light and the Redeemer of the world; the Spirit of truth, who came into the world, because the world was made by him, and in him was the life of men and the light of men.

"10. The worlds were made by him: men were made by him: all things

were made by him, and through him, and of him.

"11. And I, John, bear record that I beheld his glory, as the glory of the Only Begotten of the Father, full of grace and truth, even the Spirit of truth, which came and dwelt in the flesh, and dwelt among us.

"12. And I, John, saw that he received not of the fullness at the first, but received grace for grace:

"13. And he received not of the fullness at first, but continued from grace to grace, until he received a fullness."

It is this last verse which I desire to emphasize, setting forth the fact that Jesus Christ received not a fullness of glory at first, but He received grace for grace. It is in this way, my brethren and sisters, that we shall receive a fullness. It will not come all in a day, nor all in a month, nor all in a year; but it will come as the reward of the righteous, through faith and diligence in keeping the commandments of the Lord, at the end of our career upon the earth, when we shall be brought before the judgment seat of Christ, to be rewarded or condemned, according to the deeds done in the body.

"14. And thus he was called the Son of God, because he received not of the fullness at the first.

"15. And I, John, bear record, and lo, the heavens were opened, and the Holy Ghost descended upon him in the form of a dove, and sat upon him, and there came a voice out of heaven saying, This is my beloved Son.

"16. And I, John, bear record that he received a fullness of the glory of the Father;

"17. And he received all power, both in heaven and on earth, and the glory of the father was with him, for he dwelt in him.

"18. And it shall come to pass, that if you are faithful you shall receive the fullness of the record of John.

"19. I give unto you these sayings that ye may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fullness,

"20. For if you keep my commandments you shall receive of his fullness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace."

In other words, we shall receive strength according to our day, and the Lord will bless us with wisdom pertaining to all things committed to our care, according to our faithfulness in keeping His commandments; for we are

told, in a revelation contained in this great book of revelation given to the Prophet Joseph Smith, that the Priesthood is inseparably connected with the powers of heaven, and that the powers of heaven can only be controlled upon the principles of righteousness.

I desire to draw your attention to a peculiar characteristic of our Lord and Savior Jesus Christ. I never remember of reading where our Lord and Savior ever made a promise unto the children of men without giving with it a law for them to obey in order to obtain the blessing, and he always placed the law first and the blessing after; and thus you can see how the powers of heaven are inseparably connected with the Priesthood, Jesus being the great High Priest. To illustrate what I say, let me quote a little from the 5th chapter of Matthew. Jesus said:

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled with the Holy Ghost."

Here is a condition, a law to be obeyed, namely, that we shall hunger and thirst after righteousness; and the promise is, we shall be filled with the Holy Ghost. In the holy Bible it says, "for they shall be filled;" but the more perfect translation, as given in the Book of Mormon, is, "Blessed are they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost."

Again, He says:

"Blessed are the peacemakers; for they shall be called the children of God.

"Blessed are the poor in spirit; for theirs is the kingdom of heaven."

He gave many laws, and many blessings He promised unto the people through their obedience to those laws. Take, for instance, the case of the rich young man who came to Jesus and wanted to know what he should do to be saved. Jesus told him to keep the commandments. The young man replied, "All these things have I kept from my youth up: what lack I yet?" Jesus said, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." The young man turned away sorrowful, "for he had great possessions." The same principle is manifest in the Ten

Commandments. Take, for example, the fifth commandment: "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." This is a law of long life. If you wish to live a long time, my young brethren and sisters, honor and obey your fathers and mothers, and the Lord will bless you with this desire of your heart; but if you disobey your parents, you are not entitled to a long life; you are not entitled to the blessings of God upon you and upon your posterity. On the contrary, the Lord says in another of the commandments, that He visits "the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me."

My beloved brethren and sisters, I rejoice in being present with you today. I am glad to see you congregated together to receive the word of God from His servants, and I have greatly rejoiced in the remarks that have been made. I am going to take the liberty of reading a little more before I close: -

"21. And now, verily I say unto you, I was in the beginning with the Father, and am the first-born;

"22. And all those who are begotten through me are partakers of the glory of the same, and are the church of the first-born.

"23. Ye were also in the beginning with the Father; that which is Spirit, even the Spirit of truth,

"24. And truth is a knowledge of things as they are, and as they were, and as they are to come;

"25. And whatsoever is more or less than this, is the spirit of that wicked one who was a liar from the beginning.

"26. The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying—He received a fulness of truth, yea, even of all truth,

"27. And no man receiveth a fulness unless he keepeth his commandments.

"28. He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things.

"29. Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be.

"30. All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also, otherwise there is no existence.

"31. Behold, here is the agency of man, and here is the condemnation of man, because that which was from the beginning is plainly manifest unto them, and they receive not the light.

"32. And every man whose spirit receiveth not the light is under condemnation,

"33. For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receiveth a fulness of joy;

"34. And when separated, man cannot receive a fulness of joy.

"35. The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple."

I desire now to testify unto you that I know if you will keep the commandments of God the Spirit of the Lord will increase within you, and you will have grace for grace, day by day and year by year, as it shall be necessary in your endeavors to keep the commandments of the Lord.

I wish to say a word or two to our brethren the Patriarchs. I would feel it to be a good thing when they place their hands upon the heads of this people to bless them, if they shall feel so impressed, to conclude their blessings something like this: "I seal these blessings upon your head, according to your faith and your diligence in keeping the commandments of the Lord." The Patriarchs have the gift of being prophets, seers and revelators, to reveal the mind and will of God and portray unto the faithful their future lives, and I believe it would be pleasing unto the Lord if they would seal all blessings that they give in a manner similar to the one I have suggested, as they shall be led by the Holy Spirit. Then there can be no disappointment on the part of the family or friends of those who shall, after receiving a patriarchal blessing, turn from the truth and fight against God; for they will see that these blessings are conditional upon their keeping the commandments of God.

May the Lord bless you, my brethren and sisters, and bless every man who shall speak at this conference, that he may speak by the gift and power of the Holy Ghost, and that we may receive light and knowledge and be fed with the bread of life, that we may be filled with joy and peace, and that our determination may be to serve God and keep His commandments.

I desire to add a testimony to what

Elder Smoot has said in reference to Elder B. H. Roberts going to Chicago to attend the Congress of Religions, and being rejected by them. What did they do when Jesus Christ came in the meridian of time? All the sectarian world turned against Him. He said that the builders had rejected the chief stone of the corner. When they rejected Elder Roberts in that Congress of Religions, they rejected the chief stone of the corner; for the cornerstone of the kingdom of God has been laid, and the building will be completed, according to the mind and will of God. Zion will spread from state to state, and from nation to nation, until this Gospel, which was revealed unto the Prophet Joseph Smith, will be preached unto all nations, all kindreds, all tongues, and all people; and out of every nation God will bring the honest in heart up to the land of Zion, that they may be redeemed, and that they may redeem their dead; for the day is coming, and now is, as we are told in the scriptures, when they that are dead shall hear His voice. Men will hear His voice, for His coming is near at hand. I know that our Lord and Savior Jesus Christ lives, and that He is the Redeemer of the world, and that through the shedding of His blood and the atonement He offered up for the sins of the world all mankind may be saved through obedience to the laws and ordinances of the Gospel. God bless you, and sanctify this testimony to your good, as well as all that you have heard and may hear during this conference, is my prayer in the name of Jesus. Amen.

#### ELDER HEBER J. GRANT.

The Japanese mission—First converts in that nation—Evidences of sincerity and devotion—Other applications for baptism—A wonderful work anticipated—Conversion of the people—A valiant and able defender of the Saints.

I am very much pleased indeed to be present at this conference. I have rejoiced beyond my power to tell in listening to the testimonies of those who have spoken thus far. I do not know whether I can occupy the balance of the time this afternoon or not. I find that I cannot take a long breath without its paining me in my lungs. Whether it is the change from the sea level to

this high country I do not know. I am feeling very well indeed, and unless I try to take a long breath I am in no pain. I desire, however, to mingle my voice with the voices of my brethren, and to give you my testimony as to my knowledge of the divinity of the work in which we are engaged.

As I remarked last night at the Priesthood meeting, I hesitated for some little time, after the spirit came upon me to attend this conference, before writing for permission to do so. I thought my desires might be misconstrued, and that there would perhaps be a feeling that I was homesick and desired to shirk the responsibilities resting upon me in a far-off land; but after having once thought of the idea of being with you and partaking of the spirit of this conference, I could not, hard as I tried, get rid of the desire to come. I finally wrote the letter, and when it reached here permission was given to me. Although I have had to travel a little over seven thousand miles to come to this conference, I am glad to be here, and I was happy when the word came that I was to have this privilege. Only those who have been in the habit of feasting on the teachings of the servants of God under the inspiration of the Spirit of God from their childhood up, and have ever been meeting-goers, can appreciate how hungry I became to listen to the servants of the Lord, when I tell you that for eight months I did not have this privilege, except in the little council meetings held with my associates upon our mission in Japan.

Knowing that the people will be interested to hear from that country and from my associates, I desire to say that Elders Ke'sch, Ensign and Taylor are well, that they are faithful, diligent and true men, and that we have been exceedingly happy from the time we reached our field of labor—in fact, from the time we were called—until my departure from that land. I am pleased to tell you that I had letters from them yesterday, written ten days after my departure, and they are well. They tell me that the two men whom we baptized and ordained Elders are meeting with them constantly, studying very dili-

gently, and making memoranda to assist them in defending the principles of the Gospel. In one of the letters, Brother Ensign refers to a man by the name of Gaburo Kikuchi, the second convert, and to his exclaiming in an impulsive manner every once in awhile, "That is true, the Bible says so," as he is reading and studying the principles of the Gospel; and Brother Ensign, after making this remark, says, "Can't you hear him?" and I can almost, because I know how he would explode, so to speak, all the time we were teaching him prior to his baptism. This man for a number of years has separated himself from the Christian sect to which he belonged, because, he said, they did not teach the Bible, and he has been teaching the people the truths of the Bible in the parks in the city of Tokio, having audiences of from 500 to 1,500 people. He seems to be a very sincere, determined man, and I have enjoyed my conversations with him. The day I baptized him, before attending to that ordinance, I told Brother Kelsch to try to discourage him from becoming a member of the Church, and that I would do the same, because I told him I desired him to study more and to comprehend more before he was baptized. But it seemed that with all the words of discouragement that Brother Kelsch and I could utter, he was determined to be baptized. He came to the hotel before I was out of bed in the morning and insisted upon baptism. When I told him that he had better study more and get a better comprehension of the Gospel, he said, "It is true, I believe it, I want to be baptized, and I can understand it better after I have been baptized and confirmed a member of the Church." I knew this was true; so I told him he would be persecuted, and he quoted the scripture, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake." Brother Kelsch and I went on in this line, trying to discourage this man. I referred to the drivings of our people, to the killing of the Prophet Joseph Smith and his brother Hyrum, and to the fact that many men

had to give up their lives for the truth; and I wanted him to be thoroughly converted. He said, "It is true; and if I die and am the first martyr in Japan, it would be the best thing that could happen to Japan." "That's enough," I said, "I'll baptize you."

I have the assurance in my soul that there is to be a wonderful work accomplished in Japan; that there will be many, yea, even thousands of that people that will receive the Gospel of Jesus Christ. We have made no effort whatever to try and baptize people. Many have come and applied for baptism—ten young men at one time; many have written us letters and asked to be baptized into the Church; but we have realized that they did not understand the Gospel, and we had no desire to baptize and seal the Holy Ghost upon a person who would be likely to lose the Spirit and turn around and fight the Church. We have had no desire whatever to baptize people just to make a showing. We prayed earnestly every day for the guidance of the Spirit of God. We fasted and prayed often. We had a delightful time. Time passed very pleasantly and did not hang upon our hands. I never spent an hour in sightseeing. I did make one little trip through the country, on the cars, to get some knowledge of it; but I never went away for the sake of seeing the sights and enjoying myself in that city. I was busy all the time, talking with those that called upon me, answering letters, and in studying the language. The Lord granteth unto men according to their desires, whether it be for life or death, joy or remorse of conscience; and the only desire that I had was to fulfill my duty in that land from day to day, and if I should return after three or five years without converting or baptizing one soul I would be satisfied. However, I have been exceedingly grateful to my Heavenly Father that He saw fit to impress with His Spirit a couple of men who, I believe, are honest. They may not prove faithful, but I believe they are honest today. The other man was a Shinto priest, who could not speak a word of English, and we had to talk to him through an interpreter. This



man was cast out from his congregation of 1,500 by his superiors, and told that he would be reinstated in his office, provided he quit calling upon the "Mormons." He said, "I believe that there is some truth with them; I am not yet convinced, but I will not stop calling on them." Finally he was cast out. He continued to call upon us, and was baptized.

In that country it is very difficult for a person to earn much money. It is incomprehensible to me how people can live and clothe themselves and apparently be well and healthy, on the limited amount of money that they make. You can hire hundreds, and even thousands of men that are married and have children, for 15 yen a month, which is \$7.50 in our money, and they will live on that amount. You can hire a man to carry you around in one of their vehicles (jinrikishas, they call them), and that man will work for you, if you buy your own vehicle, for 15 yen a month. True, there are men that get 20 yen, because they are superior runners, and there are others that will get as high as 25, because they are very swift in running, but you can get a man that will trot along three or four hours at a stretch, for 15 or 20 yen a month! He must get enough food to eat, or I do not think he could stand it. It is remarkable to me the industry and the frugality of that people, and the way they get along. I saw perhaps half a dozen beggars all the time I was there. In the crowded city of Tokio I never saw but two beggars and they were afflicted with leprosy, lying on the ground by a bridge. It is a city of 2,000,000 of people, and I traveled around many, many hours, and they were the only beggars I saw. The people are almost like bees in a hive, and they all seem to be busy. They are a very remarkable people, and I feel to say to you that I believe and know that God will do a mighty work in that land. The Lord has raised up friends to us. Many influential men have called and visited with me. I am told that a certain man there by the name of Goro Takahashi is by far the strongest writer in defense of Christianity in the nation of Japan. This man, before I ever met him, wrote

an article in one of the leading magazines of Japan in which he criticized the newspapers and the people of Japan, for opposing the "Mormon" religion. My interpreter interpreted this for me, and I afterwards read it to the man. He laughed, and said, "He has not interpreted my article." He said, "The very first line says, 'The people of Tokio welcome with loud Huzzahs Lamanism, which is polyandry, or a plurality of husbands,' and I did not say any such a thing. I said, 'The enlightened people of Tokio.' The whole sarcasm is lost by your interpreter. It was not the common people, it was not the laboring people, but it was the enlightened people of Tokio that was crying out against the 'Mormon' people." I asked him if he would not translate the first page for me himself. (I had about 10 pages of it.) He said he was very busy, but he would translate the first page, as near as I can remember, the first page was as follows: "The enlightened people of Tokio have recently welcomed a sect from Thibet that preaches Lamanism, polyandry, a plurality of husbands, and scarce have they welcomed them with extraordinary enthusiasm and the huzzahs died away before they are condemning, with absolute ignorance, the 'Mormon' religion! And these people who are condemning the 'Mormons' and polygamy are believers in concubinage! Can there be under the sun a greater inconsistency than this? We might say something about the emperor and his concubines, but perhaps it would be considered disloyal, and therefore we will keep quiet."

This gives you a little idea of this man. I afterwards told my interpreter what he said. "Well, Mr. Grant," he said, "I told you that I could not interpret the article. I told you that it was like a rugged mountain. I told you it was so full of force and fire that I could not put it in the English language." The minute I read this article I sent the writer an invitation to come and dine with me at the hotel. He came there, and afterwards he wrote and said, if I would furnish him items of history regarding our people, he would gladly write a book in our defense. He said, "I feel that you are

honest, I feel that you are misunderstood, I feel that the Spirit of the Lord has come upon me, and I want to defend you, and if you will give me the materials I will do it; for I feel that I am called to this work." I immediately told him that it would give me pleasure. I furnished him the History of Joseph Smith by Brother Cannon, the History of John Taylor by Brother Roberts, and A Brief History of the Church by Edward H. Anderson. The latter is published by the Juvenile Instructor, and does not give Brother Anderson the credit of being the author, but he is entitled to it; and if I had the ability to write such a work I would not let them publish it if they did not put my name upon it. I furnished him Mormon Doctrine by Brother Penrose, The New Witness for God and The Missouri Persecutions by Brother Roberts, and the Book of Mormon. He already had the Book of Mormon and was pretty well posted on it. I also furnished him, among other documents, a tract by Colonel Thomas, of London, that impressed him very much. He has written a book of some 200 or more pages, about the size of the Improvement Era. He has illustrated it with pictures from the little pamphlet entitled "In and Around Salt Lake City." There is a picture there of the five presidents of the Church, also of the Temple block, a view of Salt Lake City, of Saltair, of the Salt Palace, and of some Indians, with their children on their backs—exactly the same as the Japanese. And, by the way, there is a wonderful resemblance between the American Indian and many of the Japanese. The pictures of Pres. Smith, of my family, and of some others will be published in this book. He says that these pictures will dispel at a glance the popular idea that the "Mormons" are an ignorant and degraded people. He has put in a picture of the Lehi sugar factory, and he was wonderfully impressed with what our people had accomplished in a material way. He said, "I may, of course, make a mistake in some of your doctrinal items. I would not like to do that. I may make a mistake in some of your historical items. I would not like to do that, either; and I shall submit to you the

doctrinal and historical items before I publish my book." I invited him to dinner regularly every Sunday for about two months, and afterwards he said he did not wish to show me anything in the book, because, he said, "people will say you told me what to write, and it will not do you the good I want it to do. I am writing in your favor, and I know you will be pleased with the book." He had read all Dr. Talmage's articles published in the Era on the "History and Philosophy of Mormonism," and he said that if he quoted the doctrinal and historical items from what I have given him he could not make any mistake, and that was what he had done.

I am sorry I did not bring with me the contents of that book. It will contain 10 chapters, and the first is entitled "The Greatest Problem of the World." This will give you some idea of what the man thinks. In the article he wrote about the "Mormons" before I ever met him, he wound it up by saying, "I will ask some questions. Was Joseph Smith a deceitful hero, who deceived the world, and was punished by the Almighty for his wickedness? Or was he, like Jesus Christ, a martyr for the truths of heaven?" I believe that this man became convinced that Joseph Smith was a martyr. Here is a list of the headings of the ten chapters:

Chapter I. The Greatest Problem in the World.

Chapter II. Mormonism—What is it? Early History of Joseph Smith.

Chapter III. The Book of Mormon, and American Antiquities; Archaeology and Comparative Philology.

Chapter IV. The Spaulding Story, and other Stories.

Chapter V. Exodus—Miracles—Chosen People.

Chapter VI. Phoenix-like, risen out of the ashes.

Chapter VII. Loyal or Disloyal.

Chapter VIII. Polygamy. What is it?

Chapter IX. Social Conditions. Social Christianity without running into Communism.

Chapter X. Success and Prosperity. Religious and Commercial.

Not one word that is in this book have I suggested; but I believe that I could not possibly pick out ten chapters and arranged them any better than this man has done. He is a highly educated man. He translated five-sevenths of the Bible into the Japanese language when it was done. He speaks the English language well; he speaks the Hebrew language, he understands some Egyptian, and he reads the French. He has a two-story fire-proof building adjoining his dwelling, full of books, where he studies. I have always looked upon Orson Pratt as the great student of the Latter-day Saints, and I remarked to my brethren that Goro Takahashi was the Orson Pratt of the Japanese nation. I feel that God touched this man's heart, and made him friendly towards us; and he has written a book that I believe will do us a world of good. I remarked to him that I would like him to translate it into the English language and send it to me, and I would publish it at home, with the same illustrations, so that the people could see what he had written; that I knew it would have a good sale at home, and it would give me delight to let him have any profits that there might be. I told him that I realized it would take him a long time to translate it into the English language, because he would not write as rapidly in our language as he could in his own. "You are very much mistaken," he said; it won't take me very long, because there are so many exact quotations from the pamphlets and books you gave me. I have translated them into the Japanese language verbatim; therefore it won't be difficult to put them back into English." I feel that this man was raised up of God to do this, and although he may have made some mistakes I believe his book will do us a great deal of good.

I rejoice to be here. I rejoice in the testimony of the Gospel of Jesus Christ. I rejoice in the increased testimony that my mission has given me. I never expected that it would be possible for a

man of my temperament and disposition, who from a boy of 14 years of age has been actively engaged in business, to forget it, and that I could content myself in a foreign land studying a language that put me to sleep nearly every time I tried it, and yet be happy. But I was. There was the sweet Spirit of God with us, and many times in our little meetings we shed tears of joy, because of the outflow of the Spirit of God. If I had the privilege of picking the Church over for three companions I could not be better satisfied than with those that I have. I had my choice, and I have not been disappointed. I say to you, my friends, that I am happy to be here. All of the officers that have been chosen during my absence, my head and my heart have been pleased and satisfied with. It is a sorrow to me to come home and not receive the handshake of my beloved President Snow, whom I loved as dearly as life itself; but I rejoice that the son of one of the two martyrs for the cause presides over the Church of Christ. I rejoice in the knowledge that the work of God is onward and upward, and that each and every one of us who are true and faithful will be saved. I rejoice that this Gospel is going to all the nations of the earth. I rejoice in being a messenger of the plan of life and salvation. God has blessed me with a knowledge. I know that He lives. I know that Jesus is the Christ. I know that Joseph Smith is a prophet of God. I know that I shall live forever, and that if I am faithful I shall be exalted. I know that this same blessing will come to all of you, if you are faithful; and that you may be, and obtain the blessing, is my prayer, and I ask it in the name of Jesus. Amen.

