

April
1901

SEVENTY-FIRST

Annual Conference

OF THE

CHURCH OF JESUS CHRIST OF LAT-
TER-DAY SAINTS,

Held in the Tabernacle, Salt Lake City, April 5th, 6th and
7th, 1901, with a full report of the discourses.

ALSO AN ACCOUNT OF THE GENERAL CONFER-
ENCE OF THE DESERET SUNDAY
SCHOOL UNION.

THE DESERET NEWS
1901.

Profusely Illustrated
with Etchings and
Half Tones.

A Magazine and a
Daily Newspaper
Combined.

The Saturday News

24 PAGES.

Sent to any address
for \$2.00 a Year.



To regular subscribers
of the Semi-Weekly
News, \$1.50 a Year.

GENERAL CONFERENCE

OF

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

FIRST DAY.

The Seventy-first Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, on Friday, April 5, at 10 a. m., President Lorenzo Snow presiding.

Of the general authorities present there were, of the First Presidency, Lorenzo Snow and Joseph F. Smith, (President George Q. Cannon was absent on account of severe illness,) of the quorum of the Twelve Apostles—Brigham Young, Francis M. Lyman, John Henry Smith, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Anthon H. Lund, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson and Reed Smoot; Patriarch John Smith; of the First Seven Presidents of Seventies—Seymour B. Young, George Reynolds, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin; of the Presiding Bishopric—William B. Preston, Robert T. Burton and John R. Winder.

The services opened by the choir and congregation singing the hymn which begins:

"Come let us anew, our journey pursue."

Opening prayer was offered by Elder John Nicholson.

"All hail the glorious day,
By prophets long foretold."

Was sung by the choir.

PRESIDENT LORENZO SNOW.

OPENING ADDRESS.

Prosperity due to the blessings of God—Our lives immortal and progressive—Glorious future prospects—Purpose of our earthly existence—Reluctance of the world to receive the truth—Exhortation to faithfulness.

My brethren and sisters and friends, through the assistance of your prayers and the exercise of your faith, we expect that the Lord will bestow upon us His choice blessings during this conference. This work in which you and I are engaged can only prosper and be forwarded through the blessings of God upon our faithful and honest exertions and our determination to accomplish the labors for which we have come into this existence. When we look back upon the experiences through which we have passed, we easily understand that our prosperity has been dependent upon our honest endeavors to accomplish the work of God, to labor in the interest of the people, and to rid ourselves as far as possible of selfishness. This having been so in the past, we can well believe that our future progress will depend upon our determination to do the will of God under all circumstances and the aid which He shall give to us.

You will have the privilege of hearing quite a number of speeches during this conference from the brethren sitting upon the stand, and perhaps from others; and you having come here, no doubt, for the purpose of receiving

something that will reward you for the sacrifice which some of you may have made in coming. I hope that you will be well repaid for all the inconveniences which you may have suffered in coming to this conference.

There are many things worthy of our consideration as we move along in the pathway to exaltation and glory. There are some points we may think about that are of superior consequence. In considering ourselves and how we have been organized and what we are doing, we discover that there is immortality connected with us. We are immortal beings. That which dwells in this body of ours is immortal, and will always exist. Our individuality will always continue. Eternities may begin, eternities may end, and still we shall have our individuality. Our identity is insured. We will be ourselves, and nobody else. Whatever changes may arise, whatever worlds may be made or pass away, our identity will always remain the same; and we will continue on improving, advancing and increasing in wisdom, intelligence, power and dominion, worlds without end. Our present advancement is simply a starting out, as it were, on this path of immortality. Whatever may have been our past, how long we may have existed before this, or whether there ever was a time when we did not exist, there is one thing sure—our being in the future will never be annihilated, never destroyed. When we look upon the beauties of the world many things that we see and experience are of a grand and glorious nature; they fill us with reverence; we feel and realize their grandeur; and the idea that the time will ever come when we will cease to have these experiences would certainly produce a feeling of sadness in our hearts. But there is no such thing as our passing out of existence.

I feel thankful that the Lord has revealed unto us the glorious prospects which are before us. The Savior once compared the kingdom of God to a man who found a rich treasure in a field, and he went and sold all that he possessed to secure that treasure; and again, like a man seeking valuable pearls, and finding one of immense value he went and sold all that he had to secure that pearl.

Now, the Lord having manifested to the Latter-day Saints this principle of immortality and continuance of advancement, in the past they have shown most clearly and fully that they have been willing to sacrifice whatever they might possess and to go through the most undesirable experiences rather than turn aside from the path of exaltation and glory and give up the hopes God had inspired within them. Having had these grand and glorious prospects, which no language can express, unfolded to our view, we ought to be the best, the most virtuous and the most self-sacrificing people on the face of the globe. And we certainly are. If it were not for these hopes which the Lord Almighty has inspired us with, if it were not for the revelations of the Lord Jesus in regard to our future, we would be the most unhappy people in the world; all our past sacrifices, all that we have endured, would go as for nothing. The Savior might well compare the kingdom of God to a man that had discovered something for which he was willing to make great sacrifice.

We are in the world for a purpose. We are not here accidentally. We came here because we were willing to come, and because it was the wish of our Father in heaven that we should come.

We undoubtedly saw very clearly that there was no other way for us to secure what the Father had in store for us. We send missionaries among the children of men. When appointed they feel strangely. Their feelings are not always the most pleasurable, either. There are things about a mission which are not altogether agreeable to our young Elders. They realize that they have to sacrifice the pleasures of home, and they understand that they are going among people who will not always feel gratified at what they have to say to them; yet, on the other hand, they feel that they have the seeds of life in their possession, and that if they can find an honest man or woman, the Spirit of the Lord will operate upon their hearts and they will perchance receive this glorious message which they have to deliver. This affords them pleasure and satisfaction. Another thing, they see in this experience a

chance for them to secure that which will be of great value to them in their future duties. It is a strange thing that among the thousands of letters which I have received from those who have been called to go upon missions—mostly young men—I do not think of but one case where a refusal was given. Why is this? It is because the spirit of love and of immortality, the Spirit of the Almighty, is upon these young Elders, and they have received manifestations which inspire them to do that which otherwise no inducement could prompt them to do.

We are but a few people compared with the multitudes that dwell upon the face of the earth; and our system of thought is not believed in by many. When we go out into the world and testify of the kingdom of God, and that the fulness of the Gospel has been introduced for the purpose of saving mankind, there are but few who will receive the testimony. It has always been so, strange to say. In the days of Noah very few indeed received the truth which God revealed. In the days of the Son of God very few would receive His testimony. In these days very few receive the testimony that God has revealed His Gospel and has required His servants to declare it to the world. It is strange indeed—and yet perhaps not so strange, when we consider the circumstances. When Jesus lay in the manger, a helpless infant. He knew not that He was the Son of God, and that formerly He created the earth. When the edict of Herod was issued, He knew nothing of it; He had not power to save Himself; and His father and mother had to take Him and fly into Egypt to preserve Him from the effects of that edict. Well, He grew up to manhood, and during His progress it was revealed unto Him who He was, and for what purpose He was in the world. The glory and power He possessed before He came into the world was made known unto Him. It was not a very pleasurable thing to be placed upon the cross and to suffer the excruciating torture that He bore for hours, in order to accomplish the work for which He had come upon the earth. It has not been with the Latter-day Saints the most delightful thing that could be

imagined to suffer as they have suffered—and what for? For the same as Jesus suffered, to a certain extent—for the salvation of the world. And although in this life very many of them may not receive that which we offer to them, the day will come, through the progress of things in eternity, when they will receive it, and they will be thankful that we came into the world and suffered in their interests as we have.

What shall we say about these matters, brethren and sisters? This: Do not falter; continue to do your duty, whatever it may be, whether pleasing or displeasing; be the servants and handmaidens of God to the very utmost. In the past his blessings have been upon us just so far as we have served Him in faithfulness; they will be so in the future. There is no occasion for any man who has the manifestation of the Lord in this line to be discouraged. When our surroundings are not so agreeable as might be wished, think how much worse they might be. Be contented with our conditions. Improve them when opportunity arises, but do not worry about them. If we are poor, and have not as much as our neighbor possesses, do not envy him, and do not worry about it. As I said in the beginning of my remarks, there is an eternity before us, and we shall always be ourselves, and nobody else, and what we do not gain today we will gain tomorrow, or some other time. The antediluvians rejected the word of God; but they were the sons and daughters of God, and He did not reject them, only for a time. After twenty-five hundred years had passed away the Lord revealed himself to them again and gave them another opportunity. Then they no doubt accepted, generally if not altogether, that which they refused in the days of Noah. The people of this generation may not receive our testimony here, but they will receive it at some future time, from us or from some other servants of God.

Brethren and sisters, God bless you; and I say to you, in the name of the Lord, if you will be faithful in your prayers and in the exercise of your

GENERAL CONFERENCE

faith, this will be as other conferences have been, the very best—better than that which has preceded it; and we will all be abundantly blessed and filled with the Spirit of God, our faith will be increased, and we will be better prepared to endure what the Lord shall require at our hands. God bless you. Amen.

ELDER REED SMOOT.

The course to pursue in cases of sickness—Organization and ordinances of the Church being imitated—The Gospel to be carried to all lands.

I can hardly realize, my brethren and sisters, that it is nearly one year since I was called to this stand and my name presented to the congregation to be sustained as one of the Apostles of the Lord Jesus Christ. I desire to say to you this day that I have enjoyed my labors among the people of this Church for the last twelve months as I never expected to do. I have at all times asked my Heavenly Father to give me His Spirit, to give me humility, and to favor me with the love, confidence, respect and fellowship of the Latter-day Saints; and I thank you my brethren and sisters, for your faith and prayers in my behalf, and I thank the Lord for all He has vouchsafed unto me. I begin to realize, at least in a small degree, what it is to be a teacher among the Latter-day Saints, and the great responsibilities attached thereto; and I feel my weakness, aye, more than any of you realize, and I trust and pray that the Lord will give me wisdom and judgment, that the instruction which I give to the people as an Apostle of the Lord Jesus Christ will be approved of Him, and that the people will receive them in the same spirit in which they are given.