The choir and congregation sang:

Now let us rejoice in the day of salvation,  
No longer as strangers on earth need we roam.

Benediction by Elder Byron Sessions.

## THIRD DAY.

### OVERFLOW MEETING.

April 6th, 10 a. m.

#### ASSEMBLY HALL.

The Tabernacle being inadequate to accommodate the immense concourse of people in attendance, an overflow meeting was held, at which Elder Heber J. Grant presided.

The Temple choir sang:

Guide us, O Thou great Jehovah.

Prayer by Elder John T. Caine.

Singing by the choir and congregation:

How firm a foundation, ye Saints of the Lord,  
Is laid for your faith in His excellent word.

#### ELDER CHAS. W. PENROSE.

It is a great pleasure to be permitted to assemble with the Saints in this general conference. During the meetings that have been held in the Tabernacle, and this morning, in looking upon this congregation, I was reminded of a revelation, given through the Prophet Joseph Smith before the organization of the Church, which was alluded to by one of the speakers during our services in the Tabernacle. The Lord said that a great and marvelous work was about to come forth among the children of men. This thought is also conveyed in the Book of Mormon, and was taken from the prophecy delivered through the Prophet Isaiah many hundreds of years ago. You will find it in the 29th chapter of the book of Isaiah. The Lord gave one of the reasons for the coming forth of this marvelous work. He said, "Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men: Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous

work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." But the Lord said that the meek among men should rejoice in the Lord, and the poor among men should increase their joy in the Holy One of Israel; but that the scorner should be brought to nought. The eyes of the blind were also to be opened and the ears of the deaf unstopped, and they should hear the words of the book that was to be brought forth; for the word of the Lord was to come out of the ground, and to speak, as it were, "low out of the dust."

Now we are witnessing the fulfillment, to a very large extent, of these predictions of the Prophets of the Lord. This work with which we are associated is indeed a marvelous work and a wonder. When we look upon the people assembled in the Tabernacle and at this overflow meeting, and realize that we who are gathered here are but a small representation of the Church of Jesus Christ of Latter-day Saints, which forms the majority of the people of this region—when we realize this, we are led to exclaim, "What hath God wrought!" It was "a marvelous work and a wonder" when the Book of Mormon was translated by the power of God into the English language, from the hieroglyphics made on the metallic plates. Nothing of the kind had ever occurred, so far as we are aware, in the history of the world. In all the developments of science and in all the gifts and blessings which God bestowed upon His servants in ancient times, I do not know of anything to compare with the marvelous work and wonder of bringing forth those plates and translating the characters which were upon them. It is so marvelous and wonderful that the people of the world will not believe it. But we, my brethren and sisters have been led to believe in the truth of this book which the Lord has given us in

the last days. Through our faith in the word of the Lord and the testimonies that have been borne unto us we have been led to receive the Gospel as taught in that book and in the New Testament, through the labors of the servants of God in the latter days. We have also received the Holy Ghost as a gift from God to us, to enlighten our minds, to lead and guide us in the ways of truth, and to bear witness to us concerning every truth that the Lord has revealed, that He is revealing and that He will yet reveal. Through this glorious gift which the Lord has given us our minds have been led upward from the things of earth to comprehend, in some degree, the things of heaven—from the things of time to those of eternity.

In contemplating that which God has already accomplished in this marvelous work that He has commenced on the earth, we can look forward to that which is to be. The Gospel is to be preached to every nation, kindred, tongue and people. The nations that sit in darkness are to see the marvelous light. The people that know not God are to be brought into such a condition that they can learn of His laws, walk in His ways and keep His commandments, and the barriers that have been bulidud up by the powers of darkness, through the craft of men, will be broken down, in the due time of the Lord. They will be removed from the way, and this Gospel of peace, this marvelous work that God has commenced in the earth, will spread over all the globe, and there will not be a corner of this earth wherein the Gospel will not be preached. Now, this lies in the future, but the Lord will accomplish it. This is part of the work that He said He was about to bring forth among the children of men.

The preaching of the Gospel by the Elders of this Church is a marvelous work. Where will you find among the differing religions a man like the Elders of Israel, who is willing to go to any part of the world, without money and without price, who is willing to sacrifice all the temporal comforts of home and its surroundings and carry the message of life and salvation to his fellow-creatures? It is marvelous in

the eyes of the preachers of the various Christian sects. They can scarcely believe or comprehend it. When they see how our boys, without training, go out in the world, and face an opposing people, the traditions of men and the influences and powers that are against them, trusting wholly in God, and preaching the Gospel without purse or scrip, they are amazed and confounded. It is something marvelous, something unique in the world's history, aside from the labors of the Apostles of the Lord Jesus Christ and their associates in the early days of the Christian Church. The fact that many people of the nations of the earth, wherever this Gospel is proclaimed, bear testimony that they receive a witness from God concerning its divinity, is marvelous. It matters not where those men or women were born, or what their traditions or language may have been, when the light of the Gospel, through the testimony of the humble servants of God, penetrates their souls they are brought to a unity of the faith. When they come together they may not be able to understand each other's languages, but they understand the spirit that permeates their minds, and understand the influences by which they are led, and rejoice together. The same light is in all their souls, the same warmth in all their hearts, and they can fraternize and feel that they are brothers and sisters in very deed.

It is a marvel when we look at it naturally, to behold how this influence spreads throughout the whole Church, to see what a bond of union is formed by the power of the spirit and teachings of the Gospel. When we come to think how the way has been opened up for the people who have been brought from the various nations of the earth to these mountain vales, is it not wonderful? Most of them were raised in what are called the lower ranks of society. I do not mean the lowest classes, or the criminal element of society, but the working people, the bone and sinew of the nations of the earth. Most of the people who have come up here into these mountain vales were not from among what is called the upper classes, the learned

and wise after the wisdom of this world, but were from among the plodding class. The Gospel has reached them and the Lord, in a marvelous manner, has opened the way whereby they might gather here in these mountains by the thousands. They have come away out here, across the bleak and barren plains, up into these mountain vales, to worship the Lord, to learn of His ways and walk in His paths. This was also predicted by the Prophets Isaiah and Micah. Is it not marvelous in our eyes, when we think of what God hath wrought, bringing these people from afar, from the north and from the south, from the east and from the west? He has said "to the north give up, and to the south keep not back. Bring my sons from far and my daughters from the ends of the earth." They are gathered here, and we see them spreading out over the face of the land, and still they say, "Give us room that we may dwell." They are overflowing into Canada on the north, and away down into Mexico, Arizona and New Mexico, on the south, and into Colorado, Idaho and Wyoming. We are spreading out, and the influence that we carry is a marvel in the eyes of the world, and many are warning the people against "the menace of Mormonism," the peril that is to come to the nation because of the wonderful increase of the Latter-day Saints, or "Mormons."

Some years ago President Brigham Young sent missionaries to China, Siam and the East Indies. The brethren accomplished but little in Siam and China, but a few converts were made in India, and some of them came here to these mountains. We might think the trip was a failure, on the whole. Sometimes, when people go into a new country to found settlements they make big mistakes in the beginning. They flounder away and have a hard time, and sometimes forsake the spot where they were sent to live; but, in most instances, they go ahead, and, after a little experience, the way is opened up before them, the barrenness is taken from the soil, the elements become propitious, the water is increased, and the blessing of God comes upon the land,

and flourishing settlements are built up. When the Lord, through His servant Brigham Young, sent men into Arizona, on the first expedition, they did not succeed in founding any settlements, but returned and gave a bad report of the land. But Pres. Young had seen it by the power and gift of the Holy Ghost, and knew the way was to be opened up in that southern country; so he did not give up. When at first they did not succeed he was determined that they should try, try again. Now we learn that settlements are flourishing in Arizona, New Mexico and Old Mexico, and we have a good representation of Saints from that country attending this conference. Even so the Lord moved upon His servant Brigham to send missionaries to the Orient. If their mission accomplished no great good, it did, at least, help to prepare the way, in a small degree; and now, the servants of the Lord, Apostle Heber J. Grant and his associates, through God's assistance, have been successful in opening up the work in the Japanese empire, and persons have been brought to a knowledge of the truth, and others are enquiring. We shall find, I believe with all my heart, that the opening of the Japanese mission will prove the key to the entrance of the Gospel in the Orient. We will find that an influence will go out from Japan into other oriental nations. The ice has been broken, and the barriers will be removed from the way, and the Gospel will spread into other eastern nations. If we only succeed in getting a few converts, who can open the door of the kingdom for their ancestors in the spirit world, what a wonderful work will be accomplished!

When the Prophet Joseph and his brother Hyrum were slain for the testimony of Jesus it was in the providence of God; it was with His permission. They went to open the door of the kingdom in the spirit world, and thus a marvelous work and a wonder has begun there also. When we get there we will find out the magnitude of it; for we will see that the Elders of Zion who have tabernacled in the flesh are laboring there, under the direction of him who holds the keys of the last dispensation, and the Gospel

is being preached to millions upon millions of spirits, and a far greater work is to be accomplished there than among men in the flesh. We have but just begun the work here, for there are many millions upon the earth that have not heard the Gospel, and know nothing of this marvelous work and wonder; but they will yet hear the Gospel message, and the way will be opened everywhere and the purposes of the Lord will be accomplished.

The great thing for us, my brethren and sisters, is to know, to have a full understanding, a firm conviction and real knowledge that this is God's work, and that it is not the work of man. We can reason this out when we look at what has been accomplished, and can reasonably come to the understanding and conviction that a superior Power has been at work with this people, with the Elders of this Church and with our leaders, and that it has not been done by human wisdom. Human wisdom has perished before this work; the understanding of the wise has come to naught before it, and we can reasonably come to the conclusion that a stronger Power must have been at the head of this work to accomplish what has been done, in the inspired preaching of the Gospel; the gathering of God's people, the building up of Zion and the establishment of this great State. There is also an influence of oneness and union among the Latter-day Saints that cannot be found anywhere else. The sects and societies have great gatherings in different parts of the world—religious gatherings, political gatherings, scientific gatherings and educational assemblies—but where will you find among any of them such a spirit of union, brotherhood and enthusiasm as is found in the gatherings of the Latter-day Saints? There is a kind of enthusiasm among the people of the world in their religious revivals. They get spiritually intoxicated and sometimes indulge in various spiritual gymnastics, but what does it amount to? There is no light or intelligence in it; it is merely a feeling worked up by human oratory and energy. Where do we find that spirit and influence that are experienced in our gatherings? Look at the great con-

gregation in the Tabernacle and in this building today! Where can you find such an exhibition of union and spiritual light and enthusiasm as we feel and experience here in these assemblies? There is nothing like it in the world. Well, reviewing these matters, we may come to the conclusion that there is something more than human about it, a Power greater than that of man. But, my brethren and sisters, we need something greater than these conclusions as a foundation upon which to build. We need the testimony of Jesus, the Spirit of prophecy, the witness of the Holy Ghost in our hearts; not only a reasonable conviction, but a knowledge of the truth, and it is our privilege to have this.

All those who have repented of their sins and been baptized in water, by immersion, by one having authority, are entitled to receive the Holy Ghost, as a gift from God, to enlighten their minds and to bear witness of the things of God, and to open up a channel of communication between them and the Eternal Father, through Jesus Christ, the Son. Now, have we that blessing, you and I? If we have not we should get it; we can all have it. There is nothing in the way but ourselves. God has promised the gift to us, and if we have not received it let us seek for it. We need not look for some wonderful spiritual exhibition of power, something different from the ordinary. What we should look for is the light to our souls; that we may know that it shines in our hearts, so that we have no dubiety in this thing. It is our privilege to have this. I hope you all have it this morning. I am very thankful that I have received it, and have had it for a great many years. I received it when I received the Gospel; it began to glimmer in my soul when I first heard the truth. I had a place for it in my heart when I was a boy. No one else belonging to the family I was connected with received it. When I obeyed the Gospel and was baptized I received the gift of the Holy Ghost, a witness from God that this work is true; and I am very thankful this morning that it has always been with me from that time until the present. I have been in this Church a little over

fifty-two years, and was called, shortly after embracing the Gospel, to go and preach the glad tidings to the world. O how glad I am that I responded to that call, in spite of all the discouragement and influence brought to bear upon me not to do so! The Lord has been with me from that time until now. It is marvelous in my eyes, "A marvelous work and a wonder," and I can bear my testimony to you, my brethren and sisters, that I do know that this is the work of God. This is the work of the Father, and, of course, it is the work of the Son and of the Holy Ghost; for they three are one in all things—not one in person, but one in purpose, and their efforts are for the uplifting of the children of men, not only on this little globe, but on others also; but we will confine ourselves to this globe, for it is ours and will be in the future. I know that God has commenced the great latter-day work and will cause it to continue to grow and spread until it fills the whole earth. It will never be overcome.

One thing we should have inscribed on our memories in connection with this knowledge is, that when the Lord commenced this work He commenced it "for the last days and for the last time." It will not be thrown down or given to another people. It is to endure and abide forever, and, instead of being overcome by the things of this world, it is to overcome them. My brethren and sisters, it will conquer, it will endure. It matters not what may be brought against it, it will prevail; for it is the work of the Lord, and it is "a marvelous work and a wonder." Let us not turn to the right or to the left through the influences of that Evil One, who deceives the nations. Many people will fall; many persons will turn aside, and they will endeavor to lead others astray. But this work will continue onward, and it will overcome everything that arises in its path; it will revolutionize the world. It will turn things upsidedown, or rather rightsideup, for they have been turned upsidedown already. This work will rectify the evils that exist in the world. But, before that is accomplished we must rectify every evil among ourselves. If there is anything in

our hearts that is contrary to the word of the Lord, let us eradicate it; let us pull the weeds from our own gardens and remove every root of selfishness, every seed of bitterness and everything that is not good, and live together, as brethren and sisters, as the Lord has commanded, in love and humility, and in obedience to His laws and commandments. Let us attend to the little duties as well as the big duties. They are all big enough when we understand them properly. Let us attend to every duty in the Gospel and live according to the laws of God, and the testimony of the truth will abide with us forever.

Now, I rejoice in what has been done, and I can see a great deal that will be done; but I will not take time to enter upon such a subject as that, as there are others to speak, and I will bring my remarks to a close.

Brethren and sisters, I am with this work with all that I have and am, and I am in it for "keeps." I want to be with this people and labor for the cause of humanity, for I know that this is God's work and that it will prevail. I know this Gospel will go to every nation, and that the Lord will gather from the nations His sons and daughters, to labor in His cause, that His work may be perfected in the redemption of the human race, both the living and the dead. It will not be fulfilled until every soul of Adam's race that can be redeemed in some degree of glory is saved. The Captain of our salvation will overcome, and the Adversary of our souls will eventually be discomfited, and will gain none but those who are called the sons of perdition.

May God help us to understand the truth and to labor in this great work for the salvation of mankind, with all our hearts, that we may never falter or fail, but finally be prepared to go into the presence of the Lord and inherit a fulness of glory in His kingdom, through Jesus Christ. Amen.

ELDER JOSEPH W. McMURRIN.

I have rejoiced, my brethren and sisters, in the testimony and remarks of Elder Penrose. I wondered, when he



bore record that he was in this work with all that he had and was, and that he was in it for "keeps," whether or not there was that same feeling and testimony in the hearts of all present here this morning. We should all be in this work with all that we possess. It is a very great mistake to become associated with the Church of Jesus Christ of Latter-day Saints and be possessed of anything that is not in the work of the Lord that we do not hold in readiness to be used for the establishment of the purposes of our Father. I hope that we have this testimony, and that we feel in our hearts that, with the assistance of God, we will be true and faithful to the covenants we have made, and that we will always be found under the direction of the authority that God has placed upon the earth, laboring faithfully for the establishment of His holy purposes.

I feel in my heart to bear record to the fulfillment of the scripture referred to by Brother Penrose, concerning the marvelous character of the work that has been established on the earth by the Lord, through the Prophet Joseph Smith. In looking over this congregation, the thought came to me that there were, perhaps, quite a number of men and women here who were born before the Church of Jesus Christ of Latter-day Saints was established. Such men and women have, within the span of their own lives, witnessed the wonderful growth of the Church established in 1830 by the Prophet. They are witnesses to the fulfillment of Joseph Smith's predictions, and must know from their own experience and observation, that Joseph Smith was an inspired man. The Prophet Joseph Smith, as has already been announced, in the very inception of this work, before its organization had been effected, made the announcement, more than once—for God had given him revelations, respecting this—that a marvelous work was about to go forth among the children of men. I wonder if it is possible for any one here present, who has witnessed of the inspiration of the Holy Ghost, to look upon the condition that now prevails, the great work that has already been accomplished, and not say the

words of the Prophet have been fulfilled.

In 1842, the Prophet Joseph Smith declared that there was a time coming when the people of the Lord should go up into the Rocky Mountains, and he also made the prediction, at that time, that many of the Saints who were then living should live to see the people gather in this land, which was then a desolate barren waste; and become a great and mighty commonwealth. Who is there in this congregation, or among the people of the Latter-day Saints, who is lit up by the inspiration of heaven, who cannot see, in this wonderful growth and in the development that is still taking place, that the word of the Lord has not failed? Who is so callous in his feelings that he cannot say, with all his heart, that the power and inspiration of the Almighty will not fail? Who can doubt that there will be still greater developments and still greater things brought to pass, under the direction of the Priesthood of the Almighty, than that which has already been accomplished in the history of the Church? That which has been accomplished is truly marvelous. The future, however, must be full of remarkable events, for it is the decree of God, that this work of the latter days shall forge to the front, and be more marvelous than all preceding dispensations. I beg of you, my brethren and sisters, to bear in mind the solemn fact that the same divine authority, the same inspiration that came from God, our Father, which enabled the Prophet Joseph Smith to speak of the future history of this work, is with the Israel of God today. A Prophet of God stands in the midst of the people now, clothed upon with every gift, key, power, and authority, that was given to the Prophet Joseph Smith, and that same inspiration, that same power to penetrate the future, to comprehend the purposes of the Almighty, is with the Priesthood that is in our midst today. We should honor that Priesthood; we should be true in our feelings to the authority that God has placed upon the earth, and feel in our hearts that we will sustain it, and that we will stand under the arms of

the men who preside over us, and hold up their hands, that all may be accomplished that God has promised. There should be no questioning of the wisdom of the counsel that is imparted by the servants of the Lord; but, rather, we should look back over the history of this people and endeavor to understand what has been accomplished under the direction of this authority, and when we comprehend the marvelous character of that history, we will feel in our hearts to trust the God of heaven, and in trusting our Father in heaven, we honor His Priesthood on earth, and faithfully strive to carry out the counsel of that Priesthood.

I have thought, my brethren and sisters, that I would like to offer a few words upon a matter that I feel is of very great importance in the midst of the Latter-day Saints. I have felt the importance of this subject greatly, and this feeling has been increased within me during our meetings because of the trend of the counsel that has been given by most of the speakers at this conference. Nearly all of the brethren have referred to the great necessity that exists for the Latter-day Saints to give special care to the rising generation. The announcement was made, not long ago, in a convention of ministers held in this city, that nothing could be done with the aged Mormons, and that they were to seek after the children and try to impress upon the minds of the youth of the community that the religion of the Latter-day Saints was false. There are many persons already scattered around among our people, who are not looked upon as ministers or missionaries, who are exerting an influence, as far as they can, over the youth of the Latter-day Saints, to poison their minds, in order to win them from the faith, and, I suppose, many parents have observed it. It is very necessary that there be an influence on the part of parents and officers in the Church to counteract those influences that are at work among the youth.

An organization has been established in the Church known as the Religion class, but, I am sorry to say, there is a lack of interest on the part of many of the people in relation to the Religion

classes of the Church of Jesus Christ of Latter-day Saints. Sometimes Bishops question it; sometimes Stake presidents question it. Occasionally some of these men and others in authority in the Church, stand up in opposition to that which has been established by the Council of the Apostles and of the Presidency of the Church, and say there is no room for this organization. I want to say to this congregation that it is the duty of fathers and mothers, and of all Church officers to lend an influence in favor of Religion classes. The Bishopric of every ward, with the Sunday school superintendent of the ward, constitute a board of education in each ward, and they should seek to build up and sustain these classes. This Religion class movement is a part of the Church educational system. It is under the direction of the Presidency of the Church, and one of the First Presidency, Anthon H. Lund, is the general superintendent of the religion classes of the Church, and Apostle Rudger Clawson and J. M. Tanner the superintendent of Church schools, are his assistants, and it is the duty of the stake and ward authorities, as well as the parents, to give their support to this movement in all the wards of the stakes of Zion. The aim and object of the organization is the blessing and salvation of the rising generation. I was sent, a few days ago, to examine a class of missionaries in one of our Church schools. Questions were asked of forty young men, concerning their understanding of the principles of the Gospel, and I made the discovery that, in almost every instance, those young men were graduates of public schools, high schools, colleges and universities; but, in almost every case, they made the announcement that all the study that they had given to the Gospel had been while attending their missionary class. They were graduates in other branches of learning, but were in the primary department, to a considerable extent, so far as a knowledge of the Gospel was concerned. If these young men had attended a religion class during the time they were going to school, instead of being without an understanding of the Gospel, they would have been just as

full of knowledge concerning the purposes of the Almighty, as they were of other matters to which they had given attention. Latter-day Saints should guard against stuffing their children with worldly learning, and leaving them without faith in God. Let us educate our children in art, science and literature, but above all else in a knowledge of God. Remembering that to know God and Jesus Christ is life eternal, The religion classes are to be feeders to our Church schools, as well as to our missionary fields, and all the other organizations in the Church, and they are a necessity in the midst of the people. Every father and mother, it seems to me, ought to know this. We should not hesitate to ask the school trustees, those men appointed by the people to manage the educational affairs of the ward, for the use of the public school buildings, which have been erected mainly by the means of the Latter-day Saints, for holding our religion classes. We have a perfect right to ask for the use of these buildings for half an hour or an hour, as the case may be, once or twice a week, or oftener, if necessary, for the purpose of religious instruction, which, of course, is to be in no way connected with the general work of the school. We should also be perfectly willing for the Catholics, Presbyterians, or any other religious denomination, to have the use of these school buildings to instruct their children in their religion, should they desire to do so. The school teachers, those of them who belong to the Church of Jesus Christ of Latter-day Saints, and who are filled with zeal for the Gospel, should also be pressed into service, to act as teachers in the religion classes, and to instruct the children in the principles of the Gospel after school is dismissed, and before the children leave the schoolroom, as it will be almost impossible to get them back after they have once left the building.