I know, my brethren and sisters, that this is the Church and Kingdom of God. I know that He can fit and qualify men for the offices to which He calls them. If they are humble, prayerful and diligent in seeking His Spirit, I know that God will magnify them in their office and calling.

There is a tendency exhibited by some of the brethren and sisters in some of the Stakes of Zion to add to the form of our simple

ordinances, and cast about them a degree of mystery and to depart from the method laid down by revelation from God through the Prophet Joseph Smith; and I think it proper to call the attention of the members of this Church to one of these deviations.

The Apostle James, upon one occasion, asked the question, "Is any sick among you?" and his advice to the Saints then was: "Let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up."

This doctrine is believed in by the Latter-day Saints. It is one of the beautiful ordinances in the Church of Jesus Christ in this dispensation. It is one whose benefits and blessings all the people enjoy who have the Spirit of God. And there is no need to deviate from the simple form of administering to the sick as laid down by the Apostle James and by the Prophets of this dispensation. There is, however, a tendency among some of the members of the Church in performing this ordinance to add to the form and mode as revealed, thinking that by so doing greater power accompanies the administration. But I want to call your attention to the fact that in the healing of the sick in this Church the power comes from the Lord, and not from man. It is by the prayer of faith that the sick are healed; and, as I look at it, there is no need of having this simple ordinance of administering to the sick enshrouded in mystery, or any addition whatever to the simple form given by the Apostle James or revealed to the Prophet Joseph Smith.

Let me say also that every Latter-day Saint has a perfect right to ask the Bishop of their ward to present the name of any who are sick to the fast meeting which is held each month in every ward in the Church, where the people meet together in fasting and prayer. I believe that the faith and power which can be made manifest in those meetings in behalf of the sick will be acknowledged by God; and the people have a right to ask the Bishop of their ward to have a sick one prayed for in any fast meeting.

In this connection I may say that we have prayer circles in this Church. Every Bishop has a right to have a prayer circle in his ward, and I sincerely hope that there is no Stake in Zion without one, and if there is, my advice is to organize one as soon as possible. There is not a week passes but these circles meet, and they are composed of men of God, who hold the Priesthood, and who are supposed to be clean in every respect, having a knowledge that God lives, obeying all His commandments, and observing the Word of Wisdom; and the Saints should have the privilege of having their sick remembered in these circles. At the same time, I believe that where the humblest servant of God is called upon to administer to one who is sick in this Church, if he have faith, and the afflicted one also, God will grant unto them the righteous desires of their hearts. And it seems to me that there is no need of holding special fast meetings, or special testimony meetings, or special meetings of any kind in the wards or Stakes of Zion, in connection with or making them a part of the simple ordinances of administering to the sick.

I believe, my brethren and sisters, that the time will come when every ordinance of the Gospel will be imitated in some form or another by the world, and this should be a testimony to every soul that Mormonism is from God. If our testimony were based only upon our belief in administering to the sick and the healing of the sick by that means, we should be in danger; for since that ordinance has been revealed to this Church other denominations have arisen believing the same thing. There is now a denomination in existence which believes in the administering of oil. By and by there will be other denominations formed that will, by reading the Bible, conclude that there should be Apostles in the Church, and they will have men-made Apostles. Only a few days ago I read of a sect which had risen up in the East claiming that there should be Apostles, and some of the members had appointed themselves as Apostles of that denomination. I think that sooner or later the evil one will try to imitate everything

in the Church of God. I sometimes think I can see into the future and see many denominations accepting parts of the revealed truth and trying to imitate perhaps one or more of the ordinances of the true Church, and I believe the world will have to ultimately acknowledge that Mormonism, as they call it, is exactly the same as the Church that Christ placed upon the earth, and that it is from God.

I believe all that God has revealed; I believe all that He does now reveal; and I believe that He will yet reveal many great and important things pertaining to the Kingdom of God. You, my brethren and sisters, believe the same. Not only do we believe, but we know that the blessings of God come to us when we keep the commandments of God. In visiting the Stakes since Brother Heber J. Grant was called to open a new mission in Japan, and Brother Lyman to preside over the European Mission, I have had some of the brethren say to me, "Why I thought the time had come when the Apostles would be kept at home, and not sent abroad;" and they expressed themselves as not knowing how they could possibly be spared from here. I want to say to the people that if the voice of the Lord calls an Apostle, and he is wanted in any part of this world, as soon as the Prophet of the Lord mentions the fact to him, there is not an Apostle in this Church but would go to the farthest ends of the earth upon a mission—go to any country, or any people, and sacrifice if necessary, all that he has, even to life itself. What more can men do for the Gospel's sake.

My brethren and sisters, I hope that such a feeling of respect for the word of God and of confidence in His all-ruling power will be instilled into the hearts of the people that whenever the time comes or whatever the call may be from the servants of God, you will freely say, "Thy will, O Father, not mine, be done." Brother Heber J. Grant is called to open a new mission—open the door of the great Eastern country and introduce the Gospel to a new people; and it is my belief that it is only the beginning; for as sure as the Lord has spoken the word, this Gospel must be preached to all peoples on

GENERAL CONFERENCE

the earth. It rests upon this people to do that work before the coming of the Son of Man, and I take it that whenever the call comes and to whomsoever it comes, he will have sufficient of the testimony of Jesus in his heart to respond to the call and fulfill the mission as God gives him strength and judgment. I know that our prayers have been with Brother Grant ever since it has been known that he was called. I know that the Father has been supplicated in his behalf, that he may have success in opening that mission. There is not a question but that he goes clothed with all the power, all the keys and all the authority necessary to introduce the Gospel to that people. I feel that he will have success, even as much as God shall grant he should have.

The hearts of the people have been drawn out also for Brother George Q. Cannon, who is seriously ill at the present time in California. We hope, we pray, we ask our Heavenly Father to restore him to us; but if he lives he lives unto the Lord, and if he dies he dies unto the Lord. Whether he lives or whether he dies, he is the Lord's.

It seems to me that there can be no people upon the face of the earth who have reason to be more thankful to their Heavenly Father for the blessings which they receive than the Latter-day Saints; for I do not believe there is a people living who have more blessings showered upon them. I want to bear testimony also to what President Snow said, that there is not a people living, in my opinion, who are more virtuous, self-sacrificing and more the lovers of God than the people who have accepted the name of Latter-day Saints. It rests with us, my brethren and sisters, whether or not we shall have increased blessings. The Prophet of the Lord has promised us here today that if we are faithful unto God glorious blessings shall be given unto us and it rests with us whether or not we shall obtain them.

My testimony to you, my brethren and sisters, is that God lives that Jesus is the Christ, that this is the Church and Kingdom of God, and that this people will not falter, but whenever the call is made upon them they will answer that call to the best of the ability God

has given them and with all the strength and means they are endowed with. May God bless us to this end; may His peace be upon us as a people; may the Spirit of the Lord be with us during this Conference; may the instructions given during this Conference be carried from here to every nook and corner of the Church; may He bless us with a testimony that this is His work, and increase that testimony within us every day, is my prayer in the name of Jesus Christ. Amen.

ELDER RUGDER CLAWSON.

Soul's precious in the sight of God—That which is of greatest worth to a servant of the Lord—to save others a man must put himself in the way of salvation—The Gospel to go to the nations—Necessity for repentance.

Brethren and sisters, it is certainly a very inspiring sight to see so many Latter-day Saints assembled this morning from all parts of Zion to worship the Lord and to receive His word as it may be given by His Spirit through the Elders of Israel. I greatly rejoice in being present, and I appreciate the opportunity of expressing to you briefly some of my views and feelings in regard to this great latter-day work. I rejoice in the testimony of President Snow, in the strength of voice which he exhibited, and in the glorious views he presented before us. I have had pleasure also in the testimony of my brother who preceded me.

A few words were spoken in relation to missionary work, first by President Snow, and then by Brother Smoot, and their remarks will harmonize with what I would like to read to you this morning from the Book of Doctrine and Covenants. In a short revelation given to John Whitmer, in June, 1829, the Lord said unto him:

"Hearken, my servant John, and listen to the words of Jesus Christ, your Lord and your Redeemer,

"For, behold, I speak unto you with sharpness and with power, for mine arm is over all the earth,

"And I will tell you that which no man knoweth save me and thee alone;

"For many times you have desired of me to know that which would be of the most worth unto you.

"Behold, blessed are you for this thing, and for speaking my words which I have given you according to my commandments.

"And now, behold, I say unto you,

that the thing which will be of the most worth unto you, will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father."—Section 15.

In another revelation given shortly after, these words occur:

"And now, Oliver Cowdery, I speak unto you, and also unto David Whitmer, by the way of commandment; for, behold, I command all men everywhere to repent, and I speak unto you, even as unto Paul mine Apostle, for you are called even with that same calling with which he was called.

"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 condition 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 so be 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!"—Sec. xviii, 9-16.

Again:

"And you must preach unto the world, saying, you must repent and be baptized, in the name of Jesus Christ;

"For all men must repent and be baptized, and not only men, but women and children who have arrived to the years of accountability."—Sec. xviii, 41-42.

Brethren and sisters, the matters that are brought to our attention in these words of revelation are most glorious for contemplation. Cast your minds back to the early days of this Church, and there stood this man John Whitmer, recently come into the Church of Christ. Various occupations in which he might engage were before him. He had the opportunity to labor upon the farm, to engage in merchandising, to follow mining, to study the profession of medicine or law, or to adopt one of the many other occupations in which men employ themselves. The question he asked himself at that time was, What would be of the most worth to

him? By his industry and thrift he might acquire the wealth of a Gould or a Vanderbilt; he might obtain a beautiful home, well furnished in every detail, and most desirable for the comfort and convenience of himself and family; he might obtain worldly renown in one of the professions, and by study and reflection become a skillful practitioner in medicine or a wise and able lawyer. I say, these opportunities were before him, because the country was before him, and this country is full of opportunities, which are within the reach of all. We live in a free country, and the way is open to you and to me, as it was to this man. He stood there in this situation, not having been trained long in the Gospel of Christ, and I say to you—for it is on record here—that a voice came to that man from the eternal worlds, and that voice set at rest in him every doubt, every dubiety, every fearful anticipation. At a critical time in his life, when he must choose which way to go, that voice said unto him that that which would be of most worth unto him was to declare repentance unto the people and bring souls unto Christ. The message was of such importance that it came to him with "sharpness and with power." It was the voice of Jesus Christ. It was a revelation, given in this day and generation, when it is supposed by the people of the world that revelation is done away with, that there is no longer communication between the heavens and the earth, that the heavens are sealed as brass. The voice of revelation comes from heaven and enters into the soul of this man and declares unto him the right way. Glorious thought!

And how are we to determine the value of souls? This matter has been determined for us also by revelation. The souls of men are so precious in the sight of God that He gave to the world His Only Begotten Son, that by the shedding of His blood He might draw all men unto Him. That is why the great Prophet of this dispensation, Joseph Smith, and these others, John Whitmer, Oliver Cowdery, David Whitmer, and the rest, were called to bring souls unto Christ. And if one of these men should labor all his

days, and bring save it be but one soul unto Christ, and that one should be his wife, what great joy he would have with his wife in heaven. Then if he should labor all his days and bring unto Christ the souls of his wife and his children, and none else perchance, how great would be his joy in heaven with his wife and children.

So the matter is clear in my mind that in this kingdom a man must first begin at home. He must start with himself. He must place himself in the way of salvation, and obtain the Priesthood. Then he must set in order his own household, and labor for the salvation of his family. He must not ignore his own home, and forget those who are near and dear to him. A man who cannot save himself through the power of God; a man who cannot save his wife and children, cannot bring to Christ the souls of men in the world. I rejoice in this power and authority which has been conferred upon man. A man must have it before he can go out into the world and bring souls unto Christ. It is with the Church. The Prophet, Seer and Revelator holds the keys of this authority, and from him it comes to the Elders of Israel. This great missionary work that is to be accomplished must first begin at home. It must be found in the families of the Saints, and in the quorums of the Priesthood. Then it must be carried by the Priesthood, as it will be and is being carried, to the nations of the earth. It is now being carried to most of the countries of Europe, and will be to all of them, and it is about to be taken to the great nation of Japan; for I want to say to you that Japan is getting to be a great nation. Its people are progressive, and no doubt the Gospel will find a foothold in that land. But I am impressed with the thought, when new missions are to be opened up, that then is a time when we must feel humble before God. We know not what is in store for this Church in the Empire of Japan. If the Gospel is to find a place in their hearts, and they shall give heed to his voice of revelation from eternity, then the angel of God must go before our brother, who

is charged with this responsibility, and the Lord must prepare a people to receive the word, else his preaching and ministry in that land will be unfruitful. Therefore, as we look upon this question, we see how utterly helpless is the man who relies upon his own strength, his own experience and learning. This is the work of God. He goes before His servants, and is their rearward. He speaks through them to the world; and woe unto that people, woe unto that nation, and woe unto that family that rejects the testimony of Jesus!

Brethren and sisters, in speaking upon this subject we have taken but one view of it. There is another view, and that is, that no soul can come unto the Father and be accepted of Him, except upon the principle of repentance. I fancy I hear some of the Saints saying, Yes, the principle of repentance is very good, but it is mostly intended for the nations of the earth that sit in darkness and are without a knowledge of the Gospel. Yes, take this principle of repentance to them. Let the Elders of the Church declare unto them that they must repent, that they must forsake their sins, and turn unto the Lord with a broken heart and a contrite spirit, and He will bless and exalt them. But let me tell you brethren and sisters, that we must not stop here. The principle of repentance is not only intended for the world, but it belongs to the Latter-day Saints. It is a principle that should come into our lives and be before us continually. Have we not need of repentance? Cast your eye over this Church; go into the wards and Stakes of the Church; visit among this people. They are without doubt the best people upon the earth, but go among them, and then ask yourselves if this people have not need of repentance. We have need of it. You must admit it when you learn that 50 per cent of those who bear the Priesthood of God fail to attend their quorum meetings. One-half of the bearers of the Priesthood attend to this duty, and when called upon will arise and bear testimony; but the other half, fail. Oh! you will say, perhaps, that is not so bad; it is only a quorum meeting

you know; they meet once or twice a month, and the time between meetings is so long that the brethren forget about it. But I wish to remind you, brethren and sisters, (for the sisters should take an interest in this matter with their husbands) that the quorums of the Priesthood have been established by the authority of God, and their times and seasons and bounds have been set. The duties pertaining to the Priesthood are set forth in the Book of Doctrine and Covenants with great force and clearness. And I say, if the meetings of these quorums are of no consequence in the church, let them be done away with. If they are not worth the sacrifice needed in coming together for an hour or so once or twice a month, let us dispense with them. God will not be mocked. If He says such organizations in the Church are necessary, if He inspires the organization of a quorum, then we must give heed to His word. When we make sacred covenants before the Lord, as many of our young men do, in order to obtain the Priesthood, and secure blessings through the Priesthood, and we ignore those covenants, I fear the disfavor of the Lord will be upon us, and He will hold us to a strict accountability. I believe that there is need for the application of this great principle of repentance to the men of the Priesthood. Yet we have many faithful ones among us. There are various associations in the Church, all instituted by the authority of God for the benefit and blessing of the Latter-day Saints, and this same condition prevails more or less throughout all of them—about fifty per cent, respond, and about fifty per cent do not respond.

While I speak thus I am reminded of the parable of the ten virgins, five of whom were wise and five foolish. A time came when the five foolish virgins needed some oil, and needed it badly. Oh, if they could only have gone to the store and got a little oil for their lamps. But there was not sufficient time. The bridegroom was coming suddenly, and they must respond at once to the call and meet him with oil in their lamps. The five wise were ready, the five foolish were not ready, and they could not go in to the marriage supper with the

bridegroom, their Lord and Master. If the Master were to come to this Church today, there would be five wise and five foolish. There would be great consternation among the people. Men of the Priesthood would no doubt be rushing about looking up their record, going to the quorum meetings and seeing if they did not have sufficient credit on the books to go and meet the Master; and the clerk would have to say to them that they had not been to a meeting for two years, or for one year, or for six months, as the case might be. They could not be given any credit; and if they met the Master at all, they would have to meet him without it. Oh, how sorrowful it would be! What a troubled expression would be seen on the countenances of such men! It would be the same with the sisters and others who have not been faithful to duty in the organizations of this Church. And it is the same in other directions.

I grant you, my brethren and sisters, there has been a marvelous improvement in the payment of tithes. A wonderful step in advance has been taken by the Latter-day Saints in this glorious principle, which has come to us from President Snow almost as a new revelation. A special word of warning it was to these Latter-day Saints—these ten virgins. The word came, Do you pay your tithing? Have you oil in your lamps? Do you observe this law which will sanctify the land of Zion? I say great progress has been made in this; and yet there are some foolish virgins among the people with respect to the law of tithing. There are many who come short of paying what Bishop Preston calls a tithing—ten per cent. The Lord has defined the percentage that should be paid. I am not preaching to you anything that men have devised. No man in this Church instituted the principle of tithing. It is as old as the Gospel. It was had in the days of Abraham, Isaac and Jacob. It was had in the days of Solomon. It was had in the days of Christ. It was had upon this continent in the days of the Nephites. Yet there are hundreds of Latter-day Saints who come short of observing it. Many will perhaps pay a tenth of a tenth, or an eighth of a

tenth, a fifth of a tenth, a sixth of a tenth, or a seventh of a tenth. They fail to meet the requirement fully. Where shall we place them? What shall we say of the man who is highly blessed of the Lord in temporal matters, who has been multiplied exceedingly in his substance, and whose barns are not large enough to hold that which the Lord has blessed him with? Is he a tithpayer? Well, he thinks he is. How much does he pay? Why, he pays one-half of one-tenth per cent. Shall we say that he is a foolish virgin? I think we might be justified in taking that view, because I do not understand that the Lord is going to be satisfied with anything short of the full observance of the law. If the Lord intended that it should only be one-half of ten per cent, or one-fourth of ten per cent, He would have said so. When we fail to meet the law exactly, then I apprehend that we are appropriating to ourselves something that belongs to the Lord, and I do not know what right I have to use property or means that belongs to Him. I have no way of borrowing from Him personally. If I am going to use any part of the ten per cent, I must go to His Prophet and see whether my application will be acceptable to the Lord; and if the Prophet says, No, it is the Lord's means and must come into His storehouse, then I have no choice left. But you see, brethren and sisters, how, because the Lord has blessed us with ability to gather means and we have it in our hands, we infringe upon His rights by taking some part of that which belongs to him and using it for our own purposes.

I speak of this because, while there are a number in this Church who do not pay any tithing, there are many who make an effort in this direction, and who perhaps imagine they are accomplishing the thing required because they do not entirely reject the law of tithing. They pay something, they get a credit on the books, and then they say to themselves, Soul, sit thou here in ease and be satisfied. Let it not be so with us, my brethren and sisters. Let no man who has the privilege of paying

tithing be satisfied with the payment of less than that which is required. If we are going to strive for a blessing, let us be sure that we shall obtain it. Let us not occupy a position of uncertainty, doing something, but not knowing whether or not we are doing sufficient to secure the blessing.

Brethren and sisters, there are many other things that need to be repented of by the people of God. One is that God will be sought after, and we do not seek after Him as we should. We neglect our family prayers; we neglect our secret prayers, and God is not pleased with it. We should come to him in mighty faith, ask for His Spirit and blessing, and acknowledge His hand in our behalf, that we may have His Spirit to be with us constantly. Now that I am about to sit down, I do not know of any theme in the Gospel that opens up such a wide field for contemplation and thought as this great and glorious principle of repentance. No man on the earth in the Church or out of it, and, I imagine, no man in heaven, can come unto the Lord or be received into His favor, except upon the principle of repentance—daily, hourly repentance, which should mean to us daily, hourly improvement, growth and progress. God bless you. Amen.

The choir sang the hymn,
 "Hail to the brightness of Zion's glad
 mornings,
 Joy to the land which in darkness hath
 lain."