I thought I would like to say these few words in favor of the religion classes of the Church, and if a few men and women go from this meeting to their homes throughout the various stakes of Zion, with a determination to foster and encourage and build up religion classes, I will feel very

thankful. God bless you, in the name of Jesus. Amen.

#### ELDER RULON S. WELLS.

My brethren and sisters, I rejoice in the opportunity of standing before you here this morning, and I also feel in my heart to endorse the excellent remarks that have been made by the brethren who have just addressed you.

I, too, like Brother Penrose, feel that I have come into this work for "keeps," and I propose to devote my talents in helping to establish the kingdom of God upon the earth. I rejoice in the testimony of the truth, and in the magnitude of this great and marvelous work which our Father in heaven has set his hand to do in the day and age in which we live. Of all the things yet to be accomplished in connection with this great work, nothing has been referred to that is greater, to my mind, than the one referred to by Brother Penrose, when he spoke about the work that was to be accomplished with us as individuals—the purification of our own selves. If this work will accomplish the purification of the Latter-day Saints and cause them to be better men and women and cause them to advance and grow in the knowledge of the things of God, what a great and marvelous work it is in very deed.

During the few moments I shall stand before you, I wish to call your attention to one particular thing, whereby the Latter-day Saints and their children can become better men and women. If we were to labor for years and accomplished nothing else, what a great and glorious thing it would be. That one thing to which I refer is the keeping of one of the commandments which the Lord thundered down from Mount Sinai in the days of ancient Israel, when it was written upon those tablets of stone, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain." In my own observations, both here at home and in the various settlements in the different Stakes of Zion, in fact, almost every place, I have heard, in a greater or less degree, the name of the Lord is being profaned by the rising generation, and, sometimes,

by those who have advanced in years, who are old enough to know better. I wish to emphasize with all the stress I am capable of the necessity of the Latter-day Saints overcoming this evil. Many have not a sufficient reverence for the things of the Lord and in using the names of Deity. We ought to cultivate reverence among us, and whenever the name of the Lord is taken upon our lips it should be done in reverence and respect. We ought to remember that He is our Creator, that He is the Father of everyone of us, the Creator of the heavens and the earth, and all things that in them are. We ought to remember that He has commanded us that we should not take His name in vain. I do not wish this congregation to become impressed with the thought, for a moment, that this people is given to swearing more than any other people; but I wish to say this: That the people in these western states, in the midst of these mountain districts and throughout the mining districts of this intermountain country, especially, use more profanity than is used in the more thickly settled portions of our country. In my travels in foreign countries I have never heard so much profanity as I have heard right here in Zion. I do not mean to say that it is the Latter-day Saints themselves that are given more particularly to profanity; but, on the contrary, I wish to say that it is more frequently heard among those that have not received the Gospel. Nevertheless, too much profanity is used among the Latter-day Saints also. We, as a people, have entered into covenants with the Lord, have exercised faith in Him, have repented of our sins and have gone down into the waters of baptism, and for what purpose? That we might obtain a remission of sins, that we might be forgiven for all things that we may have done that was displeasing in the sight of God, that when we are summoned before the Great Judge of all we might stand faultless before Him. I want to bear testimony here today that it does not matter how many times we may have repented and been baptized, or whether we have been baptized at all, for when the time shall come, and we

are brought up before the judgment bar of God, if we have indulged in the habit of profaning His holy name—I want to bear testimony that we will not be found guiltless when we stand before the judgment seat. That was the way it was thundered down in the time of ancient Israel, and delivered to that people, through the Prophet Moses, and this commandment is equally binding upon the Latter-day Saints, for it has not been done away with. Therefore, if we want to stand spotless before the throne of God, we must eradicate this evil from our midst and exercise all our power and influence to do so, that it may no longer be said, as some declare, that the Latter-day Saints are not reverential in using the names of Deity.

Brethren and sisters, a reformation in this respect is very needful among the Latter-day Saints, and if we labor to this end and accomplish our purpose, what a great and grand thing it would be. What utility can there be in profaning the name of the Lord? Will it distinguish a man among his fellowmen or gain him respect? Is there a boy here who has received any more respect from his companions by profaning the name of the Lord? No. They would not respect you a bit more for committing this wrong act; such a boy would not even gain the favor of his own clique, by so doing, to say nothing of the opinion others would have of him. A person that indulges in this bad habit is almost sure to offend somebody; there is one who sits on high who will also be offended, and what will be the consequence of this, of offending our Father in heaven? Our young men go to the various colleges, and some become graduates of great institutions of learning; but they are no more accomplished in swearing than the most ignorant among us. It is no mark of culture, and has no merit whatever. It does not even enable us to express our ideas with any more force. If we desire to obtain a good knowledge of the English language, it is not necessary that we learn to profane the name of the Lord. We are admonished not to swear at all. It is an idle use of words and a thing we ought to abominate and avoid.

I do not feel justified in occupying any more time this morning, for there are several Apostles here, from whom you no doubt wish to hear. I know this is the work of God, and that the Prophet Joseph Smith was sent of God to usher in this great and glorious dispensation. I know that the influence of this Gospel is to help us purify ourselves and overcome the evils that are in our midst, and that we may devote our energy to endeavoring to overcome these evils is my prayer, in the name of Jesus. Amen.

#### ELDER HYRUM M. SMITH.

My brethren and sisters, there is an item I would like to speak of, for the benefit of some of the Latter-day Saints. Many words of instruction have been spoken, and I like to speak them myself; but, somehow, I cannot always get through a conference or meeting without hearing a word or two of condemnation.

I well remember the remarks of Brother John W. Taylor here, while out in one of the missions. There was quite a congregation of outsiders present, and he was endeavoring to teach them the Gospel of Jesus Christ, and was telling them what the Latter-day Saints believed in. He was speaking on the first principles of the Gospel, and was telling them that it was necessary to yield obedience to the commandments of the Lord and be baptized for the remission of sins, and have hands laid upon them, by those holding the proper authority, for the reception of the Holy Ghost. While he was thus speaking two or three of the congregation, as I remember it, arose to their feet, and, with a look of contempt on their faces, started to leave the room. Brother Taylor then added, "We also believe that every man and every woman who enters a house of worship ought to have enough good manners and breeding to remain until the services are concluded." I thought that was pretty good doctrine, and I hope the Latter-day Saints believe and accept it; but in case that some of us had forgotten it, I just mentioned it for our benefit.

I was delighted with the testimony of Brother Penrose, and, in listening to

the same I was hoping that when I got to be as old as he is I would also have the same testimony to bear, and that I shall have passed the most of my life in preaching the Gospel and trying to do what good I can in my calling. (Turning to Brother Penrose). How old are you Brother Penrose? Over 70 years of age, and yet Brother Penrose does not look to be so old; but he could yet make many young men perspire freely, were they to accompany him in a walk. He has a testimony of the truth and has been faithful all the days of his life, thus far, and, evidently, will be the remainder of his life. May God grant him many years of life, that he may still defend, in his champion way, the Latter-day Saints. He spoke of the union of the Latter-day Saints. They adhere together; they all cling around one standard, because they receive their inspiration from one source.

My brethren and sisters, God is at the head of this great work, and He is exalting His people. Look at the multitude here and in the Tabernacle to-day who have gathered together to hear the word of the Lord. It is with the spirit of envy that some of those not of our faith witness our unity in assembling together to be instructed in the ways of the Lord. We are Latter-day Saints, brethren and sisters, we are one people, no matter where we are or how we may be scattered, and there is only one kind of "Mormons," only one kind of Latter-day Saints.

I have a clipping here from a newspaper, with reference to a paper which was read by a minister in a religious convention, or convention of ministers, which I will read. It says:

"The paper of the day was by Rev. Charles J. Goddard, pastor of the Presbyterian Church at Auburn. His subject was 'The Essential Unity of the Christian Church.' He named the different varieties of churches: Six kinds of Adventists, seven kinds of Catholics, twelve kinds of Presbyterians, thirteen of Baptists, sixteen of Lutherans and seventeen of Methodists, with 100 separate entities of churches besides. The speaker deplored this condition of things and looked upon it as contrary to the Scriptures. He maintained, however, that there was a real, deep union of all beliefs, notwithstanding this outward variety. The paper was well received."

How many of them realize that this condition of things is entirely contrary to Scripture? And of those who did realize this how many were there who had the moral courage to say that it was wrong and contrary to scripture, that in such a condition of separation and disunion there could be no real union in the Gospel of the Lord Jesus Christ? They dare not come out and stand on the principle of the thing and say that it is entirely contrary to the will of God. The Latter-day Saints dare do it, because they know it and they are one people and have not divided into a dozen or more sects, there being but one kind of Latter-day Saints.

My brethren and sisters, as I said, God is exalting us, and I would like to caution you not to seek to exalt yourselves, but to leave that to God, who will exalt us quickly and grandly enough, inasmuch as we seek to keep His laws and commandments.

One word to the young men and young women. Much has been said with reference to the rearing of children and teaching them the principles of the Gospel. In relation to the Religion Classes brethren and sisters, I would add, there ought to be a Religion Class in the home of every Latter-day Saint. Every member of the Church ought to have a Religion Class, where the children are being taught the principles of the Gospel. I want to say to you young men and young women of which this congregation is, in the main, made up, that belief in the Gospel of Jesus Christ is the very first step; and the only way you will ever come to a knowledge of the truth is by first believing the testimony of your parents and of the servants of God, no matter who or where they are. You have first got to believe their testimony and have faith in their words; then you will come to a knowledge of the truth. The Lord will not condescend to come down in person to each of us to convince us that this is His Church; not by any means. We must believe the words and testimonies. So it has been from the beginning. The sons of Adam had to believe the words of Adam and to put into practice the things taught

them before they could know. You young men and young women who may not have a testimony must put into practice what you are taught before you can obtain a witness of the divinity of this work.

May the Lord bless you and cause you to desire a knowledge of the Gospel of Jesus Christ above all else, which I ask in the name of Jesus Christ. Amen.

#### ELDER HEBER J. GRANT.

I am very pleased indeed to have the opportunity of meeting with the Latter-day Saints, and I have listened with pleasure, interest and attention to that which has been said.

Brother Taylor requested Brother Penrose to occupy his time. Some people are always inclined to criticise, and, as Brother Penrose talked a little longer than the rest of us, some may go away and find fault with his talking so long. I have given much advice to the Latter-day Saints in my time, and one of the principle items was never to criticise any one but ourselves. I believe in fault-finding for breakfast, dinner and supper, but with our own dear selves.

I endorse all that has been said here this morning. I am delighted to see this building full of Latter-day Saints. It is a testimony and a confirmation of the remarks of our Prophet yesterday, that Zion is growing, and that the Latter-day Saints are increasing in faith and good works and are laboring for the advancement of the kingdom of God. I rejoice exceedingly in being here with you today to lift up my voice in testimony of the divinity of the work of God in which we are engaged. I rejoice that the testimony of the Gospel grows and increases within me day by day; for every day of my life it seems as though the Lord blesses me with additional knowledge. I rejoice, as I said the other evening in Priesthood meeting, that we stand as a united whole. I rejoice that the adversary, who inspired the men to kill our Prophet and Patriarch, has been routed. I rejoice in thinking that a son of the martyred Patriarch stands at the head of this Church. I rejoice that a love has al-

ways existed in the hearts of the Latter-day Saints for all the Prophets of God since the organization of the Church down to the present time. I rejoice in the love and confidence the Latter-day Saints have for the First Presidency of the Church, and for the Apostles. I rejoice in the testimony that is borne in my heart that all of the authorities of the Church—the First Presidency, Apostles, Seventies, Stake presidents and ward authorities, as well as the presidents of the various auxiliary organizations—are seeking for and desiring the advancement of God's work. I rejoice in seeing the barriers broken down whereby the Gospel may be carried to all the nations of the earth. I rejoice in the testimony in my heart that, as was stated by Brother Penrose, the opening in Japan will prove the opening of the oriental world, not merely the opening of the little islands that form the nation of Japan, but it shall also lead to the Gospel being preached in China and other oriental nations.

One of the pleasures I had recently was the privilege of baptizing a gentleman who speaks the Korean language. His wife also speaks that language, and I expect she will also soon join the Church. I believe this man will soon be an instrument in the hands of God in preaching the Gospel in Korea. I also met a man that has written considerable in a paper in our favor, stating, among other things, that we are the only people that teach as the Bible teaches. This man has, for many years, been taking trips into China, trying to advocate improvements in that country. He looks different from the ordinary Japanese. He is a very large man, and looks like an oriental. He wears his hair long, and forms it into a cue when he takes his trips to China. I think he, among others, will also come to a knowledge of the truth. Brother Snow, our late President, who passed away since I left Salt Lake City last year, said, when I was called to go to Japan, "I feel in my heart that this will be the opening wedge for the Gospel in that country." Brother Penrose was just saying he believed this would be the case, and I want to say to you that I believe it, and I believe it with all my heart.

I rejoice in the Gospel of the Lord Jesus Christ, and in the knowledge that God lives, that Jesus is the Christ, and that Joseph Smith is a Prophet of God. I rejoice in being permitted to attend the first general conference presided over by the son of the martyred Patriarch.

May God bless each and every one of us, that as we grow and increase we may grow in the knowledge of the Gospel, and that we shall have a determination to serve God and carry out in very deed the teachings of the Savior; to let our light so shine that men seeing our good works shall glorify God. If we set an example worthy of imitation it is sure to have its effects. I received a letter from a man in London, stating that the Latter-day Saints were the only people, so far as he knew, who carried their daily beliefs into their daily life, as though they believed what they taught. Well, God bless you, one and all; I ask it in the name of Jesus Christ. Amen.

The choir and congregation sang:

The time is far spent, there is little remaining.

Benediction by Elder John W. Taylor.

#### IN THE TABERNACLE.

Sunday, 10 a. m.

The choir and congregation sang:

We thank Thee, O God, for a Prophet,  
To guide us in these latter days;  
We thank Thee for sending the Gospel,  
To lighten our minds with its rays.

Prayer was offered by Elder William Budge

Singing by the choir:

Ye simple souls who stray  
Far from the path of peace.

ELDER BEN. E. RICH.

(President of the Southern States mission.)

It has been my privilege for some little time back to labor in what is known as the Southern States mission. The field covered by the Southern States mission is rather large, including the states of Ohio, Virginia,

North Carolina, South Carolina, Florida, Alabama, Georgia, Mississippi, Tennessee and Kentucky; so that it reaches from Lake Erie on the north to the Gulf of Mexico on the south, and from the Mississippi river to the Atlantic ocean. Since I have been there, from 1,050 to 1,100 Elders have labored in the Southern States mission. I believe that I have traveled 140,000 miles. I have not the exact number, but between 3,500 and 4,000 baptisms have taken place during that time. We have published and distributed among the people 1,500,000 tracts, 70,000 of the Voice of Warning, 10,000 Orson Pratt's Works, 7,000 Books of Mormon, 55,000 of a little work called Durant, besides about 20,000 miscellaneous works bearing upon the principles of the Gospel. I believe there is not a house, outside of the larger cities of the south, where the Mormon Elders have not tapped at the door. As a rule, the Elders are happy in their labors; all of them are who have the spirit of their mission, and it is only occasionally that I have found an Elder destitute of that spirit. The Gospel has been preached, many people have rendered obedience to the principles of the same, and in return they have borne testimony to their relatives and neighbors that God has given them a testimony concerning the divinity of this work. The people of the south are a good people. As a rule, they are a religious people. They are not a hypocritical people. If they are your enemy, they let you know it. We have made some very strong and influential friends in the south; and, as is the case wherever the Gospel is preached, we have also made some very strong and influential enemies. I believe that I have three invitations there now to be killed, but I have been so busy that I have not had time to fill any of them yet. We have lost four Elders by death during the last four years; and considering the large number that we have had laboring in the south, and the difference there is between the climate in the valleys of the mountains and down around the everglades of Florida, I think the Lord has blessed us exceedingly in not allowing more of our Elders to lay down their lives in the south. The most of our

trouble comes from the ministers. If they would remember the commandments of God, and stop their lying and stop bearing false witness against their neighbors, we would have less trouble in the south. Probably the ministers of Salt Lake would be surprised if I should tell them that I have a book, almost the size of a family Bible, containing an account of all the mobbings of the Mormon Elders in the south, and 85 per cent of the mobs have been headed by ministers. When our Elders go into the large cities to preach the Gospel without purse or scrip, these ministers go to the officers of the law and remind them that there are laws against beggars, against vagrants, and they ask that our Elders be arrested when they have no visible means of support. They went so far in one of the legislatures of the south as to influence a man to introduce a measure making it a crime to preach the Gospel without a salary! I think if Christ and the Apostles were to come back and meet some of these pretended representatives of Jesus, He would not labor three years before the cry would go up, Crucify him! Crucify him!

I rejoiced in listening to the testimonies of the Elders yesterday. I want to refer briefly to the remarks of one of them concerning the Congress of Religions, held during the period of the World's fair, when the representative sent by the Church of Jesus Christ of Latter-day Saints was rejected. It is the first time in the history of this world when the representatives of all the religious faiths of the world came together in a Congress. The pagan, the Jew, the various denominations throughout Christendom, the heathen priests—all were there. There was one, and only one, who did not receive of their courtesies. There was one who was not of the world! Jesus Christ said concerning His people, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." If ever I had cause for rejoicing, it was when it was demonstrated, the only time in the history of the world when these words of Christ had a chance to be verified, that we were



the people who were not of the world. We are the ones who claim that God has revealed His Gospel anew from the heavens, and that it is bulid up on the rock of revelation from God. Those who were instruments in causing the word to go forth 1800 years ago to crucify the representative of modern revelation are the ones today who are engaged in the same cause. I have often said that the devil does not care how many dead prophets the people of this or any other generation believe in; but when God reveals His mind and will anew, then it is the devil's business to blind the eyes of the people and stop their ears against the prophet of God who comes to deliver that message to mankind. It was unbelted in modern revelation anciently that was the curse of the generation to whom Christ came, and He told them that their condemnation was that they would build synagogues to the memory of the dead prophets, but stood ready to crucify the living ones; and I believe that if Christ came again He would have the same message to deliver throughout the length and breadth of Christendom.

I rejoice in the work of the ministry. I have enjoyed my labors. I thank God for the testimony He has given me concerning the divinity of this work. I know that if I am faithful to that testimony to the end of my days I will be saved and exalted in the celestial kingdom of God. That we all may be faithful to the end of our days, and reap this great and everlasting reward, is my prayer in the name of Jesus. Amen.

ELDER JOSEPH A. McRAE.

(President of the Colorado Mission.)

My brethren and sisters, I desire an interest in your faith and prayers for the few moments that I shall speak to you, that I may be under the inspiration of our Father in heaven. It has been my pleasure to labor for a short time in the Colorado mission, and the time that I have been there has been the pleasantest of my life. The Colorado mission embraces a great deal of territory. Many of the Latter-day Saints do not realize its extent. We go from Canada on the north to Mexico on the south, and from the Missouri river

to California, including the states of North Dakota, South Dakota, Nebraska, Wyoming and Colorado, and the territories of New Mexico and Arizona. The people who live in this locality are comparatively a new people. The country is also comparatively new—about the same as Utah. The people who have settled it came there for the benefit of their health or for the purpose of making money; and there is a great indifference among them with respect to the Gospel of Jesus Christ. We have no persecution to meet. I sometimes wish we had; for I believe if we had a little it might cause the honest in heart to look at us and see what we really are teaching. As it is, it requires a great effort on the part of the Elders to get the people to take any interest in us whatever. We have a very healthy climate. I do not think there has been an Elder taken home dead from the Colorado mission, and, so far as I know, there has only been one case where an Elder has died within a few weeks after his return. We have eight stakes of Zion situated within the borders of our mission, and it is a difficult mission to preach the Gospel in, for we find so many people who have drifted away from the Church, and who have denied that they ever had a testimony. This class of people do us a great deal of injury. On the other hand, we find people who have drifted away from the body of the Church, having forgotten their covenants, but who are brought back into the fold by the labors of the Elders, and they rejoin the stakes of Zion, pay their tithes and offerings, and become active members. In this way we are trying to do some good; but in some instances the efforts of the Elders are not realized because their labors are among this class of people. We find many of our young sisters who have married outside of the pales of the Church. They come to us with tears in their eyes, and say they wish they had their life to lead over again. In my experience in the mission field I have got the first woman to see yet who was happy in this kind of a union, and I have met hundreds of them. We have between forty and fifty Elders doing the work in these five states and

two territories, and they are kept busy. Some parts of our mission have to remain without Elders, because we do not have sufficient to preach the Gospel there. There are no Elders in North and South Dakota, nor in Wyoming, at the present time. There are thirteen Elders in Nebraska, where we ought to have at least twenty-five or thirty; but we realize that it is difficult to get the number of Elders to preach the Gospel that should be sent out into the mission fields. It would be a difficult thing for me to estimate the number of conversions, or the amount of literature that has been distributed, as I have not the figures with me. It is difficult to estimate the number of conversions, for the reason that so many have been brought back into the Church, or have been led to renew their covenants.