Benediction by Patriarch John Smith.

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 Brigham H. Roberts.
 The choir sang the hymn which begins:

Come, dearest Lord, descend and dwell
 By faith and love, in every breast.

ELDER A. O. WOODRUFF.

Advantages of fasting and bearing testimony to the truth—Obedience to rightful authority—Necessity of diligence on the part of the Priesthood.

My brethren and sisters, I feel blessed in being numbered with the Latter-day Saints, and am happy to share in the blessings which the Saints enjoy. I feel extremely weak in standing before you here, and I earnestly pray that the Lord may sustain me, and that I may enjoy your faith and good will while I occupy this position. I feel that the Latter-day Saints today have more reason to be encouraged than they have ever had. The Stakes of Zion are more numerous and stronger today than they have ever been, and I believe that the people as a rule are living their religion a little better than they have done heretofore. In traveling among the Saints of God in the different Stakes of Zion I have been led to feel that there is as great union among them as there ever has been, and that the outlook for the people is most encouraging. We get excellent reports, too, from the Elders who are preaching the Gospel in the nations of the earth. I doubt, however, whether we fully appreciate many of the blessings which we enjoy. I know that some of the Saints do not appreciate all the privileges within their reach.

The Lord has placed in Zion different institutions, every one of which has some end to accomplish. As every creature which the Lord has placed upon the earth has been created for some purpose, so every quorum and organization in the Church has been created for some great and grand purpose. We as a people have the privilege of fasting once a month, and donating that which we otherwise would consume for the benefit of the poor and the needy among us. This is pretty generally observed by the Latter-day Saints. But in our fast meetings I have felt sometimes as though we did not always appreciate the blessings that we enjoy. I have attended fast meetings where the Bishops have felt very ill at ease on account of the people not responding to the invitation to bear their testimony. There seems to be too much backwardness on the

part of the Saints in taking advantage of this blessing when it is placed within their reach; and some of those who do arise to testify of the goodness of God are looked upon as putting themselves forward a little too much. Jesus said that those who would do the will of the Father should know of the doctrine, and according to my view there is not one who has accepted the Gospel of Christ and received this knowledge but could arise to his feet on the fast day and tell of some intervention of Providence in his behalf, of some manifestation of the gifts of the Gospel, or of some blessing received by him from the Father. I feel that it is a mistake for us to go to fast meetings, and allow the time to pass without utilizing it in the manner designated of the Lord; and I know that in failing to do our duty in this regard we are not obedient to the promptings of the Spirit of God. The Saints should heed the promptings of the spirit at all times; for if they do not the voice of the Spirit becomes less distinct within them and they do not experience it in such power as it comes to them when they are obedient to its teachings. The Apostles and Elders in the Church of Christ, in this day as in former days, have had as their especial guide the whisperings of the "still small voice" within them. Why, therefore, should we not be obedient to this Spirit when it prompts us in our fast meetings to bear testimony of the goodness of God to us? I say, there is not one in the Church who cannot bear testimony to the presence of the gifts of the Gospel in the Church, or to having received some of the blessings of the Gospel. It is this knowledge, which is so general throughout the Church, that brings about the union that there is among the people of God. We believe in revelation. We believe in having the dictates of the Spirit of God individually, so that we do not always have to go to someone else to know what our duty is. We are oftentimes prompted by the Spirit of God to do many good things. But the trouble is, we too frequently quench the Spirit, and afterwards we feel condemned on account of our disobedience to it. In this way we drive the Spirit from us, and do not enjoy

it in that degree which we would if we would always be obedient unto it.

There can be no order in the things of God or the things of man unless there is obedience. We all have to be obedient to someone. It is necessary for us to be obedient to the laws and regulations of the state government of which we form a part, else harmony cannot exist between us and the state. It is just so in the Church of Christ. We must be obedient to the leadership of the Holy Spirit and the man whom God has called to be His mouthpiece in the Church. Had it not been for the dictates of this Spirit—this personal revelation—how many are there in the Church today who would have been missed by the Elders in their searches abroad for the honest in heart? for many Elders have been prompted to enter certain houses, where they have met people whose hearts were prepared for the seed of the Gospel of the Lord Jesus Christ. I feel that the Lord is not pleased with the Saints when they meet together in fast meeting and fail to make use of the opportunity which is given them to bear testimony to the goodness of God. This is not done for show. We fast not to please men. We do not believe in that kind of fasting which some people indulge in—going around with disfigured faces, and looking sorrowful, in order that men may know we are fasting. We believe that we should go about with cheerful countenances, and rejoice exceedingly before the Lord, because He has given us the privilege of abstaining from food one day in a month and contributing of our substance for the benefit of our fellows who are less fortunate. If the Latter-day Saints would sense this as I do, our fast meetings would be exceedingly interesting. Not that we should give way to any great demonstration; that is not the proper thing; but we should enjoy the peaceful influence of the Spirit of God, and there should never be one, two or five minutes wasted in our fast meetings. You, no doubt, have all experienced a difference in attending fast meetings. Sometimes the people will respond readily; there is a rich outpouring of

the Spirit of God; our faith is increased, and we feel to thank the Lord for the privilege of being present. At other times the people show reluctance in responding and telling what God has done for them; then we go home feeling that we have not taken advantage of our opportunities and have not listened to the promptings of the Spirit. It rests with the people to make these meetings interesting. The measure of the Spirit enjoyed depends more or less upon the faithfulness of the people in performing their duties, in paying their fast offerings, and in preparing their hearts. The Lord has given this day to be a blessing to the people, wherein we can enjoy His Spirit and the gifts of the Gospel. The people of God do enjoy the gift of prophecy, the gift of healing, the gift of tongues; and probably the latter gift has been taken advantage of by the evil one more than any other gift in the Church. The Saints should be guided by the Spirit of God, and subject to those who preside in the meetings. If the Bishop, who is a common judge in Israel, tells a person to restrain this gift, or any other gift, it is the duty of that person to do it. The Bishop has a right to the gift of discernment, whereby he may tell whether these spirits are of God or not, and if they are not they should not have place in the congregations of the Saints. No man or woman has a right to find fault with the Bishop for restraining him or her in any of these matters. The Bishop is the responsible party, and it is his privilege to say what shall be done under his presidency. I desired to make these remarks in connection with our observance of the fast day.

Brethren and sisters, we ought to be obedient to our Bishops. We are amenable to them in the wards, no matter what priesthood we hold. We owe respect to them; for any man who has not enough of the Spirit of humility to be governed is not fit to govern. A man who cannot be led is not fit to lead. We ought to be humble, and submissive to the Spirit of God. We exercise our free agency as to whether we shall be members of this Church or not; but if we become

members of the Church we must be obedient to the dictates of the Spirit and to him who holds the keys of this dispensation at the present time. It is expected that we will sustain him and stand by him. I cannot think of anything that is more valuable to me than to enjoy the confidence of the Prophet of God. I prize this more than anything else in this world. To me it is the richest blessing that men and women can enjoy, to have the favor of God's servants who are called to preside over the Church and over the different Stakes and wards in the Church. There is an order in the Church of Christ. It is not possible for the Presidency and the Apostles to go into every ward and into every house; therefore there are Stake and ward organizations. Three High Priests are called to preside over a Stake, just as three High Priests are called of God to preside over the whole Church. Then we have a High Council in the Stake, after the pattern of the Twelve Apostles. These men labor in the Stakes and wards, and they ought to be respected wherever they visit, as the Presidency and the Apostles are respected in the different Stakes when they visit them. They are the leading men of the stake, and they are responsible for the affairs in that Stake. If there is an unsatisfactory condition existing in the Stake, we do not first go to the lay members to enquire concerning it, but we go to the men who bear the responsibility, and demand of them to know why there is an unsatisfactory condition there. And I wish, my brethren and sisters, that every Stake Presidency and High Council would be as zealous and as faithful in trying to keep the people in the line of duty as the First Presidency and Twelve Apostles strive to be. I wish they would be as united, and sense the responsibility which rests upon them as much as these men do. If they would do this, the matter of the payment of our tithes would not be a reformation started only to die out in a little while, but the interest would be kept up all the time; and this cannot be done unless the Presidents and High Councils of the different Stakes sense the respon-

sibility which rests upon them. This is not a spasmodic movement. It was not begun to last one or two years. It was intended to last for all time; and that after the labor was begun by the Presidency of the Church and the Apostles, every Stake presidency, every High Council and every Bishopric throughout the Church would continue the work and labor as long as there was one non-tithepayer left in the Church. Have they done this? If they have, then there are not many non-tithe-payers in the Church today. But I fear that some of the brethren have thought that this was a temporary movement; that it was needed just at that particular time, but that after the one effort had been made there was no need of carrying it on. There is still, I am sorry to say, a great list of non-tithepayers in the Church; and it is evident in some instances that the presidency of the Stake and the High Council and the Bishopricks have not labored quite as hard as they might have done. We could not expect that they would convert all these non-tithe-payers in one year, or two years, or three years; but more of them might have been converted if every man in the Church who is a tithepayer sensed the responsibility of this as keenly as President Snow does. I feel that this is a matter that ought to receive the attention of Stake and ward officers, and they ought to realize that our Eternal Father will hold them responsible for the use of their influence and talents, just as much in their positions as He will the President of the Church in his position. President Snow believes, his counselors believe, and these Apostles believe that it is possible for these Stake and ward officers to convert the big majority of the non-tithe-payers, as well as those who are negligent in other respects. We believe that most of the people prize their standing in the Church sufficiently to induce them to repent and do better, provided they are labored with and their condition placed before them in its true light. The trouble has been in some cases, that officers have not regarded this as an important move-

ment, or that it was not essential to continue it; and, of course, wherever this spirit is manifested by a Bishop or a Stake officer, what can be expected of the people? We expect that every officer in this Church will set a good example, and say to the people, Follow me; that he will not require anything of his people that he is not willing to do himself. We expect this to be the case in every organization of the Church, among the sisters as well as the brethren.

My brethren and sisters, I rejoice in the work in which we are engaged. I thank God that I am permitted to live in this day and time, and to do my small and humble part in connection with the upbuilding of His kingdom. I rejoice that my labor becomes sweeter and dearer to me every day that I live. Instead of it becoming burdensome, it becomes more of a joy and satisfaction. I thank God for His Priesthood. I honor it, and I honor my brethren with whom I am connected in this Priesthood. I pray for God's blessings upon the people, that they may be filled with His Spirit. I pray that we may be faithful all the day long; that we may not simply run well for a time, but that we may labor continually, until we shall have brought about a greater degree of perfection in ourselves and the Church of God than exists today. Those who are trying to keep the commandments of God and are measurably successful, let them labor with their fellows until there shall not be a non-tithepayer left in the Church—at least, until there is a much more satisfactory condition than there is today. Let us do our part, my brethren and sisters, to bring joy to the heart of God's Prophet, in having his desires accomplished and seeing the people respond as he would have them to this and other commandments which the Lord has given. May God's peace and blessings be upon His people. May He bless us in all our undertakings and labors, and may we go forth from this Conference with renewed determination to do His will and to serve Him all our days. May God help us all to be faithful to the end. I ask it in the name of Jesus. Amen.

ELDER MATTHIAS F. COWLEY.

Improvements in financial affairs of the Church—Organization of new Stakes—Necessary official changes in the Priesthood—Differences among brethren should be avoided—President of the Church and other authorities should be sustained.

My brethren and sisters: I suppose that I need not ask for your faith and prayers. I always need them, and I understand it to be our duty to consider ourselves responsible as well as the speaker for the measure of the Holy Spirit that we enjoy. It is our duty also to pay the strictest attention to all that is said, and to be imbued with a determination to carry out the instructions which are given unto us.

The Latter-day Saints are understood to be a practical people. Paul said concerning the former-day Saints that the Lord would "purify unto himself a peculiar people, zealous of good works." I read in the newspaper recently a statement made by a man holding a legislative office, to the effect that he desired to see the wiping out of the peculiarity which characterized the Latter-day Saints. I say, God grant that it never shall be wiped out, that the Spirit of the Gospel shall never depart from us, that the principles which that Spirit has implanted in our hearts shall never be obliterated, and that we shall never cease to teach our children and our children's children that Joseph Smith was a prophet of the living God, that every principle which God revealed to him was divine, and that he laid his life upon the altar to establish the truth of those principles which he enunciated to the world. I hope that this peculiarity will always attach to the Latter-day Saints, and that it will become more distinct and pronounced as the years roll by. As the work of God progresses we ought to progress.

It has been now two years and a half since we first sustained President Lorenzo Snow as the successor of President Wilford Woodruff, as the Prophet, Seer and Revelator unto this Church. I want to bear my testimony to the Latter-day Saints that the work of God has always prospered, and that it has prospered most remarkably during the last two years and a half. Through a combination of circumstances that

possibly could not be avoided, and that have been met by the servants of God to the very best of their ability, the Church has been involved financially; but under the direction of the Spirit of God in President Snow this financial obligation has been greatly reduced. The hand of the Lord has been manifest in his administration to a remarkable extent. He has blessed the Latter-day Saints with the spirit to respond to the call that was made by President Snow some two years ago for the people to come to a higher standard in the observance of the law of tithing. The Latter-day Saints quite generally have responded to this call, and God has blessed them for so doing. The spirit of this principle has been more generally disseminated among the Saints than it ever has been. The presiding Council of Seventies have done a remarkably good work in presenting this subject to the quorums of Seventies throughout the Stakes of Zion. The Seventies constitute one of the most substantial, energetic and faithful bodies of men existing in the Church of Jesus Christ of Latter-day Saints, and the preaching and labors of this Council are to be commended. Their visits to the Stake conferences are but a small part of their work. They are constantly considering the obligation and responsibility that God has placed upon the Seventies of this Church, namely, to be messengers of God to the inhabitants of the earth; and they are all the time seeking to more thoroughly effect the organization of these quorums and to indoctrinate them in the principles of the everlasting Gospel. I believe that the authorities of the Church generally have sought to perform the duties of their calling. We have, however, our weaknesses, and we do not feel superior to our brethren who occupy different stations throughout the Stakes of Zion. The Presidency of this Church, the Twelve Apostles, the First Seven Presidents of Seventies, the Presiding Bishopric, the Patriarch—I want to testify that they are humble men; that they desire to know and understand the will of God in the performance of their duty; and that, though we entertain individual views

in regard to various matters, we generally come to a unity of faith in regard to all propositions which effect the work of God here upon the earth.

Another thing I will say, as it occurs to my mind. During the last two years and a half there has been an increase in the Stakes of Zion, possibly a greater increase proportionately in the number of the Stakes than in the population. This has been an essential step, because many of the Stakes of Zion were so large that the Presidency of the Stakes could not possibly give that personal administration which the people needed. God moved upon His servant to divide these Stakes, and it has resulted in calling into activity a great body of men and women, some of whom were previously comparatively inactive, and they have manifested a marked degree of interest and energy in the work of God. We still have other Stakes of Zion to organize; for they are extending to the east and the west, to the north and the south; and after a while we will organize Zion, as it is called, and the Stakes of Zion, as it extends from the Atlantic to the Pacific.

But there is great need, in all the Stakes of Zion, of a reformation in the activity of those who bear the responsibility of the bishopric, and other leading officers in the Priesthood. Some brethren have been very neglectful of their duties. Others have manifested an incapacity to perform the duties of their respective offices in the holy Priesthood. It is necessary that this should be rectified. It is not necessary, in order to obtain salvation in the kingdom of God, that a man should preside over a ward as a Bishop. When he becomes, through age, sickness or any other cause, unable to perform the duties of that high calling, it is no discredit for him to resign and give place to another man; in fact, it is a credit to him, and he ought to do it. The same may be said of the President of a Stake. Why, President Lorenzo Snow and President Franklin D. Richards—two of the humblest and most energetic men in the Church—on one occasion went to President Brigham Young and told him that if he considered that they were in-

efficient, incapable or inactive in their Apostleship, they were willing to step aside and let their Apostleship be conferred upon other men. So great was their humility and their love for the work of God that they offered to do this. In this, my brethren, there is a great principle. Every man and woman should esteem the work of God first and foremost. I have always had a joy in my heart that this was the work of the Lord. Though I have felt my own inefficiency to a marked extent, I have always had the feeling, This is the work of God, and whether I stand or fall, whether I am worthy to maintain the responsibility that I bear or not, the work of God will be maintained just the same. The work of God is not dependent upon us as individuals. It is His work, and He will maintain it.

There is another thing I want to say to my brethren in connection with our labors and associations in the Priesthood. We all have our individuality and our peculiar characteristics. It is perfectly right that it should be so; for God so designed it. He organized this earth, and He did it in such a way as to give variety. He placed thereon the mountains, the valleys, the lakes, the rivers, the seas, the vegetation and all the rest to beautify it and make it suitable for the abode of man. The Latter-day Saints have come from almost all the civilized nations under the sun, and after awhile Japan and other parts of the Orient will yield forth Latter-day Saints; for God "will say 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 will come, and I say, in the name of the Lord, that no power under the sun can hinder it. No power can retard the work of God. It is the duty of the Latter-day Saints to understand this work, and to esteem the Spirit of the Gospel as the best associate that we can have.

Now I want to say that the brethren do not always dwell together in peace. David said, "Behold, how good and how pleasant it is for brethren to dwell together in Unity! It is like the precious ointment upon the head, that ran

down upon the beard, even Aaron's beard." I know that some Bishops do not labor as unitedly as they ought to do; and the reason is because they do not enjoy the spirit of their calling to the extent that they should, and that is the result of their not getting together and holding council meetings. They do not bring themselves in subjection to the will of the Holy Spirit, and as a consequence there is difference among them. Now, when the presiding authorities of a ward or a Stake are disunited and they do not enjoy the Spirit of God in their calling, it will effect the entire ward or Stake. The result is, in some Stakes of Zion, we need a change and a reformation, to bring about a condition that is more in harmony with the progress of the work of God. In meeting the responsibility of the Priesthood that we bear we should not allow our personal objections to our brethren to interfere with our relationship to them in the offices and labors of the holy Priesthood. I remember Brother Clawson stated here last conference that he had found one brother who did not pay his tithing because he had some personal antipathy to the Bishop. Another man did not pay his tithing because he had a personal objection to the President of the Stake. I want to say to you, my brethren, that this is all wrong. We are the servants of God. If God has entrusted a man with the responsibilities of the Priesthood, and that man from his boyhood up has honored that Priesthood, has been ready to go on missions abroad, willing to submit to the counsel of the Priesthood on all subjects, and on hand to perform the will of God in every direction, I say to you that notwithstanding the weaknesses of such a man, he is a servant of God, whom God has honored, and there ought not to be anybody in his ward or in his Stake who would entertain such antipathy to him as to cause him to refrain from performing the duties of his calling. At the same time every Bishop and every Stake President ought to put his arms around the people and make them feel that he is indeed their father. He should not rule with a rod of iron, nor with the determination to

always have his own way; but he should rule in the spirit of love and kindness for his brethren.

I believe, my brethren and sisters, that there are but few men and women in this Church who cannot be saved and kept from departing from the performance of their duty, if they are properly taught and a spirit of love is manifested for them by the shepherds of the flock of Christ; but where there is disunion and difference of opinion, and where wrong influences have asserted themselves through financial or political affairs, the effects are injurious. If we do not belong to the same political party, or if perchance we may engage in a competitive business financially, we ought not to let that divide us in spirit or place us at variance with our brethren. We cannot afford to do this, because men at times, though they may feel they have been wronged, if they are not careful they will be wrong themselves by fighting against their brethren who bear the Priesthood of the Son of God and who are appointed to preside as Bishops or Presidents, or as general authorities. I am reminded in this connection of a statement made to the Prophet Joseph Smith. As you know, in the early history of the Church they had a great many difficulties. At one time they sought to establish Zion, in Jackson county. Oliver Cowdery and W. W. Phelps were placed in charge, I believe. The Lord revealed unto the Prophet Joseph Smith the principle of the United Order, and He showed him how to establish this principle. But there was jealousy and envy among the brethren; there was a disposition to find fault one with another. The result was that the enemy came upon them and drove them from their inheritances; and the Lord uttered a decree that but few of those, if any, who were driven out should live to return. I do not know of scarcely any that are alive today of those who occupied Jackson county when that revelation was given. The Lord revealed to them how they should live. He said it was not pleasing to Him that one man should possess that which was above another. He declared that the earth was full of His bounties, and He designed that all should have enough.