I know that this is the Gospel of Jesus Christ, and, like the Apostle Paul, I know it is the power of God unto salvation. I have joy and satisfaction in my labors in preaching the Gospel unto the people of the world, and in bearing my testimony wherever it is possible for my voice to be raised. I wish to give my life to the service of the Lord. The only desire of my heart is to do what good I can for my fellowmen, and to preach the Gospel unto those who know not Jesus Christ. I have been very much interested in the conference thus far, and to me it is a feast. I can appreciate the words of Apostle Grant, when he said that no one but those who are deprived of these blessings can realize and understand to the fullest extent the blessings that are bestowed upon them by having the privilege of attending these conferences. I know that I am spiritually fed. I know that it does me good when I return to my mission field, and I feel that the Elders who are laboring with me partake of the same spirit and are actuated by the self-same testimony that has been given at this conference. They write to me, "Attend all the conferences, and do not miss any of them; for we feel that when you return to the mission you will carry the same spirit with you." I pray that I shall, and I pray that we will all carry the spirit of this conference with us to our homes, that it may be a blessing

to us and our children and to those who have not the privilege of attending the conferences. I ask it in the name of Jesus Christ. Amen.

#### ELDER J. G. DUFFIN.

(President of the Southwestern States Mission.)

My brethren and sisters, I feel grateful to my Father in heaven for the privilege of meeting with you in this annual conference, and I trust that the Spirit of God will enable me to briefly report the work of the Lord in the Southwestern States mission. That mission is one of magnificent distances and of liberal-minded people. The people who live in the great majority of the states embraced within the territory that we cover have come from the various states of the Union and from almost every nation under heaven. They have come from among the best classes of the people, and have drifted westward, largely, I believe, because of the liberal spirit that prevails in the western part of the United States. On this account we meet with but little persecution, and wherever our Elders go they are treated well, as a rule. The people generally are religiously inclined. We are meeting with fair success in that mission, not alone measured by the number of baptisms, though they are reasonably satisfactory, but the people are purchasing our publications, and during the past year we have placed in their hands nearly 10,000 of our books, including the Book of Mormon, the Book of Doctrine and Covenants, and the Life of the Prophet Joseph Smith. We have also distributed nearly 5,000 of the Voice of Warning and hundreds of an excellent little book written by Pres. Ben. E. Rich, of the Southern States mission. We have emphasized in our labors the truth that God has spoken from the heavens, that He has raised up in these latter days prophets, and that through them is He giving His word unto all nations of the earth.

If there ever has been a time when it has been necessary or prudent to dwell almost exclusively upon the four fundamental principles of the Gospel, and to say but little about what God is doing today among His children,

that time we have felt impressed, does not now exist in the Southwestern States mission. Because of that we have been led to impress upon the Elders in that mission the importance of studying the revelations of God given to-day, and to bring before the people that word of God in its purity, to let the people know that God is doing a work today, and not be forever dwelling on the past centuries. This is creating a wonderful impression for good among the people, and their minds are being drawn to the great work that God is doing now. We have felt the importance of getting our literature into the hands of the people, so that it might be read and impressions for truth be made upon their minds, in place of their reading all the time those books that have been written against the work of God. We have been greatly favored in the past year in getting out a ten thousand edition of that sacred book revealed from God by one of His heavenly messengers, the Book of Mormon. While some of the brethren have been speaking during the conference that we are afraid to attempt what our fathers did, I want to say to you, my brethren and sisters, that your sons have been led to contribute of their means to that work, knowing that if they would do it God would bless them therein; and that book has been published, half of the expense being borne by the Elders of that mission and by a few others. We feel very grateful for this privilege and we know that it is going to accomplish a great amount of good.

The headquarters of our mission is located in what is termed the land of Zion. We are in Kansas City, ten miles only from Independence, the spot where the temple will yet be erected. I have been very much impressed during the last year with the very favorable sentiment that is exhibited in that land toward our people. It is only a few days ago since I received a letter from the city engineer of Independence, stating to me that a portion of the original temple lot was now for sale, and if our people desired to get hold of that we could do so by paying the purchase price. The original temple lot, according to the

plat on the records, contained about 63 acres, and it is now possible for this people, if they desire, to purchase the greater portion of it. I state this by way of encouragement to the Saints—not that I am particularly impressed that the time is here just now to do that work, though it may be, but to show the sentiment in that land, from which our fathers were driven, and where our mothers and sisters were abused so shamefully. There are thousands of people today who would welcome you back with open arms, and do all in their power to assist in the building up of the work of the Lord in that country, from a worldly point of view.

One word more before closing. A few days ago I had business to transact in Kansas City with a leading manufacturer. After we had got through our business, the question of our people going back to that country came up, and he said to me, "Mr. Duffin, it appears to me almost improbable that your people will ever accomplish the work that I understand has been predicted." I said to him, calling him by name, "You have done business with my people; you understand their integrity. Now, let your mind go back to the year 1847. The pioneers went into the Salt Lake valley on the 24th of July of that year. A few days after they reached the place where Salt Lake City now stands, Brigham Young struck his cane on a certain spot, and said, 'Here we will build the temple of our God.' Today the Salt Lake temple stands upon that spot. The idea was never lost sight of that that temple would be erected upon that spot; and never has the idea been lost sight of that the City of Zion will be built where Independence now stands, and the temple of our God will be erected there." "Well," said he, "it may be so; but if it is, your people will exert a wonderful influence for hundreds of miles around." This is the sentiment of the people. I want to say that God is preparing the way for His work to be accomplished. The words of our beloved Prophet at the opening of this conference are true. I know that Zion is growing, and her borders are extending. I know that

the work of God is established upon this earth, and that it will ultimately prevail. I know that God lives, and that Jesus is the Christ. I know that Joseph Smith is a true Prophet of God, and those who have succeeded him have been and are the oracles of God, His prophets and through them has come His word unto the nations of the earth. God bless you. Amen.

#### ELDER GEORGE TEASDALE.

God's message to the world—All the faithful entitled to a testimony of the truth.

In listening to the testimonies and the instructions that have been given at this conference my heart has been full of thanksgiving and praise to God, our Eternal Father for His loving kindness and tender mercy unto us His children. It is wonderful the knowledge that has been brought to the earth in the restoration of the everlasting Gospel, which was rejected 1800 years ago by the Jews and by the Gentiles. How highly we are favored to have the privilege of living upon the earth in the dispensation of the fulness of times, which was spoken of by all the prophets who foresaw the wonderful work that was to be done in the last days in the establishment of the righteousness of God upon the earth! "Believe on the Lord Jesus Christ, and thou shalt be saved," is the message that we have been carrying to the people, with signs following the true believer. The restoration of the Priesthood of the Son of God and the authority to preach His Gospel and to administer in the ordinances of His house, has made it possible for all the children of our Father to obtain light and truth, if they desire it; for we are equal before the Lord as His children, and we all have the privilege of understanding the principles of life and salvation, no matter what our circumstances or position may be in life. The Lord hath said, "Look unto me, all ye ends of the earth, and be ye saved; for I am God, and beside me there is no Savior."

The Latter-day Saints are called by the world "Mormons;" the Church of Jesus Christ of Latter-day Saints is called the "Mormon" Church. Why it should be so is a question. Mormon

had nothing to do with the organization of this Church. The Lord Jesus Christ organized it. It is not the "Mormon" Church; it is the Church of Jesus Christ of Latter-day Saints. Those who embrace the doctrine of the Son of God are called Saints. Eighteen hundred years ago the members of the Church of Christ were called Saints. The Apostle Paul wrote to the Saints in Rome, to the Saints in Corinth. How came they to be Saints? Simply because they accepted Jesus Christ and believed in His doctrine. The Lord Jesus himself said: "My doctrine is not mine, but his that sent me. If any man will do His will, he shall know of the doctrine." It has been manifested at this conference, in the testimonies that have been borne by these living oracles, that they know that God lives, that Jesus is the Christ, and that He has commenced His marvelous work and a wonder. I am not surprised that the wisdom of the wise perishes and the understanding of the prudent is hid, when they call the Church of Christ the "Mormon" Church. Please tell me where is the justification for calling the followers of the Lord Jesus Christ in this dispensation "Mormons," and the doctrine taught by the Latter-day Saints "Mormonism." I have never heard a justifiable reason why it should be so. It is done, under the influence of anti-Christ, for the purpose of impressing upon people that this is not the Church of Christ. Those who embrace the Gospel are called Saints, because they are true believers in the Lord Jesus Christ and in His doctrine.

We worship the living and true God, our glorious Creator, in the name of Jesus Christ. We have accepted of the atonement; we have repented of our sins, and have been baptized by immersion for the remission of sins, to fulfil all righteousness, and that we might be born of the water; we have been sanctified in the precious blood of Christ, which follows the water, and we have received the gift of the Holy Ghost by the laying on of hands, and we have obtained a living testimony. This makes us peculiar. We have come out of the world and taken up the cross of Christ; we advocate His doctrines, and we know that they are true, for we

have tested them. Every man and every woman who has ever accepted the doctrine of Christ in all humility and meekness, seeing light and truth from our Father in heaven, and has lived the principles of the Gospel, has obtained a living testimony that it is true. It shows us that the Lord is no respecter of persons, but every member of the Church of Christ has a right to knowledge, light and intelligence, and to know that the doctrine of Christ is true, by the revelations of Almighty God. We know that the Lord has established His Church upon the rock of revelation, and we know, as Daniel of old knew, that there is a God in heaven that revealeth secrets. We know that the spirit of prophecy is in the Church, because we are continually hearing prophecies and seeing them fulfilled. The Apostles, under the direction of the Presidency of the Church, set apart missionaries to go and preach the Gospel to the nations, where they themselves have already been, and where they have given their testimony concerning this people and the restoration of the everlasting Gospel; and the predictions they utter upon the heads of those who are thus set apart are verified. The missionaries come back like the ancient seventy, who returned rejoicing in the power of God that had been made manifest in their administrations, even devils being subject to them. The Lord Jesus Christ told them not to rejoice so much in that as that their names were written in the Lamb's book of life. To have our names written in the Lamb's book of life is everything to us. But it is necessary that individually we work out our own salvation, and be in harmony with the eternal principles of the everlasting Gospel of the Son of God. The Lord Jesus Christ said unto His disciples anciently, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved." Believeth what? Believeth in the Lord Jesus Christ, in the atonement, in the resurrection, in holding communication with the heavens, in the spirit of revelation, in putting our trust in God, in doing good, in fulfilling our individual missions, and being in obedience to the

principles of the Gospel. This is the only way by which we can obtain a knowledge of the truth. The Savior said, "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whom the Son will reveal Him." We are living testators that the Lord has restored to the earth this knowledge and made it possible for us to understand the things of God, because we have the fellowship of the Holy Ghost. We declare these glad tidings of great joy to the people, calling upon them to repent, to worship the living and true God, and to obey the Gospel of the Son of God, that they may be put in possession of this priceless knowledge, that they may be delivered from ignorance, priestcraft, error, superstition, and the darkness that covers the earth and the gross darkness the minds of the people, by having the fellowship of the Spirit of God and being taught of His ways, that they may walk in His paths.

After fifty years experience in the Church of Jesus Christ of Latter-day Saints, I do know most assuredly that God lives. I do know most assuredly that Jesus is the Christ. I do know most assuredly that the signs follow the true believer, and that the doctrine of the Father, taught by the Son is true. No man has ever accepted this Gospel and lived its principles, but has been satisfied and has obtained a knowledge that it is true. This is a glorious opportunity for mankind. The Lord Jesus Christ is coming in flaming fire, with ten thousand of His angels, to take vengeance on them that know not God and obey not the Gospel of the Son of God. This Gospel is being preached by His authority. It is not the work of man, it is the work of God. This wonderful gathering that has been brought to pass has been accomplished by our Father in heaven, who is doing His own work. I thought the other day, when Apostle Grant was telling us of two being baptized in Japan, that is the way the Lord generally commences His work, the Lord Jesus Christ and John the Baptist in their dispensations, and in these last days Joseph Smith, Jr., and Oliver Cowdery, in the dispensation of the

fullness of times. Jesus declared that no man could come unto Him except the Father drew him. All glory to God our Eternal Father that we have been drawn into His fold; that we had the moral courage to come out of the popular religions of the world and to take up the cross of Christ. We have been rewarded. The Father has given unto us a living testimony concerning this work, and we know that these principles are true. We say to all the world, Repent, obey the Gospel, receive the remission of your sins, become sanctified through the precious blood of Jesus Christ, receive the gift of the Holy Ghost, and be one with us in our glorious brotherhood in Christ Jesus, adopted into the family of our Father in heaven. God bless you, my beloved brethren and sisters. Let us be encouraged; for I can bear testimony to the truth of the expression of our beloved President, that the Saints are improving, increasing in righteousness and in good works. I know it from my labors among the people. The power and Spirit of God rests upon me when visiting the Stakes of Zion under the direction of the Presidency, and I know the freedom we enjoy and the hearty reception we receive. I say, God bless you forever; and all glory, power, might, majesty and dominion be ascribed to God and the Lamb forever! Even so, amen.

#### ELDER JOHN HENRY SMITH.

Pro res+ being made in different missions.—Favorable change of sentiment in the East toward the Saints.

My brethren and sisters, it is indeed a pleasure to me to meet with you in this conference, although I failed to be with you upon the first day and regret that I did not hear the remarks that were made by the brethren who spoke during that day.

It has been my privilege during the past thirty days to visit in various parts of the East. I met with the Elders in Chicago, and had a very pleasant and agreeable time with them. President Woodruff of that mission regretted very much that he could not attend this conference, for the reason that appointments had been made and

the conditions were such that he felt it unwise to leave his field of labor. I also had the privilege, in connection with President Ben E. Rich, of attending a meeting in Richmond, Virginia, and mingling with the Elders there. I found that the spirit of inquiry is manifest in that capital city of the Old Dominion. From there it was my privilege to visit the states of New York and Massachusetts and, in connection with the Elders in those fields hold meetings. I believe the work is developing fairly well in Boston. The Elders seem to be hopeful, and the officers of that municipality seem to be quite fair. The Elders are now allowed to hold their meetings upon the Boston Common—a privilege that was denied some little time ago; and they feel that the chances for success in that field are very good indeed. They have a very nice branch of the Church there, and the spirit of inquiry is manifesting itself among the people. President McQuarrie of that mission is indeed an active, intelligent and devoted Elder. His heart is given to his work, and he is doing everything consistent to extend and spread the Gospel among the people over whom he is called to preside. His conferences were also being held, which prevented him from coming here to attend the general conference. In the city of New York the spirit of inquiry is quite manifest. The Elders are very devoted to their work, and are holding meetings constantly upon the street corners, upon vacant lots, or wherever opportunity may offer within the confines of that great city. Fair treatment is accorded them generally, and many are inclined to investigate the doctrines of the Church. The recent baptism of a few choice people in that city has awakened some interest, and is causing others to investigate the principles of the Gospel. I had the pleasure, in connection with the Elders in the city of New York, of attending six meetings. At two of them representatives of all the leading papers of New York City were present, and their notices of our meetings, taken as a whole, would be regarded as very fair, considering the spirit that sometimes actuates the reporters in their idea that they must cater to a

prejudice that exists in the minds of the people. The feeling manifested by them in conversation was also fair, and indeed quite generous upon the part of most of them.

My own observation, in my brief visit to these fields of labor leads me to believe that the feeling of the people is undergoing a change, and that while the spirit of investigation may not be all that we could wish it to be, the people generally are inclined to treat us fairly. The American people, to a great degree, are not inclined to have much to do with religion. While they attend the churches and display their good clothes in their visitations there, there is an evidence of an indifference to the doctrinal views presented by the religious world at the present time. During my absence in the East I attended a Catholic service in the cathedral at Baltimore, and while I did not have the privilege of listening to Cardinal Gibbon, I heard a very fine discourse given by Father O'Gavin. In his effort before his congregation he sought to establish among them an understanding of the reason that the Catholic Church in the world hold in respect and reverence images, and he made the argument, fully and explicitly upon his part, that it was not the images that they worshiped—they did not worship idols—but that it was simply to impress upon their minds the nature of the Catholic faith.

This, I believe, gives you in brief some idea of my visit to the East. During the trip I attended ten meetings among the Elders and Saints, and found them, in every part where it was my privilege to go, actively engaged in the accomplishment of their work, devoted and true; and everybody whom I met in connection with them gave them a good name and spoke well of their devotion to the cause that they had gone forth in the world to represent.

With you I rejoice in the privilege of being in this conference, and in listening to the remarks that have been made by our brethren touching the many questions upon which they have spoken. The work of the Lord has been established, never more to be thrown down, nor given to another

people. The Holy Priesthood, with its rights, its powers and its privileges, has been given to man in the day and age in which we live. It is the purpose of the Master that the world shall be warned in regard to this matter, that the truth shall be preached among the children of men, and that the spirit of this work shall be felt in every land, in every tongue, and in every nation. To this end the best efforts of the lives of thousands of men and women have been devoted in the past, and for the future the possibilities of their accomplishments can alone be told by the spirit of revelation. But our duty in this respect is as full and clear, I trust, before our eyes, and before the eyes of the Presidency of the Church, today, as it was when in the beginning the Lord revealed His will and declared that this message of eternal truth must be taught to every nation of the world, and that mankind must be warned of the truth and of its re-establishment. Today we are better equipped for the accomplishment of that mission than at any time in our past history. We are becoming more fully established in our homes; better opportunities are furnished for the education and training of the young; and the schools that have been established in the Church, together with the various organizations and associations that have been builded up, are all aiding in that preparation which shall qualify the young men and maidens of our communities to go forth under the inspiration of the Divine Spirit, equipped for their ministry, and relying upon God their Father for the accomplishment of His holy will. I trust that in every home among the Latter-day Saints the foremost thought will be that, so far as lies within their power, the members of that household shall be fully equipped for the performance of their part and the discharge of the obligations which they took upon themselves when they entered the sacred waters of baptism. The world is not warned. Its sons and its daughters by millions are not conversant with the truths that have been revealed through the ministrations of the prophets of these later days. They have heard bad words spoken of the Elders of the

Church of Jesus Christ. Thousands of them have believed, and are believing, that the people called Latter-day Saints are of the worst possible stripe among men and women. While thousands have heard the truth, and while thousands are from time to time visiting our mountain homes, and thereby changing their spirit and thought in regard to us as a people, there are thousands whose ears have never been saluted by the testimony of the truth, but who have been impressed with the thought, presented by someone as lacking in knowledge as they themselves, that the mission and purpose of the Latter-day Saints is simply to do evil among their fellowmen. But these thoughts are giving way. The proud and the mighty, conversant with the conditions of our own land, are not inclined to avoid the companionship of a "Mormon" Elder. Those possessed of wealth, and standing in comfortable positions, as they are thrown in contact with the Elders of the Church are surprised at their character and deportment, and they bear witness to their honesty and uprightness. But a short time ago, in the home of a Methodist family in the State of Massachusetts, the lady of the house expressed her dislike of "Mormonism," as the world calls it, but, said she "the people around us do not understand Mormonism. A few days ago, in the chapel where I was worshipping, a person from your section of country made a representation of the conditions among your people that I knew was not true, and I told her so. I said that while I was not a believer in the doctrines taught by Joseph Smith, the Mormon Prophet, I knew her statements were not true, because I had mingled among the people and knew the conditions that existed among them." Thus in the towns and cities of our own land and in every part of the world may be found upright men and women who will not tolerate the suggestions that go forth from the lips of the unwise and imprudent, the disgruntled and the dissatisfied because of the failures that have come to themselves, who are belittling the cause of Christ, and seeking to trample beneath their feet and dishonor the system that the Almighty has established

in the world. These honest people who mingle with and are in the companionship of the Elders of the Church raise their voices in testimony of their good character, and are inclined to defend them by giving forth what is the truth, so far as they have been made conversant with it.

I desire to say that in my brief visit to the Eastern States, it has been all that I could have wished. In associating with the missions, in talking with the Saints, in visiting with strangers and expounding the doctrines of the Church, in mingling with men in exalted stations, the same spirit of fairness and of justice seems to manifest itself as you converse with them in regard to the character of the work which the Latter-day Saints represent in the world.

My brothers and my sisters, the work of the Lord is onward and upward. The spirit of truth is disseminating itself little by little. There are, perhaps, millions of people within the confines of the United States who believe in the mission and ministry of Joseph Smith, and the day will come when, in the providences of Almighty God, they will link their destinies with that cause and aid in its development and growth among the children of men. They are convinced in their souls, but they are restrained from an acceptance of it by the pride that exists and the feeling that it would be unwise for them to link their destinies with it. In their hearts, however, the seed has been sown, the light of truth is springing up, and the day will come when they will be humbled and will receive the truth. I have no more doubt of this than that I stand before you as a witness for that self-same truth and for that great God and His Holy Son who introduced the Gospel in this dispensation and taught the boy Prophet the way of life and the means by which the human family can be reclaimed.

My brothers and my sisters, I pray that the blessings of heaven may abound in your hearts and homes. May the spirit of inspiration be in the mind and heart of every father and every mother. Let every boy and every girl be impressed with the sacredness of this mission that has been given to



them—the sowing of the seeds of truth, the calling to repentance of the children of men, the pointing of the way of life to all who will listen. They that will listen, their hearts will be touched; for as the days go by and we meet men upon the right hand and upon the left, they say, "I heard upon such an occasion the testimony of a Mormon Elder. It unsettled my life, it changed the trend of my experience, it turned me from the course I was pursuing, and it brought me to sense that there is something in the world aside from the struggle for wealth, or for affluence, or for place and station among men." The Gospel is true. Jesus is indeed the Redeemer of the world. God in heaven is our Father. He has restored His Priesthood and placed it upon the shoulders of men, and, as He promised, it will never be taken from the earth again, nor will it ever be given to another people. The key, the power, the authority, the dominion, is here; and Almighty God is ratifying His promises by His still small voice in its declaration of truth among His children. To this end I trust that we may be faithful to the promises we have made to the Almighty, that we may reap the reward promised to the just, and that we may eventually stand in His presence, having been reclaimed and brought to a perfect knowledge of the principles of everlasting life, is my prayer in the name of Jesus, Amen.

The choir sang the anthem:

Rouse, O ye mortals,  
The dawn is near.

Benediction by Elder Lewis, of Benson stake.

#### AT THE ASSEMBLY HALL,

Overflow meeting, Sunday afternoon,  
April 6.

The choir and congregation sang:

We thank Thee, O God, for a Prophet.

Prayer by Elder Robert Morris.

Singing by the choir:

Lead me, my Savior.

#### ELDER MATTHIAS F. COWLEY.

My brethren and sisters, by request of Brother Grant I arise to say a few words, and I greatly desire to be assisted by your faith and prayers. I always feel my excessive weakness when standing in the responsibility of a teacher to the Saints, or to the world; for I realize that we are not sent to teach our own opinions, nor to advance any theories that have not come to us by revelation from God, and that we are not sent to teach even the revelations of God, except as we are directed and inspired by the Holy Spirit. This is a condition and obligation that is not only required of the authorities of the Church, but is a positive commandment to all who bear the Holy Priesthood, who administer in the word of the Lord among the people. Neither is it confined to our administrations in the way of public speaking alone, but every man who officiates in any responsibility in the work of God should be actuated by the Holy Spirit, so that his administrations shall be recognized of God, and, being recognized of God, shall be attended by that power which shall make them effective among the children of men, that if you are rejected by the people it shall stand to their condemnation just as much as if they had rejected the Savior himself. The Savior taught this doctrine most distinctly. He said: "He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me." The responsibility of this work is of such a nature that we ought to be endowed with that superior spirit which belongs to the Gospel of Jesus Christ; in other words, we ought to enter into that spirit of solemnity, in considering the responsibilities that devolve upon us in this work, and treat the things of God with that sacredness that attaches unto them.

I believe a disrespect for the things of God is creeping in among the Latter-day Saints, a tendency on the part of the young people to speak lightly of sacred things, and, in some instances, to profane the name of Deity. These are evils which ought to be corrected by the parents in the exercise of their influence in the home circle. It ought

to be taken up by those connected with the Mutual Improvement associations, and those in authority in the various wards.

There is a statement in the Doctrine and Covenants regarding our responsibility to our children, which I believe I will read a few verses of. You are all familiar with it, but it is a responsibility which I feel we are derelict in meeting, and that is respecting the teaching of our children the principles of the Gospel in their early childhood, so that when they shall attain unto the years of accountability and be called upon to enter into the waters of baptism, that they shall do so intelligently; not because they are coerced by their parents, but because they have an intelligent understanding of the sacredness of that ordinance, because they have come to be imbued with the spirit of faith in the Living God, that they believe that God lives and that He will answer their prayers when they approach Him in supplication, and, in short, because they have an understanding of the first principles of the Gospel. I will read from the 68th section of the Doctrine and Covenants respecting this obligation which devolves upon the parents:

"And again, inasmuch as parents have children in Zion, or in any of her Stakes, which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands when eight years old, the sins be upon the heads of the parents."

He enunciates it a sin to thus neglect the sons and daughters that have been committed to our care. I take this to mean exactly what it says, that it is the duty of every father and mother to so enlist the interest and attention of their children that they may call them around the family fireside and indoctrinate them in the principles of the Gospel, the doctrine of repentance, and the ordinance of baptism, by immersion, by the time they are eight years old, and also the sacred ordinance of the laying on of hands for the gift of the Holy Ghost, and that they shall understand it, to a very great extent, so that, being thus pre-

pared when they enter the sacred waters of baptism, they are prepared to receive the Holy Ghost, and to enjoy His administrations, His whisperings and His power, that they may grow up in the fear of God and in an understanding of His ways. Now, my brethren and sisters, the Lord says:

"For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized."

This revelation was given when they were about to seek the establishment of the City of Zion, concerning which we heard something in the Tabernacle this morning by President Duffin. From this city, the New Jerusalem, the stakes of Zion were to expand, from the north to the south and from the east to the west, until they should occupy this broad land of Joseph, from one end of it to the other. This obligation, or law, concerning which I have been reading, was to be a standing law of Zion and to all her stakes upon the earth. I leave you, my brethren and sisters, to ask yourselves the question as to the extent you have met this obligation, and to what degree you are prepared to stand before God and say that you have taught your children to exercise faith in God, and have taught them the principles of the Gospel specified in the revelation. The Lord says, in continuing the revelation:

"And they shall also teach their children to pray and to walk uprightly before the Lord."

It has been complained of to us, from time to time, that some of our children are becoming very indifferent and disrespectful to the arrangements of their parents, and that they are found engaged in hoodlumism on the streets at night, and that they stand upon the corners of the streets learning to blaspheme the name of the Lord, especially in this city, the central city, so to speak, of the stakes of Zion, as now organized. Little boys, even, are blaspheming the name of Deity. One of them stood out here as the congregation passed out yesterday, and witnessing some of the people going to some of the restaurants for dinner, and, taking the name of the Lord in vain, said, "Look at the 'hay-seeds.'" These are

the expressions they are learning, and I believe, where this state of affairs exists, that the parents are not fulfilling the obligation enjoined upon them by the revelation of God contained in the Doctrine and Covenants; for it says:

"And they shall also teach their children to pray and to walk uprightly before the Lord.

"And the inhabitants of Zion shall, also, observe the Sabbath day to keep it holy."

Now, a statement is given further over in this volume concerning the presiding authorities of the Church, and it is a very positive statement, expressing the disapproval of the Almighty, because the Presidency of the Church did not see to the education and training of their children in the principles of the Gospel as they should have done. Brother Taylor read from this revelation yesterday, showing how we might grow from grace to grace in the knowledge of God, even as did the Messiah, by listening to the words of God and being controlled and directed by the inspiration of the Almighty in our duties in life. Now, the Lord said to the Presidency of the Church, concerning our children:

"Every spirit of man was innocent in the beginning, and God having redeemed man from the fall, men became again in their infant state, innocent before God.

"And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers.

But I have commanded you to bring up your children in light and truth;

"But verily I say unto you, my servant Frederick G. Williams, you have continued under this condemnation:

"You have not taught your children light and truth, according to the commandments, and that wicked one hath power, as yet, over you, and this is the cause of your affliction."

Now, my brethren and sisters, let us be practical, and ask ourselves whether we have taught our children light and truth or not. We should not be satisfied with the Mutual Improvement association, the Sunday school, the Primary, and other institutions which the Lord, in His great mercy, has established in the Church for the benefit of our children; we cannot justify ourselves in allowing

these institutions to do all that we should feel obligated to do in the education of our children in the principles of the Gospel. It is the duty of every man and woman to see, just as far as possible, that their children are taught light and truth, that they are taught to pray in their infancy, that they are taught to observe the Sabbath day to keep it holy, that they are taught the doctrines of virtue and honor before God, as being dearer than life itself, that they are taught to respect the holy Priesthood, that the Priesthood of God committed to man upon the earth is, as it were, the representation of God in the flesh; for God has given the authority that whatever His servants shall do in His name, actuated by the inspiration of the Holy Ghost, shall be just as binding among the children of men as if He had done it Himself. This is a great work, my brethren and sisters, a great responsibility to fulfill these obligations in regard to our children. It strikes me that, if we do our full duty and seek to instruct our children and to bring them up in the ways of the Lord, there is no time for us to join the institutions of the world, that there is no time for us to join the secret orders of society and look after the duties and obligations placed upon us by some lodge that has been established by the instrumentality of men, no matter what their ideas may be, for the obligations which are placed upon us as Latter-day Saints are so broad and extensive that they demand all our time and attention and all the talents which God has given unto us.

The Lord extends, in this commandment, concerning which I have just read, these injunctions and reproofs to President Sidney Rigdon, and also to President Joseph Smith, because they had been under some condemnation in this respect. This being the case with them, then, what must be the condemnation resting upon many of us who are guilty of neglecting to train and teach our children in the principles of the Gospel. I do not say that those who do their full duty will always have the greatest success, for some are rebellious, even as Laman and Lemuel were rebellious to the commandments of God, given through their father Lehi; but

inasmuch as Lehi did his full duty, his garments are clean, and he is under no condemnation for their infidelity and rebellion against God, the Eternal Father.

We have been commanded, in these last days, to study from the best books, to acquire information upon all useful subjects, themes that have a tendency to qualify us for usefulness in the community and in the Church and Kingdom of God here upon the earth. We are to seek for wisdom out of the best books; and we have been equally enjoined, by the living oracles of God upon the earth, that we must be careful as to the character of the literature that falls into the hands of our children. What they read has its effect upon them, whether it be for good or for evil. We have learned of a recent terrible occurrence in this city, where a little boy was influenced to commit murder by a wicked man, and the testimony of his friends was that it was brought about through reading dime novels and falling into diabolical habits, taught by the wicked and ungodly among the Latter-day Saints. We have the scriptures to read, the revelations of God. There is nothing so edifying as they are, or so instructive. We have histories, and works treating upon various subjects of usefulness that will occupy all the time our children have to devote to reading and informing their minds; and it is a good thing for us, my brethren and sisters, to occasionally read the things that are written, from time to time, by those not of us, concerning the faith and achievements of this people in these mountain valleys.

I was pleased, the other night, that the works of Mr. Charles Ellis, a series of pamphlets, were recommended to the people. Mr. Ellis, who is not of our faith, has been in this city for about 12 years, and has had the courage to stand up and defend the rights of this people, from time to time. When he first came to Salt Lake City, he stood up in the Salt Lake Theater, and defended the rights of the American Indians against the impositions heaped upon them by the emissaries of the government. He is a man who sympathizes with the weak and downtrodden.

Brother Grant, yesterday, in his interesting report of the Japanese mission, stated that God had raised up men in that land to defend him through the press, to write articles in defense of the doctrines, history and character of the Latter-day Saints. We ought to be sufficiently broad-minded and liberal, in our associations with men, to give those credit who stand up in our defense, or say a good word in defense of the rights, and the doctrine and character of the Latter-day Saints.

It would not be becoming in me to occupy more of your time, but I wish to bear my testimony to the truth. I wish to testify that I know that God lives, and that Jesus Christ is the Savior, and that He visited the earth in these last days and restored the Gospel in all its fulness and power, and that I know that Joseph Smith was and is a Prophet of God, standing at the head of the most glorious of all dispensations. I also desire to testify that Joseph F. Smith is a Prophet of God, and that he is guided in his administrations by the spirit of revelation from on high.

I felt to rejoice at this conference that the opportunity has been extended to the Stake Presidents and some of the Bishops to take part in the proceedings of this conference; also in listening to the remarks of the Seven Presidents of the Seventies, who are men of God, filled with the inspiration and power of the Holy Ghost, as well as in listening to what has been said by the Presidents of the missions of the United States, who have made such glorious reports of their labors among the inhabitants of this great land. I rejoice in all these things, my brethren and sisters, and desire to be thankful.

I ask an interest in your faith and prayers, for while we are called upon to stand in responsible positions, we desire and need to be sustained by your faith and prayers. We are weak, and are mortals, and I know that there is power in the hands of the people of God to draw out the blessings of the Almighty upon His servants; and I do not know but there is power in the hands of the people to close up those blessings.

I desire to refer to a verse or two in the 29th chapter of the Book of

Alma, and then I will sit down. He said:

"O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people."

I want to say to you that the most important doctrine to be taught to the people, both among the Latter-day Saints, and those who are not Latter-day Saints, is the doctrine of repentance. The Prophet continues:

"Yea, I would declare unto every soul, as with the voice of thunder, repentance, and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth."

"But behold, I am a man, and do sin in my wish; for I ought to be content with the things which the Lord hath allotted unto me."

"I ought not to harrow up in my desires, the firm decree of a just God, for I know that he granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he alloteth unto men, according to their wills; whether they be unto salvation or unto destruction."

"Yea, and I know that good and evil have come before all men; or he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires; whether he desireth good or evil, life or death, joy or remorse of conscience."

"Now seeing that I know these things why should I desire more than to perform the work to which I have been called?"

"Why should I desire that I was an angel, that I could speak unto all the ends of the earth?"

"For, behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach his word; yea, in wisdom, all he seeth fit that they should have; therefore, we see that the Lord doth counsel in wisdom, according to that which is just and true."

Now, my brethren and sisters, God bless you, and help us to remember these things and to put them into practice, and that we may say, as Joshua said: "As for me and my house, we will serve the Lord."

#### ELDER JOHN W. TAYLOR.

My brethren and sisters, the order of the day is short speeches. I pray that while I am standing before you I may enjoy the spirit of the Lord also.

During one of my recent visits to one of our Stake conferences a very remarkable circumstance happened, which I desire to refer to this afternoon. One of our brethren there, who held the Holy Priesthood, thought he had discovered a power that was greater than the Priesthood, and had begun to exercise this power among the people. He called this power which he had graduated in, hypnotism. He went to the Bishop of his ward and suggested that he take lessons from him, for, said he, "Bishop, you can just cast a spell over the people and make them do just as you please." I desire to talk a little this afternoon with reference to this evil. It would astonish you to know, my brethren and sisters, how many of the Latter-day Saints are taking up with this principle of hypnotism, with Christian Science, and how many are following after wizards and those that have familiar spirits, and going to palmists to get their hands read, and all this sort of thing. Now I will tell you why I came to talk upon this subject. It was the remark of Brother Cowley, that we teach nothing but what is given by revelation from God, the Eternal Father. I am going to read a little to you from the 13th Chapter of Deuteronomy.

"If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,

"And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

"Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul.

"Ye shall walk after the Lord your God, and fear Him, and keep His commandments, and obey His voice, and ye shall serve him, and cleave unto him.

"And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in: So shalt thou put the evil away from the midst of thee."

Notice the severity of the punishment to be given to this class of people; for they were to be put to death.

"If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

"Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth;

"Thou shalt not consent unto him, nor hearken unto him; neither shalt thine eye pity him, neither shalt thou spare, neither shalt thou conceal him;

"But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

"And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage.

"And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

"If thou shalt hear say in one of thy cities, which the Lord thy God hath given thee to dwell there, saying,

"Certain men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known;

"Then shalt thou inquire, and make search, and ask diligently; and, behold, if it be truth, and the thing certain, that such abomination is wrought among you;

"Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword.

"And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the Lord thy God: and it shall be an heap for ever; it shall not be built again.

"And there shall cleave nought of the cursed thing to thine hand: that the Lord may turn from the fierceness of His anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as He hath sworn unto thy fathers;

"When thou shalt hearken to the voice of the Lord thy God, to keep all his commandments which I command thee this day, to do that which is right in the eyes of the Lord thy God."

This was a revelation given to Moses the Prophet, by the Lord our God, concerning those who would go after

idolatry and after those having familiar spirits, who would seek to turn them away from the Lord our God. I want to tell you that the Lord has not revealed a principle of hypnotism among the children of men. Hypnotism is simply a power by which a man can exercise an influence over his fellows, an unrighteous dominion, which is contrary to the commandments of God. There are a number of men and women among this people today who are exercising an unrighteous dominion, in this manner, among the Latter-day Saints. I want to life up my voice and say, that it is an abomination in the sight of the Lord our God. I may read, to advantage, a few words from the Doctrine and Covenants. Speaking of satan, it says:

"Wherefore he maketh war with the Saints of God, and encompasses them round about.

"And we saw a vision of the sufferings of those with whom he made war and overcame, for thus came the voice of the Lord unto us.

"Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the devil, to be overcome, and to deny the truth and defy my power—

"They are they who are the sons of perdition, of whom I say that it had been better for them never to have been born."

That includes those who seek to exercise unrighteous dominion over the souls of the children of men, who have been overcome by evil influence and evil spirits.

Now, this person to whom I referred, stated to the Bishop that he had discovered something that would help him, that was beyond the power of the Priesthood which he held, and that, if he (the Bishop) would take lessons in this art of hypnotism, as he called it, he would be able to cast a spell over his congregation and they would do what he wanted them to do. Supposing this Bishop had done what had been suggested to him, he would have come under condemnation in the sight of God, because he would have been exercising unrighteous dominion, and would have permitted himself to have been overcome by the power of the devil, and would, therefore, become a son of perdition, as I have

read to you. Now, in conformity with this principle Brother Cowley has just given, that we teach nothing but that which is given by revelation from God, let me ask you, has any such principle as hypnotism been given by revelation, or has it been approved of by the Presidency of the Church? No, it has not, and it is not right for us to engage in the exercise of these powers, or in anything of that character that is not authorized by the Gospel of Christ; for the Gospel, as Paul says, "Is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith, as it is written, 'The just shall live by faith.'"

I will read a little further from the Doctrine and Covenants, concerning these sons of perdition:

"For they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity;

"Concerning whom I have said there is no forgiveness in this world nor in the world to come."

My brethren and sisters, one-half of the world today is filled with idolaters, for the reason that men, in the various ages of the world, permitted themselves to be led by those having familiar spirits, and they wandered away from the truth. Here is Elder Grant, who has just come from Japan, a nation of idolaters; there is that great empire of China, containing over 265 millions of people, who are worshipers of idols. How did they get into this condition? Because they wandered away from the teachings and revelations of God. There is nothing that can break through this darkness of ages and enlighten their minds, excepting it be a new revelation from the Eternal Father.

We have had a number of young men go east to study medicine and other branches of knowledge, and some of them have come back, not only as graduates in the science they studied, but as professors of hypnotism. I say it is not of God, and is an abomination in His sight, and if they do not repent of their sins, as sure as God lives, the judgments spoken of in the revelation, from which I have read, will come upon them, and they will wander away in-

to darkness, and will not be acknowledged of the Lord. I want to advise the young ladies, while upon this subject, not to follow after peep-stone women, fortune-tellers, or those claiming to have a familiar spirit, to get them to tell you the kind of a husband you will marry, or you young men the kind of a wife you will get. I will tell you where to go; go to the Patriarch of the Church, who holds the blessings of God's people in his hands, and whatever he seals on earth will be sealed in heaven. If you will keep the commandments of God and live your religion, the Lord will bless you.

Elder Cowley desires me to read the following upon this subject, (Isaiah, Chap. 8)."

"And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God for the living to the dead?"

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

"And they shall pass through it hardly bestead and hungry: and it shall come to pass, that, when they shall be hungry, they shall fret themselves and curse their king and their God, and look upward."

"And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness."

Now, my brethren and sisters, this has been literally fulfilled upon the idolatrous nations of the earth. Let us not be deceived, my brethren and sisters, or lead astray by those who are muttering and seeking to give the people a little temporal satisfaction, for it will result in incurring the displeasure of God upon us.

I will read a little more from the book of Doctrine and Covenants. I want to say that any theory or doctrine that brings destruction upon the souls of the children of men is not from God, but is from satan, the father of all lies from the beginning. In the beginning he suggested a plan whereby he would oblige the children of men to keep the commandments of God; but the Savior wanted to do the will of the Father, and the Father wanted His children to have their free agency and to work out their individual salvation, through

obedience to the laws and ordinances of the Gospel; and the Father has said, as contained in the Doctrine and Covenants:

"That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness."

Is a man acting in accordance with the laws of the Gospel in endeavoring to cast a spell over the people? No, it is not of God. It says:

"That they may be conferred upon us, it is true, but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, amen to the Priesthood, or the authority of that man."

We read, in the papers, almost weekly, of people being accused of casting spells over our sons and daughters and leading them astray. Is it not time that someone was standing up and speaking in plainness regarding these evils? I will read a little further.

"No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile."

This is the spirit of the Gospel. It says:

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God, and the doctrine of the Priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee for ever and ever."

God bless you, my brethren and sisters, that you may walk in the straight and narrow path, and not yield to the influences of evil spirits, but that you shall be guided by the influence and inspiration of the Holy Spirit, which will lead you unto eternal life. May God

grant that this may be our lot, in my prayer, in the name of Jesus. Amen.

The General Authorities were presented and unanimously sustained by vote of the assemblage.

The choir sang:

Zion stands with hills surrounded.

ELDER ABRAHAM O. WOODRUFF.

My beloved brethren and sisters, I thought I was quite a rapid speaker myself, but Brother Grant (who has just presented the general authorities of the Church) has so outdistanced me that it has made me a little nervous.

I have rejoiced exceedingly in the spirit of this great conference, which is now drawing to a close.