He asked them to consecrate all that they had to the establishment and beautifying of Zion, and that every man and woman should be made responsible for the stewardship which their gifts and capacities fitted them for. They should have all that they needed to eat, to wear, to house themselves, and to educate and bring up their children in the ways of the Lord; but all the surplus should be consecrated for the redemption of Zion. This was the principle revealed at that time, and we shall yet have to come to that. In this connection the Lord said to the Prophet Joseph Smith:

"Behold, thus saith the Lord your God unto you, O ye Elders of My Church hearken ye and hear, and receive My will concerning you;

"For verily I say unto you, I will that ye should overcome the world; wherefore I will have compassion upon you."

Let me say that this revelation and voice of warning is unto the Latter-day Saints today, and it is our duty to overcome the world. There is a constant effort being made to destroy our young people by the influences and powers of darkness, and we should set our faces as flint against it. I want to raise my voice to the young people of the Latter-day Saints and ask them to attend their Sunday schools and their Improvement associations. I want to encourage them to attend to their prayers night and morning. I want to encourage them to go on missions, both young men and young women, when the Lord shall so indicate, and lift up their voices in defense of the work of God. If they will do this and be obedient to the counsel of the holy Priesthood, they will never turn aside from the work of God. Young people, guard your virtue; esteem it as dearer than the blood which flows in your veins; for God has placed a premium upon honor and chastity, and he or she who loses that gem loses something that cannot be restored in this life, if it can in the life to come.

The revelation continues:

"There are those among you who have sinned."

That is true today. There are those among us who have sinned. There are

those among us who have sat in council with the ungodly, and who have sought to overturn the counsel of the holy Priesthood, and who have set themselves up as superior in judgment and wisdom to those who bear the Priesthood of the Son of God. In this they have sinned. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark! Wherefore, repent, and do so no more.

"But verily I say, for this once, for mine own glory, and for the salvation of souls, I have forgiven you your sins.

"I will be merciful unto you, for I have given unto you the kingdom:

"And the keys of the mysteries of the kingdom shall not be taken from my servant Joseph Smith, Jr., through the means I have appointed, while he liveth, inasmuch as he obeyeth mine ordinances.

"There are those who have sought occasion against him without cause."

My brethren, there are those who have sought occasion against the servants of God without cause. They have sought occasion against the man who has stood at the head of the Church, and whom God has said we should look upon as His representative upon the earth. He said concerning the Prophet Joseph Smith, "Ye shall receive his words as if from mine own mouth;" and the same authority and power to lead the Church was conferred upon the Prophet Brigham Young, and was extended to President John Taylor, and to President Wilford Woodruff, and now rests upon President Lorenzo Snow, who holds the keys of the work of God at the present time. There are those who have sought occasion against him without cause. Now, it is not only the man who stands at the head, and his counselors, and the Twelve Apostles, the presiding Council of Seventies and the Presiding Bishopric who bear this great responsibility of representing God, but every man who bears the holy Priesthood is a representative of God; and in his sphere and calling it is understood that he shall have the mind and will of God to administer unto the people. The Bishop of a ward, the President of a Stake, the presiding Elder of a quorum, or a presiding council of Seventies, may enjoy the revelations of the Holy Ghost to guide them in the duties of their

office. It is, therefore, not only our duty to avoid sinning against our brethren who bear the Apostleship, but it is our duty to be exceedingly kind and charitable to and assist in upholding and sustaining every officer in the Church, whether he be the Bishop of a ward, the President of a Stake, or the holder of any other position in the Priesthood. We have no right to tear down his influence among the people of God. And we are not injured by refraining from it; for there is no man, from the head of the Church down to the last ordained Deacon, who will have power to lead the people of God astray or to work any permanent injury to the cause of Christ. There is authority and power in the Church to bring every man to justice in the due time of the Lord, and it is not our business to find fault and to tear down. The Lord is no respecter of persons, and when His Prophet sinned He told him of it, according to this revelation.

"Nevertheless he has sinned, but verily I say unto you, I, the Lord, forgive sins unto those who confess their sins before me and ask forgiveness, who have not sinned unto death.

"My disciples, in days of old, sought occasion against one another, and forgave not one another in their hearts, and for this evil they were afflicted, and sorely chastened;

"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."

No Latter-day Saint has any right or title to the fellowship of the Spirit of God if he entertains an acrimonious spirit against any living man or woman. God has sacrificed for our salvation. How often has President Snow told us that He required men to make sacrifices for the benefit of the whole people. He sacrificed His own beloved Son, that we might have redemption from the bonds of death, and also from our individual sins. He suffered His Son to die a most ignominious death, that the resurrection might be brought to pass. The Prophet Joseph Smith was raised up in this dispensation to stand at the head thereof, and he suffered all kinds of ignominy and scorn at the

hands of men outside the Church, and treachery and perfidy at the hands of apostates inside the Church; and finally, commensurate with the importance of the great message which he bore, he gave the last evidence that can be given by man upon earth to establish the divine authenticity of any principle—he gave his life. His blood was shed in Carthage jail. He was an innocent man, free from sin; for God had forgiven his little trespasses and imperfections. He was a man of God, a pure, upright man; a man that not only honored God, but he loved his fellow man and honored the nation that gave him birth. He laid it down by the revelations of the Holy Spirit that God founded this government by inspiration, which rested upon the patriotic fathers, who gave their blood to establish liberty upon this land. Such was the Prophet Joseph Smith. But he was not a perfect being; he was not free from weakness; neither are we. I was going to say, I thank God that my brethren are not; for if they were free from imperfections I would not be with them. They say misery likes company, and I am glad they have imperfections; for I feel at times as though I was exceedingly imperfect. When I see the standard of righteousness that belongs to the Gospel of the Son of God, I feel so immeasurably below it that I feel almost unworthy to be a member of the Church, to say nothing of being an Apostle of the Lord Jesus Christ. It scarcely ever enters my head that I am one, only I remember that I have been ordained, and I am constantly stirred up with a feeling that I must do my duty, I must declare this Gospel, or I will be damned; but the thought of being superior to any Elder, or Seventy, or Priest, Teacher, or Deacon, has never entered my heart; nor do I believe it enters the hearts of my brethren who bear the Apostleship, for they are humble men. They have not chosen themselves; God has chosen them by the voice of inspiration through the Prophet who stands at the head of the Church.

Remember, my brethren and sisters, these few verses that I have read from Section 64 of the Doctrine and Covenants. There is also another statement

in it in connection with the authorities of the Church, and it will not only apply to a Bishop or to the presiding authority of any Stake in Zion, but also to the Apostleship and to every man who bears responsibility in the holy Priesthood. It says:

"And even the Bishop who is a judge, and his counselors, if they are not faithful in their stewardships, shall be condemned, and others shall be planted in their stead;

"For, behold, I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her,

"And she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven.

"And the day shall come when the nations of the earth shall tremble because of her, and shall fear because of her terrible ones. The Lord hath spoken it. Amen."

Now I want to say a word in regard to the people of the world adopting the ordinances of the Gospel, alluded to this morning by Elder Reed Smoot. I believe I sat upon the stump of a tree in the State of Virginia and read a prophecy by President Joseph F. Smith that the day would come when the ministers of sectarianism would teach the doctrines of this Church, and it would be a strong delusion among the people. The sects of the day, my brethren and sisters, have a greater knowledge respecting the strength and force of this work than they admit to the people. They keep the people of the world in the dark in regard to the truth, and they are afraid to open their doors and let the people come in and hear the truth enunciated by the servants of God. I recently visited every State in the Eastern States mission. President E. H. Snow took great pains to see that I had the opportunity of bearing my testimony in every State of his Mission. In a prominent little city of one State the Elders circulated handbills from house to house, and after it was done, the sectarian ministers visited from house to house and gathered up the handbills, and asked the people not to go and hear us. I want to say that I am not afraid to hear the representatives of any denomination on earth, nor to give them the opportunity of presenting their views. But the adversary is at work. He has understood the work of God from the beginning. He sought

GENERAL CONFERENCE.

to destroy the Prophet Joseph Smith in the very outset. He sought to destroy the Son of God when He was on earth; and when he could not do that he sought to tempt Him, promising Him that if He would worship him he would give Him all the kingdoms of this world. He also sought to tempt the Prophet Joseph Smith to use the Book of Mormon for financial gain; but God had given him commandment that he should not make merchandise of sacred things, and he did not yield to the tempter. When the ministers found that they could not overturn the work by their arguments, they incited the people to resort to mobocracy. The Saints were hounded from place to place, Apostle David Patten and others were slaughtered; and finally the Prophet Joseph Smith and his brother Hyrum were cruelly assassinated in Carthage jail, sealing their testimony with their blood, and the Saints of God were driven to these mountain valleys. And now they have come to realize that it is useless to try to mob the work out of existence, and they cannot overturn it by fair and open combat from the Bible, so they are adopting the method of teaching the doctrines that we teach. Now, I want to say to the Latter-day Saints that there is no need of going outside of this Church for the healing of your sick by Christian Science or by any other institution in the land which seeks to counterfeit the power of God. That there are good people among them all is true; but their doctrines are not of God. God has revealed this work. He has given us a testimony of the truth, and He expects that we will use the authority of the Priesthood and the faith He has planted in our beings to heal the sick and to accomplish the work which He has assigned unto us, and that we will not fellowship these other institutions by giving them our patronage. It is contrary to the mind and will of the Lord that we should do so.