Much has been said, during the general meetings of this conference, in regard to looking after the young of our community. As I am a young man myself, and have the same feelings, to a great extent, that other young men in our midst have, I desire to say a few words to the Latter-day Saints in regard to the way they approach their sons and daughters with reference to some of these matters that have been mentioned, and, in doing so, I do not wish to declare, or to be understood as proclaiming, that there are conditions existing among our people that ought not to exist; for I believe we are freer from the vices, crimes and evils which exist in the world than any other people to be found on the face of the earth. I am not inclined to take a pessimistic view of humanity, and, thus far, have been able to recognize some good in the efforts and acts of men. I believe, as Elder Douglas M. Todd expressed himself at one of our conferences lately, that we ought to preach the Gospel using ten words of commendation and instruction where we would use one of condemnation. I also think it is not a good thing for the Latter-day Saint parents to doubt the integrity or honesty of their children. Personally, I cannot conceive of anything that could have shaken my faith more in my parents or associates, when a boy, than to have had them ask me something regarding myself, or regarding anything, and then



have them doubt my answer. I believe it would be better for the parents to enquire of their sons and daughters in regard to their habits, and, in nine cases out of ten, they will tell you the truth.

My brethren and sisters, I believe that, in the vast majority of cases, where fathers or mothers will sit down with their sons and their daughters and question them in regard to their past conduct, they will be honest and frank with those fathers and mothers, and tell them the truth. I have that much faith in humanity, and I do not want anyone to be suspicious of me; if they want to know anything regarding my past life, I want them to ask me, and, with the help of the Lord, I will tell them the truth. I believe there are a number of young men in the Church who feel exactly the same way, and that they are not afraid to have their fathers and mothers become acquainted with their past; but the trouble is, or has been, in many instances, that the parents have not been as companionable with their sons and daughters as they ought to have been. They have pushed them away, rather than drawn them to them.

I feel doubly interested in this matter, my brethren and sisters, for I believe that we have a good young people, and I do not wish to magnify their faults, which exist, perhaps, to a greater degree than they ought. I believe that the burden of the responsibility for the secret crimes and vices, which it is reported are making headway among our people, rests upon the heads of the fathers and mothers, from the fact that they have not cautioned their sons and daughters against such things. If the parents want to rid themselves of this responsibility, let them remember, and put into practice, the passage Elder Cowley read in your hearing here, placing the responsibility where it belongs, at least until children come to be of that age that they are able to judge between good and evil. My brethren and sisters, if you cannot teach your children and bring them up in the knowledge of the Gospel in the spirit of kindness, as stated in the revelation in the Doctrine and Covenants, from which Elder Taylor has just read—if you cannot turn

them from evil with the spirit of kindness and persuasion, and by reasoning with them, you cannot do it by force.

I firmly believe that ignorance is the mother of crime, and that if any one who has sinned knew the results of wrong-doing, they would not have done so with their eyes open; for I believe it is due to our ignorance of the results of wrong-doing, our ignorance of the consequence that will surely overtake us for committing wrong. Inasmuch as the glory of God is intelligence, let us see to it that we try, in an intelligent manner, and in the spirit of love and kindness to make plain to the young men and young women of Zion the terrible consequences of wrong doing, and see to it that they are warned; then if they go astray, their blood will not be required at the hands of their parents.

God bless you, brethren and sisters. I know that you are all anxious to hear from Brother Grant; he may not be with us at our next conference. I pray God's blessings upon you and all Israel, in this matter of which I have spoken; may we go at it in the proper way, and not do more harm than good in endeavoring to follow out what has been said, but that we may be governed always by the spirit of the Gospel of the Lord Jesus Christ. I ask it for Christ's sake. Amen.

#### ELDER HEBER J. GRANT.

I am delighted, as I stated here this morning, and yesterday in the Tabernacle, to be with you. I have rejoiced, beyond my power to tell, in the rich outpourings of the Holy Spirit upon those who have spoken.

I endorse all that has been said here this afternoon. I also bear my testimony, in connection with that of Apostle Cowley, that if we will study the section of the Doctrine and Covenants, from which he has read to us this afternoon, and get the spirit of the Lord, and teach our children in their youth, that God will bless us with influence, and that our children will grow up with a love for the Gospel. Let us teach our children by example as well as by precept. When we earn a dollar let us pay ten cents as tithing; when

we give the children a dollar tell them to pay ten cents to the Lord. Let us see that they go regularly to their Sunday Schools, their Primaries and their Mutual Improvement associations, and, in this way, they will get interested and learn to love the work of the Lord; their time and talents will be occupied, and they will have no time to waste with those things that are of no good. I have heard men and women say that they were going to let their sons and daughters grow to maturity before they sought to teach them the principles of the Gospel, that they were not going to cram the Gospel down them in their childhood, before they were able to comprehend it. When I hear men and women say this, I think they are lacking faith in the principles of the Gospel and do not comprehend it as they should. The Lord has said it is our duty to teach our children in their youth, and I prefer to take His words for it rather than the words of those who are not obeying His commandments. It is folly to imagine that our children will grow up with a knowledge of the Gospel without teaching. Some men and women argue, "Well, I am a Latter-day Saint, my wife is a Latter-day Saint, and we were married in the temple, and were sealed over the altar by one having the Priesthood of God, according to the new and everlasting covenant, and our children are bound to grow up and be good Latter-day Saints; they cannot help it; it is born in them." I have learned the multiplication table, and so has my wife; but do you think I am big enough fool to believe that our children will be born with a knowledge of the multiplication table? I may know that the Gospel is true, and so may my wife; but I want to tell you that our children will not know that the Gospel is true, unless they study it and gain a testimony for themselves. Parents are deceiving themselves in imagining that their children will be born with a knowledge of the Gospel. Of course, they will have greater claim upon the blessings of God, being born under the new and everlasting covenant, and it will come natural for them to grow up and perform their duties; but the devil realizes this, and is therefore seeking

all the harder to lead our children from the truth.

I endorse, with all my heart, the remarks made here by Brother Taylor. In talking to the Latter-day Saints, there is no revelation in all the Doctrine and Covenants that I have quoted from so often as that contained in section 121, from which Elder Taylor has just been reading: That "No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned." There is no danger of a Priesthood of this kind—gentleness, and meekness, and love unfeigned. But when we exercise the power of the Priesthood, as Brother Taylor has read, to "Gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood, or the authority of that man." These are the words of God. I am reminded of a man that lost the apostleship. Time and time again he quoted the above to the people, but he did not abide by it himself. He failed to sustain the Priesthood and exercised unrighteous dominion over those under him.

My brethren and sisters, if we will study the Scriptures, the plan of life and salvation, keeping the commandments of the Lord, all the promises that have been made will be fulfilled upon our heads, and we will grow and increase in light, knowledge and intelligence. There is no such thing as standing still. The Church is not standing still; we have the evidence today of its growth, of its increased tithes, the increased results of the missionary work all over the world, and the increased efficiency of the work in the colleges, the Latter-day Saints' university and academies. There has also been a wonderful growth in the Sabbath schools. The work of God is progressing, and the power and influence of the adversary and those who are working against us are waning. We find, for instance, that the forces that used to work against us in Wash-

ington, seeking to take from us our rights and liberty, have disappeared; and many of the men that were active and full of bitterness toward the Latter-day Saints have learned to respect and honor them, and are willing to speak a good word for them. I want to say to you that I never enjoyed a little speech more in all my life than that of Robert N. Baskin, one of the supreme court judges, at Saltair, on the birthday of our late Prest. Brigham Young, last June. I rejoiced exceedingly to hear Judge Baskin paying a high tribute to the pioneers and to Prest. Brigham Young. He is not the only honest, straight-forward man who was once very much opposed to the Latter-day Saints, who today takes pleasure in bearing testimony as to the honor and integrity of the Mormon people.

I rejoice in the great growth of the Church, in fulfillment of the prophecy of the Prophet Joseph Smith, that the Latter-day Saints should be driven, and many put to death by their persecutors, and others lose their lives in consequence of exposure and disease; and that some should live to go to the Rocky mountains and assist in building settlements and cities, live to see the Saints become a mighty people in the midst of the Rocky mountains. I rejoice that we have become a mighty people. The growth of the Latter-day Saints, in view of all the opposition and persecution against the people, is simply marvelous, and we are being looked upon in wonder and amazement by intelligent people.

Elder Grant referred to the necessity of the Latter-day Saints listening to and following the inspiration of the Lord, as it came through the head of the Church. Gave as an illustration the wonderful success of the Utah Sugar company. Mentioned the fact that the stockholders of this company had recently sold a half interest on a basis of a profit of over a million dollars, above the original cost. Spoke of the discouragements at the time the industry was being started, before the factory was built; that

he and his associate Apostles felt that the industry would not be successful, and begged President Woodruff to pay the agreed forfeit of \$50,000, rather than to build the factory. President Woodruff said that he had followed the light and inspiration of the Spirit all his life, and that there was light ahead in building the factory, but that it appeared dark to him to abandon the enterprise; and, notwithstanding the financial distress of the Church, and many of the leading members of the Church, at that time, he insisted that the enterprise should be carried out. To Wilford Woodruff, because of the inspiration of the Lord to him, more credit is due than to any other man for the success of this enterprise, and the people can thank him that they are now dividing over a million dollars of profit. to say nothing about the wonderful increase in the value of farming lands in the vicinity of the factory, and the benefits derived because of the erection of other factories, which probably would never have been built had it not been for the success attending the Utah sugar factory. After President Woodruff had given his opinion, under the inspiration of the Lord, the Apostles labored with all zeal and energy to promote this industry, many of them borrowing large sums of money to invest, having confidence in the inspiration of the Lord through the Prophet of God. Their example is worthy of the emulation of the Latter-day Saints.

God bless you, my brethren and sisters. God bless all the institutions of Zion, and help us, one and all, to be true and faithful, to be diligent in the performance of our duties, and to set an example worthy of the imitation of the world. May God help us to do this, and to teach our children, that they may be exalted with us in the Celestial kingdom of God, is my prayer, in the name of Jesus Christ. Amen.

The choir sang:

A home on high.

Benediction by Elder Henry Beal.

## AT THE TABERNACLE.

Closing session, 2 p. m.

The choir sang the anthem:

Praise the Lord, all ye nations.

Prayer was offered by Elder David John.

The anthem:

"Hark! hark! my soul!

was sung by the choir.

## PATRIARCH JOHN SMITH.

My brethren and sisters, it is with peculiar feelings that I stand before you. For one reason, I was not expecting to occupy this position; but I trust, by your faith and prayers I may say something which will be of benefit, not only to you, but to myself. I can bear testimony to the truth of that which we have heard thus far during this conference. I can bear testimony that the Spirit of the Lord has been with us, and has guided those who have spoken to us. I trust that we as Latter-day Saints, will treasure up in our minds that which we have heard, and carry it with us to our homes, that it may abide with us and guide our actions in the future. I can bear testimony that this is the work of God, and that we are His people. So far as we will follow the instructions we receive from those who are set to preside, and be guided by our Father in heaven, I know that His blessings will rest upon us. If we will strive to do our duty, live our religion, and conduct ourselves in that way that shall be pleasing unto our Father in heaven, all will be well with us. I know that my Redeemer lives, and that Jesus is the Christ, and that if we will do our duty as Latter-day Saints we will reap the reward which our Father has in store for us. I feel to exhort my brethren and sisters to faithfulness and to diligence; for we understand that every Latter-day Saint has certain known duties to perform. We realize that it is our duty to remember our prayers, to pay our tithes and offerings, and to do unto others as we would wish them to do unto us under like circumstances. But if I have a hobby, it is what I have said in times past: I feel to exhort my young brethren to faithfulness, to diligence of

duty, to prepare themselves by study and by attending the Mutual improvement associations, and striving to inform their minds at home, that when they are called to labor in the ministry they may go forward enabled to perform that duty unto which they may be called; for I realize, from many circumstances I have seen, that oftentimes our boys, although they are honest and willing to do their duty, have neglected to prepare themselves for the ministry, so much so that when they get into the field they are at a loss, and it takes them sometime before they can commence to do that amount of good that they would do from the start if they informed their minds before they left home. I feel to strive to know my duty and to perform the same in that way and manner that shall meet the approval of my Father in heaven. I desire an interest in the prayers of the Saints, that I may be able to fill my mission in honor and accomplish the work whereunto my Father in heaven has called me. May the blessings of our Father rest upon all Israel, and guide us in the true path, that when we have finished our course we may be worthy of the blessings which He has promised us, is my prayer in the name of Jesus. Amen.

## PRESIDENT BRIGHAM YOUNG.

*The time to favor Zion come—Prophetic declarations fulfilled—Evidence of God's hand over the Saints—Martyrdom of Joseph and Hyrum*

This is a day of rejoicing, and I feel to bless the name of my Redeemer for the privilege that I have of meeting with the Latter-day Saints in this conference. It is not often that we behold so many of our people assembled together as we witness this day, beneath this roof. God is exceedingly merciful unto the Latter-day Saints, and I am satisfied that prosperity and peace will dwell in their midst, as long as they observe to keep His commandments. The set time has come to favor Zion. Zion has been favored all the days that I remember in this life. Though driven and peeled by our enemies, God has sustained us, and we have grown, and enlarged, and built up the country, and become a great people. I have often heard the brethren prophesy of the day

which we now behold—that the few who were gathered here upon a ten-acre block would multiply, others would gather in, and a great people would be established in these mountains. How speedily have these words been fulfilled! God is blessing the people. We witness it upon every hand; and if we continue to grow in grace and in the knowledge of the truth as it is in Him, this people will soon be the head, not the tail; for virtue, uprightness, honesty and continuity of purpose will bring the honest and the pure to the head of the whole world. I know something about the condition of the nations, our own nation included. The wickedness that is abroad in the land is a reproach to the United States. It is a reproach to us that wickedness should prevail to the extent that it does. But as true as there is a God in heaven, the Latter-day Saints—not the latter-day sinners, but the Latter-day Saints—and the pure who do not claim to be Latter-day Saints, will rise up and be the head of this nation. I do not say that we are a government within a government. We are one with our parent government. But purity, excellency and honesty are sure to bring a people to the front. God designs it, and it will come to pass.

I feel to bless this people with all my heart and soul. I feel to bless every man and woman, of whatever land or religious denomination they may be, who feel to exalt Christ and Him crucified, and who preach this doctrine for the salvation of the human family. God help them; God help us. When the record is written and published that this people have made, under the guidance of inspired men, it will equal if not surpass any record that the people of God have ever made on this globe. It is a testimony in and of itself that should convince all men who are acquainted with it, that the people are guided by the hand of Jehovah. But there is something beyond this to the Latter-day Saints. Who is there in this congregation that has the living testimony and the fire of the Spirit of God in them? Brethren and sisters, answer that yourselves. Have I that testimony in me? Have you that testimony in you? It is the priceless gem that God

bestows upon His anointed, and upon His sons and daughters who seek Him with undivided hearts. I know that this people have it, because I see and feel it. The inspiring influences of that Spirit are in the midst of this people; and we are bound to succeed, because there is no power that can resist the influences of that Spirit and the revelations of God. Never in the history of this people will evil come upon them, unless they forsake their Redeemer. Never will sickness, death or anything come in your homes, but what God designs it for the benefit, the upbuilding and enlarging of the dominion of the Latter-day Saints. We have control over sickness—how far? Are there any deaths among us? There are, and good people die; but there is something in this that is far beyond my understanding; for I remember the time well when our Prophet Joseph Smith and our Patriarch Hyrum Smith—two of the noblest men that ever stood upon the earth—rode to their death. They went to death at Carthage. What for? To leave the people without a shepherd? To leave us there in the midst of our enemies, trembling and like lost sheep? Oh, no! They went to seal their testimony with their blood, which cannot be refuted by all the world. They gave their lives to sustain this work, and it was necessary, according to the revelations that we have received. Are we any better than they? Are we any better than Christ? No. If God permits a thing, shall we complain at it? But I do testify to you this day that nothing will come to me, nothing will come to you, to your families, or to anything that God has given you, but what you will acknowledge His hand in it, and it will be for your salvation and the salvation of your families. I know it because God is doing this work. He has the issues of life and death in His hands, and I know that when these things occur, His hand is in them, if we are living right before Him; and there is no power beneath the earth nor above the earth that can check this handiwork of the Almighty for the uplifting, guiding and consolidating of His people. These things are hard to bear; but, brethren and sisters, I say to you as I say to myself; in my pray-

## GENERAL CONFERENCE.

ers every day I acknowledge His hand in all things, because I know He has my welfare at heart, come life or death, poverty, riches, persecution, or whatever it is. The Church of Christ will rise; the kingdom of God will burst forth, His purposes will be accomplished, and the exaltation of the faithful will be assured, and no one can hinder it.

I testify of these things unto you. I would like to talk a little longer, but there is no time; indeed I am not able to talk more. But I want to bless the people. I want you to hear my voice, for it is not stilled yet. I want you to hear me say, God bless you, brethren and sisters, and all the Latter-day Saints, from the center to the extremities. God be with the people. He is with them, and He will continue to be. We need not to fear famine, nor drouth, nor grasshoppers, nor insects of any kind; we need not to fear any foemen, nor any weapon. Fear God, and Him only; for He will bear us off victorious under all circumstances. We will live and grow and become better, and rise higher and become nobler and more efficient in our labors, if we serve Him with undivided hearts. God grant that this may be the case with all of us; that we may never shirk a duty, nor turn pale nor our knees tremble before our enemies. May He give us the Spirit of the Lord, and much of it, to send the Gospel forth to the nations, open up new missions, go to those who sit in darkness, preach the Gospel by the power of the Spirit to the poor and the destitute, to those who are not civilized as well as those who are. May He give us the power to accomplish this great work, and build up His kingdom, labor in His Temples, and accomplish a work for the living and the dead, that all may rise together, and that we may become a power in the earth and fill the whole earth, is my prayer in the name of Jesus. Amen.

The choir sang the anthem:

Let the mountains shout for joy.

**PRESIDENT JOSEPH F. SMITH**

presented, to be voted upon by the conference, the

## GENERAL AUTHORITIES OF THE CHURCH,

as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

John R. Winder, as First Counselor in the First Presidency.

Anthon H. Lund, as Second Counselor in the First Presidency.

Brigham Young, as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson, Reed Smoot and Hyrum M. Smith.

John Smith, as Presiding Patriarch of the Church.

The counselors in the First Presidency and the Twelve Apostles as Prophets, Seers and Revelators.

First seven presidents of Seventies: Seymour B. Young, Christian D. Fjeldsted, Brigham Henry Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin.

William B. Preston, as Presiding Bishop, with Robert T. Burton and Orrin P. Miller as his first and second counselors.

Joseph F. Smith, as Trustee-in-Trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints.

As members of the General Church Board of Education: Joseph F. Smith, Willard Young, Anthon H. Lund, James Sharp, John Nicholson, George H. Brimhall, Rudger Clawson, Joseph M. Tanner and John R. Winder.

Anthon H. Lund, as Church Historian and General Church Recorder.

Andrew Jenson, O. F. Whitney, A. M. Musser and Brigham H. Roberts, assistant historians.

John Nicholson, as clerk of the conference.

All of the voting was unanimous.

## PRESIDENT JOSEPH F. SMITH.

Ennobling rules of conduct—Man's indebtedness to God—The only pathway to exaltation—Good-will toward all men—Unity a principle of power—Parental care of the family.

I desire to express my sincere gratitude to God my Heavenly Father and to all the Latter-day Saints assembled here for the unanimity of faith and feeling which exists among them, and for the confidence that they have shown in the presiding authorities of the Church, and also in observing the laws of God as far as they have done. There are laws which we do not observe as we should; there are principles of the Gospel which are perhaps too pure and exalted for us to live them as we should; but I believe with all my heart—I cannot consistently believe otherwise—that we are growing in grace and in the knowledge of the truth, and that the day will come, and I pray that it may be hastened, when the people of God will not only be faithful in keeping the law of tithing, but that they will be faithful also in observing the Word of Wisdom, which is a law of God, and that we will be faithful in observing that most sacred and most important law of God—the law of chastity, wherein we may preserve the purity of our own persons and the chastity of our neighbors and associates as we would preserve our own lives. I would to God that the time may come, and that it is not far distant, when the Latter-day Saints will live up to the golden rule taught by the Son of God, (than whom none so perfect has ever sojourned in the flesh upon the earth,) to do unto others as we would have others do unto us; and in this way stop all fault-finding, all bickerings, all jealousies, all contentions, and all strife, and, as far as practicable, remove every possible chance for misunderstanding amongst us, that we may see as we are seen and know as we are known, that we may be true men and women in the cause of Zion and of human redemption, that God may put His holy name upon us and we bear that holy name acceptably before Him. The object of our being here is to do the will of the Father as it is done in heaven, to work righteousness in the earth, to subdue wickedness and put it under our feet,

to conquer sin and the adversary of our souls, to rise above the imperfections and weaknesses of poor, fallen humanity, by the inspiration of Almighty God and His power made manifest, and thus become indeed the Saints and servants of the Lord in the earth.

Let us sustain the cause of Zion. Let no man speak lightly of the principles of the Gospel. Let no one treat lightly the ordinances of the house of God. Let no one hold in derision the Priesthood that the Lord has restored to the earth, which is the authority that He has given unto men. Let no man look contemptuously upon the organization of the Church of Jesus Christ of Latter-day Saints as it has been established in the earth through the instrumentality of the Prophet Joseph Smith, whom the Lord raised up when he was but a child to lay the foundation of the same. Let no man treat these things lightly or doubtingly; but let ever man seek earnestly to understand the truth and teach his children to become familiar with those truths of heaven that have been restored to the earth in the latter day. I believe with all my soul in God the Father of our Lord and Savior Jesus Christ. I believe with all my might, mind and strength in the Savior of the world, and in the principle of redemption from death and sin. I believe in the divine mission of the Prophet Joseph Smith. I believe in all the truth that I know, and I believe that there are many principles of eternal truth that still lie hid from me and from the understanding of men, which will yet be revealed by the power of God unto His faithful servants. I believe that the Lord has revealed to the children of men all that they know. I do not believe that any man has discovered any principle in science, or art; in mechanism, or mathematics, or anything else, that God did not know before he did. Man is indebted to the source of all intelligence and truth, for the knowledge that he possesses; and all who will yield obedience to the promptings of the Spirit, which leads to virtue, to honor, to the love of God and man, and to the love of truth and that which is ennobling and enlarging to the soul, will

get a clearer, a more expansive, and a more direct and conclusive knowledge of God's truths than anyone else can do. I tell you this, because I know it is true. The Lord Almighty lives; He made the heavens and the earth, and the fountains of water; and we are His children, His offspring, and we are not here by chance. The Lord designed our coming, and the object of our being. He designs that we shall accomplish our mission, to become conformed to the likeness and image of Jesus Christ, that, like Him, we may be without sin unto salvation, like Him we may be filled with pure intelligence, and like Him we may be exalted to the right hand of the Father, to sit upon thrones and have dominion and power in the sphere in which we shall be called to act. I testify to this doctrine, for the Lord has made me to know and feel the truth of it from the crown of my head to the soles of my feet. I love good, honorable men—even men who may be mistaken, as far as their judgment is concerned, but who try to do right; I love them for the reason that they are my brethren, the sons of my Father, and I would that they might all see the truth as it is in Christ Jesus, and accept it, and receive all the benefits of it, in time and throughout all eternity. If the Lord has revealed to the world the plan of salvation and redemption from sin, by which men may be exalted again into His presence and partake of eternal life with Him, I submit, as a proposition that cannot be controverted, that no man can be exalted into the presence of God and attain to a fulness of glory and happiness in His kingdom and presence, save and except he will obey the plan that God has devised and revealed.

My brethren and sisters, I feel in my heart that we have had a time of rejoicing during this conference. I wish we had a place big enough to hold the Latter-day Saints at conference. I do not know but we will have to build some boweries or something else on this temple block, to accommodate by overflow meetings the multitude of people who come to conference in the performance of their duty, many of whom cannot be accommodated in this Tabernacle. But we will visit you; we will

come to you who cannot come to us, and we will carry our spirit and testimony unto you and exhort you in your homes, if the Lord will give us the strength to do it. Provided my strength holds out and my brethren do not object, I propose, the Lord being willing, to visit the Saints a little, and encourage them in their homes; let them know what we are, what we believe in, and how much we love them for Christ's sake, that they may receive His truth, and be exalted by it and eventually return into His presence. We want to visit St. George, and all the settlements between. We want to visit the northern settlements, as far as we possibly can, and see you in your clies. When we come, brethren and sisters, we hope that you will receive us in the same spirit that we take to you—the spirit of love and of earnest desire for your welfare and happiness and for the happiness of all mankind. We have no ill feeling in our hearts toward any living creature. We forgive those who trespass against us. Those who have spoken evil of us, and who have misrepresented us before the world, we have no malice in our hearts toward them. We say, let God judge between them and us; let Him recompense them for their work. We will not raise a hand against them; but we will extend the hand of fellowship and friendship to them, if they will repent of their sins and come unto the Lord and live. No matter how malicious they may have been, or how foolish they may have acted, if they will repent of it we will receive them with open arms, and we will do all we can to help them to save themselves. I cannot save you; you cannot save me; we cannot save each other, only so far as we can persuade each other to receive the truth, by teaching it. When a man receives the truth he will be saved by it. He will not be saved merely because someone taught it to him, but because he received and acted upon it. The Gospel is consistent; it is common sense, reason, revelation; it is almighty truth from the heavens made known to man.

The Lord bless you. We propose to do our duty according to the light we possess, by the help of the loving Father. I propose to do nothing that I



have not the most positive assurance is right, through the unanimity of my counselors, our seeing eye to eye, and our understanding alike together with as many more of the leading brethren as possible. I do not propose to do anything, or suffer anything to be done or sanctioned which will affect the kingdom of God in the earth, except by common consent, or unless we can see eye to eye upon it, then I know we shall have strength behind us, that the power of God will be with us, and the Saints will uphold and sustain our hands. Now, I want to hear from Presidents Winder and Lund. God bless Israel. May peace and prosperity goodwill and holy love for the truth abide with you and be multiplied upon you, is my earnest prayer. And oh! my brethren, be true to your families, be true to your wives and children. Teach them the way of life. Do not allow them to get so far from you that they will become oblivious to you or to any principle of honor, purity or truth. Teach your children so that they cannot commit sin without violating their conscience. Teach them the truth, that they may not depart from it. Bring them up in the way they should go, and when they get old they will not depart from it. If you will keep your boys close to your hearts, within the clasp of your arms; if you will make them to feel that you love them, that you are their parents that they are your children, and keep them near to you, they will not go very far from you, and they will not commit any very great sin. But it is when you turn them out of the home, turn them out of your affections — out into the darkness of the night into the society of the depraved or degraded; it is when they become tiresome to you, or you are tired of their innocent noise and prattle at home, and you say, "Go off somewhere else." It is this sort of treatment of your children that drives them from you, and helps to make criminals and infidels of them. You cannot afford to do this. How would I feel to enter into the kingdom of God—(if such a thing were possible)—and see one of my children outside among the sorcerers, the whoremongers and those that love and make

a lie, and that because I had neglected my duty toward him or had not kept the proper restraint upon him? Do you think I shall be exalted in the kingdom of my God with this stain and blot upon my soul? I tell you, No! No man can get there until he atones for such crime as this—for it is a crime in the sight of God and man for a father to carelessly or wilfully neglect his children. This is my sentiment. Take care of your children. They are the hope of Israel, and upon them will rest, by and by, the responsibility of bearing off the kingdom of God in the earth. The Lord bless them and keep them in the paths of righteousness, I humbly pray, in the name of Jesus. Amen.

#### PRESIDENT ANTHON H. LUND.

Past and present status of the Church—Work of God spreading wherever it has reached—Authenticity of the Book of Mormon.

We have had a great many instructions given us during this conference, and I believe all who are present have rejoiced in what they have heard. When I look upon this vast assemblage I ask myself, what would the Prophet Joseph have thought, 72 years ago to-day, if he could have beheld what we see—this large Tabernacle filled, the Assembly Hall full, and still hundreds of people on the grounds? When they met on the 6th of April, 1830, to organize the Church, it was accomplished with six persons, and there were not more than that number of members of the Church at that time. Those who met on that occasion rejoiced in their meetings; and experienced a rich outpouring of the Holy Ghost.

Even at that time the principle enunciated by our President today, that all things should be done by common consent, was carried out. Joseph Smith and Oliver Cowdery had received the Aaronic Priesthood under the hands of John the Baptist. Afterwards they received the Melchisedek Priesthood under the hands of Peter, James and John. This, no doubt, was in the summer of 1829. We do not know the exact date, but the Prophet Joseph tells us that the Lord commanded him that when the Church was organized he should ordain Oliver Cowdery an Elder, and Oliver

Cowdery should ordain him an Elder. Mind you, they held the Melchisedek Priesthood, but the office of an Elder was to be given them when they could be sustained by the Church. Before they were ordained, they laid this matter before the members of the Church, who sustained them by their votes; then they ordained each other to this office in the Melchisedek Priesthood. They held the Melchisedek Priesthood before, but to be the presiding Elders of the Church they must have the consent of the members, and it was granted.

From that little beginning 72 years ago, this has come to pass! Thousands have heard the name of the Prophet Joseph. In Europe, on the islands of the sea, in America, and in Asia, messengers bearing glad tidings, are proclaiming that God has revealed Himself, and that Joseph Smith was His prophet. Many who hear their testimonies believe and join the Church, while many others have not the moral courage to do so. We feel encouraged to look back on the work of last year. Wherever the Elders have gone success has attended their labors. In England they have baptized more this last year than they have done for a number of years before. We thought that the work was nearly done there, but still the Elders have been baptizing hundreds in that land. In Germany there are good prospects. The Elders there are laboring faithfully and gaining the ears of the people. This morning I read an account of a Sunday school at Koenigsburg, in East Prussia, very close to the Russian empire. The school is composed of children of Saints and of outsiders; in fact, four-fifths do not belong to our Church. These children go to the school, and sing our songs. They sing them, too, in their homes; and other children are falling in love with the songs of Zion. It has been said, "If I can have the making of the songs of a nation, I will mold the sentiment of that nation." If we can get the people to sing the songs of Zion, the Spirit will go with them, and it will draw the hearts of the people to us. In other places likewise they have had success in the Sunday school movement, and also in preaching. In Saxony—a place where the cradle of

the Reformation stood—we have had the most success as a conference; over 100 were baptized there last year. In the Netherlands our Elders have had more baptisms to the Elder than in any other mission in Europe. In Scandinavia the work is progressing as usual. The members of the Church are trying to build a meeting house at the capital of Denmark, which I hope they will finish this summer, so that our good Copenhagen Saints may have a suitable house of worship to which they can invite their friends and be proud to take them. On the islands of the sea the Gospel is also spreading.

The Book of Mormon has been translated into Tahitian and Samoan, and it is already printed in the Maori and Hawaiian. You have heard the good report from Apostle Grant concerning Japan. There a Shinto priest has joined the Church. In Turkey a leading Mohammedan has been baptized—something very unusual. When the Lord begins the great work of touching these nations, many will accept the truth. His work will grow in the earth. He has commenced it, and He will see that it is carried forward triumphantly. The Book of Mormon has also been translated into the Turkish language, by Brother Hintze. Gradually the word of the Lord contained in that book will be translated into the leading languages of the earth, so that all men can read it. The external and internal evidences in favor of it are many. Any one who will read the Book of Mormon with a prayerful heart will feel that he is reading what has been written under the inspiration of the Holy Ghost. Men have doubted the origin of it; they knew that Joseph Smith could not write it, and have therefore tried to give the honor to others. The theory that Spaulding was the author of it has been exploded by the discovery of the Spaulding manuscript, though I hear that the argument is being put forth now. "Who knows but he wrote some other manuscript, if that which has been found and given to the world is not the origin of the Book of Mormon?" If such arguments as that may be used, when can anything be refuted? Others have said that Sidney Rigdon was the writer. Sidney Rigdon did not

see the book till it was printed and delivered to him by Parley Pratt and others who visited him. Anyone who will read what Sidney Rigdon has written may know that Sidney Rigdon was not the author of the Book of Mormon. His style was totally unlike the style of that book. The style of the Book of Mormon is plain and simple. Sidney Rigdon's style was diffuse and labored, often lacking in clearness. He was a great preacher, and when he was moved upon by the Spirit he could enthuse his hearers; but he could not have written the Book of Mormon. Who that has seen a man's handwriting and become familiar with it, that cannot tell it when he sees it again? Men show their individuality in their writing, and one does not write like another. If you have studied style, you will readily see that Sidney Rigdon is not the author of that book.

The Prophet Joseph did not pretend to be a writer; still he had a clear and forcible style. When I read his little daybook from 1832 to 1834, I am struck with his ability to express his thoughts.

Notwithstanding all that the Lord had done for him he was a humble man. Yet he was by nature an able man, and when the Lord endowed him with the Holy Spirit and gave him revelations from on high, he became a great man—the one chosen to usher in the dispensation of the fulness of times, and by the help of our Heavenly Father he laid the foundation broad and wide.

Brethren and sisters, let us do our duty in helping to carry on this work. You have received a testimony of the truth; let it continue to burn in your hearts. Do not feel to stop your work or to lag in your diligence; but continue zealous for the cause. Remember what you have received, and how the Lord has blessed you in giving you the truth, and remember the duty that rests upon you to make it known unto others. How thankful I am when I see the response our brethren give to the calls to go upon missions! Daily we receive their letters, and generally they contain these words: "We are ready to go." We commend the brethren for this readiness, and hope that in all other duties devolving upon them they will show the same readiness. God

bless you, and help us to serve Him, to do our duty while opportunity is given us, that at last we may be saved, in my prayer in the name of Jesus. Amen.

#### PRESIDENT JOHN R. WINDER

Importance of Temple work—Vicarious labor for the dead—Responsibility attached to this duty.

My brethren and sisters, there is one principle connected with the Gospel of Jesus Christ that has a very warm place in my heart, and that is, our temple work. It was referred to yesterday by Apostle Merrill. I desire to emphasize the remarks made by Brother Merrill concerning this, and I know no better way to do it than to read a few remarks made by the Prophet Joseph Smith in relation to this principle. We find in section 128 of the Book of Doctrine and Covenants an address to the Latter-day Saints by the Prophet. He starts out thus:

"I now resume the subject of the baptism for the dead, as that subject seems to occupy my mind, and press itself upon my feelings the strongest, since I have been pursued by my enemies."

In the 15th paragraph of the same address, we find the following:

"And now, my dearly beloved brethren and sisters, let me assure you that these are principles in relation to the dead, and the living, that cannot be lightly passed over, as pertaining to our salvation. For their salvation is necessary, and essential to our salvation, as Paul says concerning the fathers, 'that they without us cannot be made perfect;' neither can we without our dead be made perfect."

This address was given in April, 1842, not very long previous to his martyrdom. Again, in April, 1844, he preached a sermon at the funeral of King Follet, and in that sermon the following appears:

"The greatest responsibility in this world that God has laid upon us is to seek after our dead. The Apostle says, 'They without us cannot be made perfect;' for it is necessary that the sealing power should be in our hands, to seal our children and our dead, for the dispensation of the fulness of times. It is necessary that those who have gone before and those who come after, should have salvation, in common with us; and thus hath God made it obliga-

tory upon man. Hence, God said, 'I will send Elijah the prophet, and he shall turn the hearts of the fathers to the children,' etc. I have a declaration to make of the provisions which God hath made to suit the conditions of man, made before the foundations of the world. He made a provision that every spirit in the eternal worlds can be ferreted out and saved. He has wrought out salvation for all men, unless they have committed the sin against the Holy Ghost, and every man who has a friend in the eternal worlds can save him, unless he has committed the unpardonable sin. And now you can see how far he can become a savior."

Again, in the Prophet's last sermon but one, delivered on the 12th of May, 1844, just about one month previous to his martyrdom he said:

"It is not only necessary that you should be baptized for your dead, but you will have to go through all the ordinances for them, the same as you have gone through to save yourselves. There will be 144,000 saviors upon Mount Zion, and with them an innumerable host that no man can number. Every man who has been baptized and belongs to the kingdom has a right to be baptized for those who have gone before."

This is the point that I want to call your attention to particularly:

"And as soon as the law of the Gospel is obeyed here by their friends who act as proxy for them, the Lord has administrators there to set them free."

I could think of no better way, brethren and sisters, to emphasize the remarks made by Brother Merrill yesterday in relation to this subject than to read to you these few words from the Prophet of God. We have spent millions of dollars in building temples and preparing for this work. The doors are open to all of the Latter-day Saints, male and female, provided always that they are worthy and can receive recommends from their Bishops and Presidents of Stakes. While a great deal of work has been done already, at the same time a great deal more might be done, with the same expense that we are under now. All of the temples are open, but they are not all the time filled. It is true, our temple here is pretty well patronized. I could name a few individuals who have done a grand work in this direction. I have in my

mind now one dear old German lady, who commenced work in this temple soon after it was dedicated. She spent her means, obtained assistance, and had work done for 1,800 persons—her relatives and friends. The last time she was there she came to me and said, "Now, I have finished my work, and I would like to put my record in the archives of the temple." In a very short time—only a few weeks—she passed away to the other side. What a glorious time she would have with those 1,800 persons that she had released from prison! How many are there of you in this congregation that have relatives and friends on the other side waiting for you to do the work for them? Take this matter into consideration, and try to make an effort to carry on the work and to release those who are waiting for you. Since the dedication of this temple there have been 685,966 ordinances performed in it; and in all the temples there have been 2,409,128 ordinances performed. When I reflect on this, my brethren and sisters, I am inclined to think that there is a large congregation on the other side. Many of our Prophets and Apostles have gone there, and I have read to you that there is an organization there, so that as soon as the ordinances are performed here the parties are informed of it. I believe it, brethren and sisters, and that there is a host there.

Now, you have kindly voted to sustain me as a counselor to the President. I wish to tell you that the aim and object of my life from this time on will be to stand up and sustain my President. As the Lord will give me strength and ability, I propose to do that thing. I pray that the blessing of the Lord may attend His people. God bless you all, brethren and sisters, and may we be faithful and true to our covenants, is my prayer in the name of Jesus. Amen.

PRESIDENT JOSEPH F. SMITH.

I hope that the congregation will be patient just a few moments more. We have a little matter of business to bring before the conference by way of a notice for action in the future, probably at the next October conference.

The Latter-day Saints generally are familiar with the book called the Pearl of Great Price. The old edition of it has been accepted by the Church as an authentic doctrinal work. It has now been re-published, with some improvements. It has been divided into chapters and verses, with references on the bottom of the pages. This has been done, under the sanction of the Presidency of the Church, by Elder James E. Talmage. We have eliminated from the Pearl of Great Price those revelations it formerly contained which are to be found, and always were, in the Book of Doctrine and Covenants, believing that it was unnecessary to publish revelations in the Pearl of Great Price that were included in the Book of Doctrine and Covenants. These changes have been made in the book,

and it is now ready for the use of those who desire to obtain it; and at the coming October conference the book will be presented to the conference for their acceptance in its revised and changed form.

The choir sang the anthem:

Hosanna.

The benediction was pronounced by Patriarch John Smith.  
Conference adjourned for six months.

Note:—The attendance at this conference, throughout, was larger than on any other similar occasion in the history of the Church.

The stenographic work, in taking a full account of the proceedings, was done by Arthur Winter.

JOHN NICHOLSON,  
Clerk of Conference.

# DESERET SUNDAY SCHOOL UNION.

## Annual General Conference.

At the conference of the Deseret Sunday School Union, held in the Tabernacle, Sunday evening, April 6th, there were present of the general superintendency: Joseph F. Smith, George Reynolds and Joseph M. Tanner, nearly all the members of the Sunday School Union board, the stake authorities then in the city, and the largest attendance of Sunday school workers ever gathered. All of fifty stakes of Zion were represented except Alberta, Bingham, Big Horn, Maricopa, St. Joseph, San Luis, St. Johns, Snowflake and Teton.

The meeting was presided over by General Superintendent Joseph F. Smith, and commenced by the choir singing the hymn, "High on the mountain top." Opening prayer was offered by Elder John B. Maiben of Mantli. This was followed by the hymn, "Zion stands with hills surrounded."

Following the calling of the roll secretary George D. Pyper read the 1901 annual statistical and financial report of the Sunday schools throughout the Church, which gives the following gratifying showing:

Number of Sunday schools in the organized stakes of Zion, 716—an increase of 37 over the report of 1900.

Number of schools in missions, 339, an increase of 38. Total schools throughout the Church, 1,055—an increase of 75 schools.

Number of officers and teachers in organized stakes, 13,576—increase, 1,102; In missions, 1,622—increase 39. Total officers and teachers, 15,198—an increase of 1,141.

Number of pupils in the organized stakes, 50,992 males, 53,413 females. Total, 104,405. Increase, 4,077.

Number of pupils in mission schools, 4,335 males, 5,185 females. Total, 9,520. Increase, 773.

Total pupils, 55,327 males, 58,598 females. Total, 113,925. Increase, 4,850.

The report shows that there are 3,271 more girls than boys in the Sunday schools.

Number of Sunday school officers and missionaries not on the ward rolls: In organized stakes, 338; in missions, 121—total, 509; an increase of 157.

Total of officers, teachers, Sunday school missionaries and pupils: In organized stakes, 38; in mission, 121; 263. Grand total of 129,632, and a total increase over 1900 of 6,148.

The report also shows for 1900 an average attendance of 69,474, and for 1901, 75,683, an increase of nearly nine per cent.

The Sunday schools have collected \$23,182.81, and expended, \$18,423.21, having a balance on hand of \$4,759.60.

Out of 118,369 officers, teachers, and pupils, the report shows that 87 per cent, or 102,881 keep the Word of Wisdom.

The general authorities of the Sunday schools were presented and unanimously sustained.

### REMARKS OF APOSTLE HEBER J. GRANT.

Our Sunday school interests are not very extensive in Japan, as yet. I will simply say that we live in hopes of having, in the providence of the Lord, Sabbath schools in that empire, by the time the next conference is held.

I have always enjoyed my labors in the Sabbath school and the Mutual Improvement Association, and I rejoice in

the wonderful growth of the Sunday School interest among the Latter-day Saints, and in the remarkable advancement that has been made. I feel that there is nothing in which we can take more pride and satisfaction than the increased knowledge, as to the principles of the Gospel, and the plan of life and salvation, that our children have today, in comparison with what many of us had when we were children.