In conclusion, my brethren and sisters, I want to bear my testimony. I feel well in the work of God. I love President Lorenzo Snow; I love his counselors, President Cannon and President Smith. I ask God to heal President Cannon and return him home in

safety. I ask the Latter-day Saints to pray for him with the intensity of their souls, and pray for others who are afflicted. I love my brethren of the Twelve Apostles, and our most venerable brother, President Brigham Young, who has spent his life in the ministry, and who has been on hand for the work of God, whether to preach the Gospel or to shoulder his musket in defense of the people against the Indians, as had to be done in the early history of the Territory. I love the Seventies, the Bishopric, the Patriarch, and all my brethren and sisters. I am glad to express this love and fellowship for you. I pray for you night and morning, and I ask you to remember me in your faith and prayers. God will vindicate this work, and we must have faith in it. Out of Israel, says Isaiah, I will gather Israel. It is not everyone that will stand and be faithful. As Elder Clawson said this morning, of the ten virgins five were wise and five were foolish. Let us try and not be numbered among the foolish ones. Let every Bishop, when he returns home, endeavor to straighten up his ward; let every President of a Stake do likewise with his Stake; and let every man, woman and child infuse the spirit of this conference into their families, that the power of God may be among the people, and that we may not be as trifling children, quarreling over fences, or over politics, or those things that canker the heart and destroy the fellowship of the brethren and sisters one for the other. Do not forget that this is the work of God, and not of man. God bless you, in the name of Jesus Christ. Amen.

ELDER ANTHON H. LUND.

Humility, union and true greatness.

I am happy to see so many of the Saints present on the first day of our Conference, and I have rejoiced in the instructions given by the brethren who have addressed us. I was much impressed with the remarks of the last speaker. He bore testimony that the leading brethren in the Church are humble men. The Apostles have just concluded their quarterly conference, and one of the subjects dwelt upon was this principle of humility. It was

shown that it is absolutely necessary to cultivate humility, if we shall make progress in the kingdom of God. I can also bear testimony to the fact that the Twelve Apostles are one, and seek to be one with the Presidency of the Church. When Brother Cowley read the words of the revelation in which we are told that the disciples of old had feelings against one another, I felt to rejoice that it could be said of the Twelve today that they are a unit; and it is desirable that this oneness of feeling should pervade all Israel. We know that it is required of us to be one. If we are not one, Jesus will not acknowledge us. In one of the revelations He makes this statement:

"But, verily, I say unto you, teach one another according to the office wherewith I have appointed you.

"And let every man esteem his brother as himself, and practice virtue and holiness before me.

"And again I say unto you, let every man esteem his brother as himself;

"For what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto the one, be thou clothed in robes and sit thou here; and to the other, be thou clothed in rags, and sit thou here, and looketh upon his sons and saith I am just.

"Behold, this I have given unto you a parable, and it is even as I am: I say unto you, be one; and if you are not one, ye are not mine."—Doc. and Cov., Sec. 28: 23—27.

This requirement is made, not only of the Twelve, but of all the Saints. If we shall be recognized and acknowledged by our Master, we must prove unto Him that we are one—not only one in our belief, but one in our acts, and one in our conduct and in the treatment of one another. We have heard it read that one should not have above another. The Lord has always laid stress upon unity. In the last teachings of our Savior to His disciples, - during the week before He left them, how impressive are His words upon this principle! He wanted them to be one, as He and the Father were one; and He asked in His prayer that this might be. Unity is the distinguishing characteristic of Saints in every age. As Latter-day Saints, we want to try to be

united with one another and with the Presidency. Let us carry out the counsels that come to us through them, and let us not feel one above another.

If one man shall acquire more of this world's goods than another, let it not lift him up and make him feel that that makes him better than his brother. Remember that the Lord withstands the proud; and purse-pride I think is meaner than any other pride. Yet it is natural to us. There should not arise class distinctions among the Latter-day Saints. I do not believe there is much of this; but at certain times there seems to be a little more of it in our midst than there ought to be. The other day I had the pleasure of attending a reception given our President on his birthday by the workers in the Temple. I was pleased to be present and feel the spirit there. In talking with one of our Bishops, I remarked how pleasant it was to see those who had not any of this world's goods mingling with those who had, as brethren and sisters, and he said, "I have heard some say that we have class distinctions in our midst, and men who have riches are accused of feeling above their brethren; but I have never felt anything of that kind." Now, that man has plenty of this world's goods, but he did not feel that wealth exalted him above his brethren. I believe that as a general thing the possession of wealth has a tendency to lift men up. If the Lord blesses us with temporal riches, they should not have this effect upon us. It may not be the fault altogether of those who have means that there sometimes arise lines of distinction between them and their poorer brethren. We who have not much of this world's goods are not entirely free from pride; if for instance, our brother with whom we have been well acquainted, and who has acquired more means than we have, happens to pass us without noticing us, though he does it unthinkingly, we are apt to judge him harshly and say to ourselves that because he has a little more means than we have he will not notice us now. He may be entirely innocent, yet we nurture this feeling, and we become estranged from one another. This

should not be. We should love one another, and be one. You do not see any class distinction between those who labor in the Temples. The Temple is a place where the atmosphere is entirely free from a feeling of one being above another. When our missionaries go out to preach the Gospel, sometimes a young man of rich parents will be associated with the son of poor parents, but they do not feel that there is any distinction between them. They go out tracting and holding meetings together, they pray together, and live together as brethren. The difference between them in worldly means is forgotten, and they try to be united on the work they have in hand. Now, as the missionaries feel abroad, as you feel when you go into the Temples of God, so you should feel in your everyday lives.

Let us not forget the injunctions given to us in regard to humility. Do not think that humility is opposed to greatness. On the contrary, no man ever became great who was not humble. In the history of the world, we have called men great, who did not deserve the title. For a man to be great there must be originality about him; he must be above the common, and the difference between him and the common must be something that is beneficial to men. It is the benefit that flows from his personality that makes him great—his influence on the world for good. Take our Savior, as was alluded to so beautifully this morning by our President. Born at Bethlehem, in a manger! He went below all things, both in rank and wealth. He did not seek for wealth. He had come to fulfil a mission. He was humble in all his acts, and yet He was the greatest being that has lived upon the earth. Humility and greatness were combined in His character. The same was reflected in the character of our Prophet, Joseph Smith. He was a man without cant, a humble man, a great man. Of all men that lived in the nineteenth century I look upon him as the greatest. There was something beyond the common in this man, which will have a beneficial influence upon the whole mass of humanity. The truths which he brought forth by the power of God will be studied by men

and their worth recognized. Men will not credit the source, but the truth will win its way. He was a great man, and at the same time a humble man. His successors have been the same. If we want to attain greatness, we must not forget this virtue of humility. Perhaps many of those who feel so self-righteous will find that to cultivate humility is a hard task; still it is necessary. We look forward to exaltation, but to obtain this we must go through the valley of humility. We must go down into it, and then ascend, and before us is a destiny so bright that we cannot conceive it.

Brethren and sisters, let us cultivate these virtues. Let us be one. Let us not regard one another on account of wealth and rank; but let us esteem men for the good works they do, and for their humility in living before the Lord. Let this be the rank which we all shall seek for. The Twelve received the call of the Lord, not feeling elated because they were to receive a higher seat in the synagogue, but with fear and trembling, hoping that they might be able to perform their duties. In receiving the call they felt that it made them indeed the servants of their brethren and sisters, and they are trying to live so that they can serve them, and serve their Heavenly Father.

I do not feel to take up more of your time, only I would like to impress upon all, the necessity of unity; with that we shall be strong and able to fight the battles that are before us, and we shall come out victorious. My testimony is that this is the kingdom of God—the stone that Daniel saw. Now, if we are to be that stone, and to have its force, we must be solid and united. We do not want the stones to be a conglomerate that in its speed will break to pieces. We want to be a united people, that can stand together, and then the Lord will fulfill His promise—He will give the dominion unto His Saints. God bless you all. Amen.

The choir sang:

High on the mountain top
A banner is unfurled;
Ye nations, now look up,
It waves to all the world.

Benediction by Elder Rulon S. Wells.

SECOND DAY.

Saturday, April 6, 10 a. m.

Singing by the choir and congregation:

"Come, come ye Saints, no toll nor
labor fear,
But with joy wend your way.

Prayer was offered by Elder Seymour B. Young.

The choir sang:

Praise ye the Lord; my heart shall
join,
In work so pleasant, so divine.

ELDER M. W. MERRILL.

Evidence of progress—Temples and vicarious work for the dead—Duties of Presidencies of States, High Councilors and Bishops—Effective methods of settling difficulties.

I am gratified to see so many in attendance at this conference. We are here from different parts of this State and from other States to receive counsel and advice and to partake of the spirit of the conference.

While sitting here yesterday I was thinking that it is forty-seven years this spring since I first attended conference in this city, and I have been contrasting in my mind the changes that have occurred from that time until now. At that time none of these beautiful buildings on this block were here. We met, I think, in the old tabernacle, and the congregation was small compared to what it is today. Since that time many of our dear brethren and leaders of the Church have been called to labor in other spheres, and others have taken their places; this beautiful Tabernacle has been erected; and four Temples have been reared in this State to the name of the Lord, at a cost of some millions of dollars. It is wonderful to contemplate the progress and advancement that the people of God have made. The Lord has surely blessed their labors, and multiplied them in the good things of the earth. He has also increased them in faith and in every blessing that makes life desirable. We certainly ought to be a good people, and very humble. We ought to

acknowledge God, and in the earnestness of our souls seek Him for a continuation of His mercies.

Yesterday, in thinking about the Temples which have been built, I wondered how many among us appreciate the privilege of entering into the house of the Lord and performing a vicarious work for our kindred who have passed away. The doctrine of salvation for the dead was revealed to the Church at an early day. From the very beginning of the work the Church has been commanded to build Temples. It was so with the Nephites. They had only been upon this continent a few years before they commenced the erection of a temple. The work in this dispensation had only been inaugurated a few years when the building of a temple commenced. This shows the importance of the work, and the necessity of the Latter-day Saints laboring in the interest of their kindred dead. There are many brethren and sisters who can bear testimony that numbers of those who have been officiated for in the temples of the Lord have approved of the work done for them by their friends. In the midst of all our other cares and labors, this principle of redeeming our kindred should not be lost sight of. Our Elders, when they go abroad, especially if they go to the land of their fathers, should be diligent in searching out the records of their forefathers, so that after their return they may officiate in the temples of the Lord for them. We only have this short life—but a few days—in which to engage in this work and to manifest to our kindred on the other side that we have interest in them, and we ought to avail ourselves of the opportunity. We without them cannot be made perfect; neither can they without us be made perfect. This work of the redemption of the dead will go on. President Taylor once remarked that it would go on in our lifetime, and in the lifetime of our children, and in the lifetime of our children's children, and

throughout the Millennium, and I do not know how much longer. The small beginning we have made is as a drop in the ocean compared to that which has to be done; for it is the design of the Father to save and redeem His children.