I remember that, when I was made the president of the Tooele stake of Zion, I had never had any experience whatever in public speaking; never had I spoken ten minutes at any one time, and I was then nearly 24 years of age. I imagine now, with our Church schools, religion classes, Sabbath schools and Mutual Improvement Associations, that it would be a very difficult matter to find, among the intelligent young men and women that have attended these institutions, one who could not stand up and speak intelligently, for fifteen minutes or a half hour on the principles of the Gospel. I rejoice when I realize that this is the case, and that there has been such an advancement among our children in the knowledge of the Gospel and their ability to explain the same and to give a reason for the hope that is within them.

I remember being selected as one of the officers of the first Mutual Improvement Association that was organized under the direction of our late President Brigham Young, and, as I contemplate the growth of the Sabbath schools, Mutual Improvement Associations and Church schools, my heart is filled with gratitude and thanksgiving to my heavenly Father.

I realize that the destiny of the Latter-day Saints is very great. I realize that the prophecies that have been made with reference to this people will all have to be fulfilled; that the little stone cut from the mountain without hands is to roll forth and fill the whole earth. I realize that it will be necessary that our children be fitted, qualified and prepared by education by study, and also by faith in God, our heavenly Father, and in His Son Jesus Christ, if they successfully fulfill their destiny. That the Saints will fulfill

their destiny, that they will accomplish all that God desires them to accomplish, I have no doubt. Whether we, as individuals, shall do all that is possible for us to do is a personal matter. I have often said in my remarks to the Saints, that each and every one of us are the architects of our own lives; that God will bless us in proportion to our faithfulness and diligence. I rejoice in the statement of the Prophet Joseph Smith, that there is a law irrevocably decreed in heaven, which was decreed before the foundation of this world, upon which all blessings are predicted. He says that if we receive any blessing, it is by obedience to the law upon which it is predicated. Our children today in the Sabbath schools, the Mutual Improvement Associations and Church schools are fulfilling the law whereby they are entitled to have ability and knowledge and capacity to proclaim the Gospel and to give a reason for the hope that is within them. God will bestow the blessing if we will do our part, for He will not fail to do His. He has said that if we keep His laws and commandments that He is then bound to bestow the blessing.

I rejoice in the growth of the Sabbath school work. I remember that the first trip that I took, after being called as one of the Twelve Apostles, was to the Stakes of Colorado, San Juan and to Arizona. I went with Apostle Brigham Young. I remember thinking that he was an aged man; but I am as old now as he was then, lacking but a few months, and I well remember hearing him say that he was only a boy in the Gospel, and it sounded strange to me; but I feel that I am very young yet in the Gospel. I remember while on that trip, that I bought a North American Review, while on the train, and read an article on Sabbath schools, (written by a man that had been engaged in the Sabbath school work in New York City for many years,) bewailing the condition of affairs in that great city. He said fifteen hundred high class Christians attending one fine big church in that city could not muster one hundred children. He said the only way that they could make a respectable showing at all, a showing that was not a disgrace to them, was to go out into

the slums and hire children to attend their Sunday school. When I realize that there are over 130,000 engaged in the Sabbath school work of the Latter-day Saints, that there are over 100,000 Sabbath school children, and that the Latter-day Saints only number about 400,000, including these 100,000 children, then it is that I realize that we, as a people, are fulfilling the first great commandment that God gave to our father Adam and mother Eve, to multiply and replenish the earth. We are not drying up the fountains of life, but are keeping that great commandment, and, therefore, we are fulfilling the law that was irrevocably decreed, whereby we shall become great and mighty. God bless you. Amen.

A quartet, "Refuge," was sung by Elders Pyper, Whitney, Patrick and Spencer.

#### ELDER JOS. W. SUMMERHAYS.

We have established in this city a Sunday school that is known as the University Sunday school. We secured accommodations for the school in the Latter-day Saints' University. The school, however, is open to all those who come into our city to attend our institutions of learning, who do not belong, directly to the ward in which they reside while in Salt Lake City. We are informed that there are a few who are now attending our institutions of learning that do not attend this Sunday school. We ask you, my brethren and sisters, when you go home, to see the parents of those attending schools in this city, and ask them to write to their children requesting them to attend the Sunday school and the university; and if these parents will also address a letter to Supt. Milton Bennion, he will see that they are visited and labored with and that an effort is made to get them to attend the University Sunday school. Of course, it is intended that those who attend school at the State University and other institutions, whether they are of our faith or not, shall be made perfectly welcome. We shall be glad to have them come, and feel certain that they will be benefited by so doing.

Some time ago a Sunday School His-

tory was issued. It contained an account of the doings of our Sunday schools for the first fifty years of their existence in these valleys. It was proposed as we had a number on hand that these histories be sent around to the different stakes pro rata, and that they should pay for them. All the stakes have now received their quota but two. We have still outstanding on this account about \$1,300, and we would like to have the stake superintendents see to it, when they return to their homes, that these accounts are settled and the proceeds forwarded to our office.

We are distributing to the Sunday schools, this season, last years' volume of the Juvenile Instructor. This, of course, is free. Most of the stakes have received their portion of these volumes but we have learned that there are one or two stakes that have not distributed them to their respective schools. Now, brethren, we would like to have them distributed to the schools. They are bound, as you are aware, and we want the schools to have the benefit of them, as there are many things in them that will be of advantage to the schools. We would like to have the superintendents of those stakes who have not yet received these books call on our business manager, Brother T. C. Griggs, and get them, or make arrangements for their delivery.

The Sunday School Treatise, as you are no doubt aware, recommends that, in opening the schools on Sunday morning, you have roll-call, singing, prayer, then singing again, after which the minutes are to be read. Application has been made to the Board to change this, on the ground that the Sacrament can be more properly administered after the singing of an appropriate hymn than immediately following the reading of the minutes or the giving out of notices. Some of the superintendents feel that it would be better, after the morning prayer, to give out the notices and read the minutes, and then, after singing again, to administer the Sacrament. Now, the Deseret Sunday School Union Board has no objection to this change, where desired by any of the schools.

Some of the Stake Sunday School authorities have sent to the Union Board, for literature, stating that they would



see that it was paid for. The literature, has been sent, and some of the stakes are still owing considerable for the same. We need money badly just at present, and would be glad if you would close up these accounts. Let us have the means that you have in your hands, and then sell what literature you have left on hand and remit to us for that also.

We have been trying, as a Sunday School Union Board, to introduce into our schools better methods, and to get, if possible, teachers that have had more training. Now some have imbibed the idea that no one should teach in the Sunday School that is not a graduate from an institution of learning. We want to correct this.

Thirty years ago, next October, the first Sunday School statistical report was sent in to the Sunday School authorities. We then numbered, all told, 14,007 souls, if my memory serves me correctly. You have heard, this evening, that we have in the fifty organized stakes of Zion, seven hundred and sixteen Sunday Schools. Several of these schools number hundreds of pupils. One, at least, numbers nearly 1,200. Some of them have a membership of over six hundred, and many have five hundred. The work is growing very fast. People who do not travel through the stakes of Zion cannot understand how we are increasing; but, perhaps, you will be able to form some idea of the scope of country these seven hundred and sixteen schools cover when I tell you that the distance from the farthest Sunday School in the North to the farthest in the South is nearly as great as that from Salt Lake City to Buffalo, New York. We are spreading out; we are increasing in a wonderful manner, but not as fast as we might. There is one reason why we are not increasing as fast as we might; I do not want to say much about it, but I want to give it as my opinion, that if some of our young men would marry, we would increase a little faster. It has been my privilege to travel among some of the missions, and I find that about seventy-five per cent of the missionaries are not married; but most of them ought to be. There is something else I want to tell you: In the fifty or-

ganized stakes of Zion there are some wards that have over sixty marriageable young women that have no chance to marry because the young men are not willing. This is all wrong, and it is not a healthy condition. I would like to say to every young man that can marry, it is your privilege to get married, and give the girls a chance to get married also. In one of these wards I spoke to a young woman who is over thirty-two years of age, and asked her why she did not marry. Her reply was, "If you will send in some good Latter-day Saint young men, there will be no trouble about the young women marrying." There is another reason why our Sunday schools are not increasing as fast as they might. Quite a proportion of our Sunday school population are not identified with us yet. Most of these are boys, and we should look after those who are not in the Sunday school and take a deep interest in their welfare.

To go back to my subject again, I want to say that the increase in our Sunday schools during these last 30 years has not been brought about by college-bred men; therefore, my brethren and sisters, those of you who have not graduated from some institution of learning need not be discouraged. In saying this, do not think for a moment that we do not uphold education. We want everybody educated; but it is wrong to think that a person cannot teach in a Sunday school except he has a first class education. What is wanted in every Sunday school teacher is a testimony of the Lord Jesus Christ and a knowledge of the Gospel and a love for God's work, coupled with the ability to impart that knowledge and infuse that love in others.

I pray God to bless the Sunday school interests, and to bless you, my brethren and sisters, so that, from the far north to the far south we shall keep spreading out and organizing new Sunday schools, and keep making Latter-day Saints of our boys and girls, that they may become men and women after God's own heart. I ask it in the name of Jesus Christ. Amen.

Elder George Hamlin recited a beautiful little poem, entitled, "The Combatant."

ASST. SUPT. JOS. M. TANNER.

It must have been very gratifying to-night to all present, when Secretary Pyper read the report of our Sunday schools. There has been indeed a very remarkable increase. You will notice that the increase is largely in the number of teachers, and I am pleased to say that our Sabbath schools now have enlisted in their work some of the best and most devoted talent in the Church. Many of our young men and young women, who have taken time and means to educate themselves, are today loyally supporting, by their aid and instruction, the great Sabbath school work. This increase in the number of our young people in the schools, in my judgment, is not the most important report that we have to make to you tonight. Those who are familiar with the work generally of the Sunday schools throughout the Church, know very well that there has been a very wonderful improvement in the character of the instructions given; that greater skill and better methods have been brought into our Sunday schools, and, in very many instances, they have been quite revolutionized.

It is also gratifying to note, this evening, that we have in this work the co-operation and sympathy of the presiding authorities; the presidents of the Stakes and Bishops are proud of their schools; they are enthusiastic regarding every improvement that is made, and, altogether, we have great occasion for rejoicing tonight.

Perhaps some of you noticed, some time ago, an item in the Deseret News, that a Sunday school worker, not of our faith, from the state of Ohio, was attending a Sunday school convention in the city of Washington, and that he declared there that the "Mormon" Sunday schools were the best in the world. That was indeed a compliment, and I have no doubt but that it was deserved. Yet there are still opportunities for improvement.

I desire to call your attention tonight to a subject that I believe is one worthy the consideration of the authorities of the Church, and especially of the Sunday schools. That is the question of our amusements. I am associat-

ed with the Church schools, and the question of the religious education of our young people comes to me from that source, as well as from the Sunday schools. In visiting these schools I have had occasion to ask the principals what, in their judgment, was the greatest obstacle today to our school work, and the very general answer has been that there is too much dancing. I want to say to you tonight that where our young people are out to a dance once or more every week, it has a tendency to demoralize them, in a religious and in an intellectual sense. It is not only the time that is devoted to it, but it is the excitement that precedes and follows it that is so harmful to our school work. In some places it becomes absolutely necessary to regulate the attendance of our students in the dances and require that they get the permit of the principal before they attended any balls. Only a year or two ago I was riding through Salt Lake City in company with some of the leaders of the National Education Association. They were considering Salt Lake City as a suitable place for some future convention of that great body of educators. As we were passing the Salt Lake Theater it was pointed out, and one of these national educators took occasion to remark that President Young was indeed a man of great foresight and wisdom, whatever people might think of his religious belief. Said he, he (President Young) recognized that pleasure enters into the life of man, and he proposed, as far as he could, to guide the whole man. The physical man, the man in quest of pleasure, as well as the man devoted to religion and worship. And, said he, the man that today can control the amusements of the people and restrict them in their excessive pleasure, and can make their amusements proper and suitable, must certainly be a great benefactor to his fellow-men. I take it that these words are very true. Indeed, I realize that it is possible for the amusement-maker in all communities to undo much of the good that is accomplished in the Sunday school by turning our children loose to excessive pleasures. It has a tendency to demoralize them; it makes them seekers after pleasure rather than

after the love of God and after knowledge and information; and it is to be hoped that our Sunday school officers will, as far as they can, control the amusements of the children. We want to enter into their entire lives; we want them to feel that we are interested in all that they do, that we are with them in the schoolroom, that we are with them in the dance, in the concert, and in all those necessary and proper amusements which our young people ought to have; and we ought to guard, on the other hand, against a spirit of excessiveness. It would be gratifying, indeed, if the spirit of the Sunday school could control in the ballroom as it controls in the meeting house or schoolroom. We would be glad if those men whose example is before the children in the classes could be with them occasionally in the ballroom, that there might always be some representative of these school workers and officers at all the amusements. Let us control the lives of our young people in their entirety. Let us not surrender the pleasures to the professional amusement makers, but let us see to it that our children are under our control in all the affairs of life. I want to say to you tonight that when ever you go into a community that is given to excessive pleasure, having dances once, twice, and sometimes three and four nights a week, you may depend upon it that they have not a first class Sunday school. We have discovered that our Church schools are worse off in those communities where there is no restriction placed upon the amusements, and the young people go at will. I take it that this is something worthy the consideration of our people. Years ago our amusements were controlled more than they are today, and the dances and amusements were opened by prayer. That was the good old-fashioned custom among us. I want to say to you that if we can start our young people out in the ballroom under the spirit and influence of devotion to their God, after having listened to a short prayer, they are not so likely to be guilty of that giddiness, and, oftentimes, impropriety that characterizes some of our dances.

We ought to look after the dress of

our young people, also. We are not seeking the fashions of the world; we are a sober God-fearing people, devoted to our religion. We need recreation, but only as a matter of relaxation. We must not be controlled wholly by the spirit of pleasure. Let us control our amusements and keep them subject to the influences of the Church of Jesus Christ of Latter-day Saints; and then if the amusements are within the keeping of the religious organizations of the Church in the various wards, we will gather to us into the Sabbath Schools a great many young men that are very indifferent today. If they find that the Sabbath School and other organizations are controlling all the life of the people, the pleasures as well as the devotions of the young, then they will be brought under that influence, and it will only be a question of time before there will be created in their hearts a love for the Sabbath School.

God bless you, my brethren and sisters. Let us rejoice in the work that we are doing, and let us remember also that there are matters that need our attention, and that it is our duty to go on and improve. God bless the officers of our Sunday Schools, these men and women who are teachers, who are devoting, unconsciously, perhaps, their lives for the blessing of the youth of Zion, who are some day to be the glory of God, is my prayer, in the name of Jesus. Amen.

The choir sang "Let the Hills Resound."

#### GENERAL SUPERINTENDENT JOSEPH F. SMITH.

I have been requested to make a few remarks, and I shall certainly try to be brief.

There is one point that has rested upon my mind in relation to the Sabbath Schools, and it is this: I think there is nothing in the Sunday School work more necessary or essential than that all the teachers of the Sunday-Schools should win the love and the confidence of their pupils. I believe that greater good can be done in the Sunday Schools by the teachers where they have the absolute affection and

confidence of their pupils than under any other conditions. You may teach them, you may drill them in concert, and you may have them commit to memory, and labor in every other way that you possibly can to accomplish the good that you desire with your children, but in nothing, in my opinion, can you succeed so well as when you possess their undivided love and confidence. If a child thinks a teacher is harsh with him or her, or unkind toward him, or does not feel a real, genuine love for him, if he feels that the teacher is not taking a real interest in him as one who loves him, he can never be led to possess the right spirit; but when he feels that the teacher loves him, is trying to do him good and to teach him that which will be for his everlasting welfare, then you have an influence over that child, that when he studies he will study with a purpose and with an earnest desire to be benefitted and to please the teacher; because he knows and feels in his little heart that the teacher loves him and is seeking to do him good. I have entertained this sentiment from the beginning and in relation to the instruction of little children. It is a principle that obtains at the home as well as in the Sunday School. If you can only convince your children that you love them, that your soul goes out to them for their good, that you are their truest friend, they, in turn, will place confidence in you and will love you and seek to do your bidding and to carry out your wishes with your love, or are harsh or speak concerning them. But if you are selfish unkindly to them, and if they are not confident that they have your entire affection, they will be selfish, and will not care whether they please you or carry out your wishes or not, and the result will be that they will grow wayward, thoughtless and careless, and although you may drill them, like a parrot, to repeat verses and to speak in concert, and all that sort of thing, they will do it mechanically, without affection, and without its having that effect upon their souls that you desire it should have.

I felt to say that much, in relation to the influence of the Sunday School teachers. Be good and kind to the

children; win their affection. You can do more that way than you can with the rod; you can do more than you can by tyranny or by any forceful means.

May the Lord bless the teachers of the Sunday Schools, and give them the spirit of meekness and kindness, that they may be able to convince the children entrusted to their care that they love them and are seeking for the welfare and happiness of their souls, and the children, in turn, will love them and strive to learn and to do good. God bless you. Amen.

#### ELDER L. JOHN NUTTALL

The program for our work during the present year has been gotten out by the Sunday School Union Board, and copies have been forwarded to the different Stake superintendents. If there are any who have not received these programs, we desire to have you call at our general headquarters and obtain enough for the different schools of your Stake. In connection with this, the time for holding the conferences of the different Stakes has been provided. We have, however, since learned that, in three of the Stakes, at least, our appointments interfere with the quarterly Stake conferences; therefore, it has been necessary to make changes in those Stakes. The Sunday School Union Board, early in the season, sent out letters to the different Stakes, asking if more than one day for holding the Sunday school conference would be desired. We have only received answers from four desiring more than one day for their conference services. Those four are the Jordan, Cassia, Summit and Star Valley Stakes. There may be others also that desire to hold two days' conference, and the program is sufficient to enable them to do so. Therefore, if any desire more than one day, we will ask you to make it known to our secretary, so that proper arrangements may be made therefor.

Dates for holding annual Stake Sunday school conferences, 1902:

Boxelder, Sunday, April 20.

Utah, Sunday, April 27.

Malad, Nebo, Cache, Sunday, May 11.

Jordan, Saturday and Sunday, May 17 and 18.

Alpine, Juab, Woodruff, Sunday, May 18.

Bingham, St. George, San Juan, Sunday, May 25.

San Luis, Sunday, June 1.

Bannock, (first district) Granite, Parowan, Sunday, June 8.

Beaver, North Sanpete, Sevier, Sunday, June 15.

Millard, South Sanpete, Sunday, June 22.

Bear Lake, \*Cassia, Sunday, June 29. Star Valley, Saturday and Sunday, July 5 and 6.

Union, Wayne, Sunday, July 6.

Oneida, Panguitch, Pocatello, Sunday, July 13.

Summit, Sunday and Monday, July 13 and 14.

Alberta, Kanab, Wasatch, Sunday, July 20.

Big Horn, Hyrum, Sunday, July 27.

Benson, Teton, Morgan, Sunday, Aug. 10.

Bannock (second district), Uintah, Sunday, Aug. 17.

Tooele, Emery, Sunday, Aug. 24.

Salt Lake, Sunday, Aug. 31.

Davis, Fremont, Sunday, Sept. 14.

Weber, Sunday, Sept. 21.

It is desirable, my brethren of the Stake superintendencies, that those of you who have not received your quota of the questions to be answered by the ward superintendents, will secure them, and that you will see to it that these reports, after being filled out by the various superintendents of the schools of your Stake, are in the hands of your Stake secretaries at least three days before your conference, so that the visiting brethren of the union board, when they meet with you, may have the opportunity of looking them over and ascertaining the conditions of the schools in your Stakes without having to ask the superintendents to arise and make their reports verbally.

You will note in the program that there is provision, where we only have one day's services, for but one ward superintendent to make a verbal report. All others will have to be made in writing. We also desire that you will have

your last year's report, and also the reports of your ward superintendents, as made at the last conference, on hand at the coming conference, so that comparisons may be made in regard to the work that is being done, to the end that all that is desired may be accomplished in the interests of the youth of Zion, that our organization may fill its place—the nursery of all the organizations in the Church. The grand object that we have in view in the Sunday school organization, being to make Latter-day Saints of our children.

May God bless us, and let the power of His spirit attend us as officers and workers in the Sunday school, in the faithful discharge of the labors devolving upon us, to the end that we may accomplish our mission on earth, in the name of Jesus. Amen.

#### PRESIDENT ANTHON H. LUND.

I congratulate the congregation on the good order which has been kept here tonight.

I have been pleased to see such a large attendance of Sunday school workers. I hope that you will remember the excellent lesson President Smith gave us. If you want influence over the children you must reach their hearts. While we desire them taught in the principles of the Gospel, and wish them to obtain knowledge, still we want to reach their hearts; and instil in them a love for virtue. We want to make them see the beauty of virtue and to make them love it. We want to make them understand how odious vice is, and teach them to detest it. That is the great mission we have to perform every Sunday morning, when we meet with our precious little ones. Make the school attractive; gather all that can attend into a school and try to get their love, as our President has counseled us tonight.

May the Lord bless you in the good work in which you are engaged.

I also feel to thank the Tabernacle choir for their presence here and their beautiful singing. I would say let our Sunday school children learn singing. When they grow up, the boys especially, and become missionaries, what a blessing it is to them to be able to sing.

\*Cassia will hold two days' session, superintendent to decide for second day.

I was struck when I read the statement in the Juvenile that our songs are being sung amongst the children of the outsiders in Germany, through the presence and labors of our Sunday schools. When our Sunday school children learn to sing the songs of Zion, they will love to come together and partake of the spirit present in the

school and make it attractive to others. May the Lord bless the Sunday school cause.

"Our God we Raise to Thee" was sung by the choir and congregation.

Elder John Henry Smith offered the benediction.

GEO. D. PYPER, Secy.

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