The Saints have done pretty well, considering their circumstances; but the spirit of temple-work has not yet permeated the hearts of the people as a whole. A number have done a good work, and have sought diligently the records of their fathers; while others have been indifferent. I feel in my heart that there should be an awakening among the people in regard to this matter. While we have the opportunity—while the day lasts—let us avail ourselves of this privilege. Some are putting it off because they have only got a small record, and they say to themselves, "I guess I'll wait a little longer until I can increase my record, so that when I do commence I can continue." I do not think that is a good idea. If you have the record of but few, those few ought to be officiated for; and when you have attended to them, if you are diligent, the way will be opened up whereby you may obtain other records. This has been the case frequently. We cannot afford to wait when we have the opportunity.

I suggest these things because I am engaged in this work, and I feel the importance of it. It is just as important to redeem our kindred as it is to go abroad and bring souls into the Church. The houses of the Lord have been erected, their doors are open to those who are worthy, and we ought to attend to this. Furthermore, associated with the Temples of the Lord are blessings that cannot be found in other places. The power of God is frequently manifested there to individuals. The visions of their minds are opened, and they see the things of God. Of course, these things are not for the public, nor to be heralded abroad; they are sacred, and given of the Lord for the comfort and consolation of His faithful servants and handmaidens. Hence I urge the importance of the Saints considering these things in their homes. Families should arrange their affairs so that this work can be attended to in their life-

time; for the evidence is manifest on every hand that it will only be a little while before you and I will be among those that were; we will be gone to the other side, our labors, so far as mortality is concerned, finished. Now is the accepted time; now is the day of salvation.

Many things were brought to my mind yesterday relative to the growth and sanctification of the people. I have found in my experience that it is a constant labor to obey the precepts of the Gospel. We have a perfect Church organization. Nothing like it can be found anywhere. It has come from the Lord. We have Stake and ward organizations. One of the Stake organizations is the High Council. Now, it has been considered in days gone by that the office of High Councilor was a nominal one, and that there was not much for the High Council to do. This is a mistaken idea. They should be one with the Presidency of the Stake, as the Twelve Apostles are one with the Presidency of the Church; and it would be an excellent thing if the presidents of Stakes would follow the lead of the Presidency of the Church. We find that the Presidency of the Church have their regular meetings. They meet one day each week, and as many of the Twelve meet with them as are able. It would be well if this were followed in the Stakes. Let the Presidency of the Stake meet every week, and the High Council meet with them, and talk over matters pertaining to the welfare of the people of the Stake. Let them sing and pray together, and ask the Lord to direct them in their ministry. I know this is a good thing. I will tell you what is needed in the whole Church, and that is, that every ward in the Church be labored with by the officials of the ward and of the Stake, that it may be said one year from now that every non-tithepayer in the Church has been converted. Somebody has to do this labor, why not the Presidency of the Stake and the High Council take it up and see what good they can accomplish the coming years. Let them see if they cannot bring about a reformation, that the report may not come to the President of the Church that there are ten thousand, or any

other number of non-tithepayers in the Church.

This law of tithing was not instituted by man; it is the word of the Lord to the people, and those who do not comply with it will certainly meet with loss. Hence the importance of every member of the Church being enlightened, that they may be brought to realize their position and the necessity of reforming and doing better. And how can a man be converted without somebody to convert him? How can he hear without a preacher? If this labor were to devolve upon the Presidency and High Council, it would give the High Council something to do besides sitting on trials. While the High Councils are organized and prepared to hear and adjudicate difficulties between brethren, their labors should be directed in other channels, and those who have difficulties should be advised to settle them themselves.

I will tell you how I have done in Cache Stake. For the past year we have not had one High Council trial. We have selected brethren and sent them to parties having difficulty and trouble, and I have said to the brethren, Go and sing the songs of Zion to them. "Well, how many times shall we sing?" "Well, sing once, and then pray; sing again, and continue to sing until the Spirit of the Lord is there, and you can feel that there is a softening." I tell you, it has had excellent results. The difficulties have been settled by the parties themselves. Their hearts have been softened, and they have concluded to arrange their own troubles. That is the only way they can be settled. The High Council cannot do it; the Bishop's court cannot do it. They may pass decisions, but does that settle it? There is only one way to settle it, and that is set forth in the scriptures: Go to thy brother, and between him and thee alone make reconciliation. Let us settle our difficulties ourselves, and let the High Council be employed in preaching the Gospel and in conversing by the fireside, just as our Elders do in the world. Our Elders make more converts by the fireside than they do in the pulpit. They go to the homes of the people and talk

with them. That is just what is needed in Zion. Let our brethren who have authority go to the firesides of the people, and convert them to attending their meetings and doing their duty.

Especial complaint is made that the Elders do not attend their quorum meetings. They need converting. They are good men, but careless and inconsiderate. Their minds need to be touched by the Spirit of the Lord, and there needs to be an awakening in their hearts. There is no trouble about the sisters; if the brethren will only do right, lead and counsel, and sing and pray in the family circle, the sisters will be all right. The difficulty lies with the heads of families and with the bearers of the holy Priesthood, who have agreed to do their duty, because when we ordain people now we ask them if they will be faithful in their calling and ministry. We need an awakening.

While it is proper for the Presidency and High Council to meet, and to sing and pray together, the same rule will apply to the Bishopric of every ward. Have these meetings weekly; and do not let some trifling thing keep you from them. One Bishopric said to me that not one of them could sing. I suggested that they call in somebody who could sing; and if they could not get anybody let them sing the best they could themselves. Do the best you can, and the Lord will accept it. Sing and pray, and talk over the affairs of the ward. Just as sure as you will adopt this policy and carry it out, you will be benefactors to the ward and a blessing to the people. Your minds will be led out in the interest of the people; and when they see you have their welfare at heart they will be willing to come to you for counsel. President Snow says there are many Bishops who do not do their duty. I know that is true, and I know the Lord inspired him to say it, for he could not make a personal visit to each ward and find out its condition. The Lord inspired him to say this, and it ought to sink into our hearts. We want to save men and women; we want to save families. We go abroad and spend our time and means to preach the Gospel and gather people

into the Church, while in many instances we are neglecting those right at our doors. Everybody is not alike, and it is a good thing we are not. President Snow says we each have our individuality, and we always will. I suppose we will always be just what we are, and if we make progress in ourselves, so much the better. It is expected that we will make progress, and that we will spread abroad.

It is designed in the heavens that this people shall be at the head, and that the great men of the nation will come by and by to Zion for counsel and wisdom. Where are we going to get it? What are our opportunities above other people? Why, we commune with the heavens. There is where we are in advance of the world. We not only have the advantages of their learning, but we have divine inspiration, by which our minds are enlightened. The Presidency of the Church have the heavens opened to them by the Spirit and power of God, and they will be able to counsel the wisest of the nations. This time will come; nor is it far off.

My brethren and sisters, I feel the importance of having an awakening among the saints. Do not think to attain to great things by peculiar measures, as Brother Smoot referred to yesterday, such as having special fast meetings for the benefit of somebody. Take the order of the Church as it is, and do not seek to bring in side issues and change the ordinances of the Gospel. If we change the ordinances of the Gospel, we will soon break the covenant we have entered into. The Lord complained to ancient Israel that they transgressed His laws, changed the ordinances and broke the everlasting covenant; and He chastised them because of their iniquities. On another occasion He told them that they had robbed Him. They wanted to know wherein they had robbed Him. "In tithes and offerings." How many of us have robbed the Lord in tithes and offerings? While there has been a very commendable increase in this direction, I feel in my heart that we have not yet fully come up to the mark and satisfied the feelings of our beloved Presi-

dent, because he comprehends these things, and God is with him to inspire and direct him in his counsels to the Latter-day Saints. Let us see if we cannot improve this present year. But if a reformation is brought about, it must be by effort and labor. If it is effective in ourselves and in our families, it will need labor. This devolves upon the Presidents of Stakes, upon High Councils, and Bishops, and all the Priesthood, and the Lord will not justify us if we seek to shirk the responsibility. Hence, my brethren and sisters, I think the best thing we can do is to make new resolutions in our hearts; and wherein we have failed in the past, let us try to make up for it in the future. So sure as we do, the Lord will be with us, and the manifestations of His power will be felt in every Stake and ward of Zion. It is the rule, the discipline of the Church, and we must seek to carry it out in our lives, that it may be said of us when we pass away, as it can be of a number of good people, "Well done, good and faithful servant; you have done well in your lifetime; you have filled the measure of your creation in usefulness before the Lord, and have labored unselfishly in the interest of His work." If we could divest ourselves of selfishness and trust implicitly in our Father, how grand would be our history.

I suppose I have occupied all the time that belongs to me. I feel well. I know that this is the work of God. I bear record to you that it is. The Gospel has been revealed in our day and time, and we have been privileged to have our eyes opened a little to comprehend the great truths God has revealed. These brethren at the head are the right men in the right place. The Presidency of the Church are filled with inspiration; they are clothed with the power of God, to the extent that their administration is successful, and will continue to be successful. Let our administrations continue to be successful, and the Church will triumph; the kingdom and the greatness of the kingdom will be given to the Saints of the Most High by and by, and shall never more be taken from them. Amen.

ELDER JOHN W. TAYLOR.

The Church built upon new and continuous revelation—Divine authority conferred upon and through Joseph Smith—Time of the gathering of Israel at hand—Gospel of the kingdom restored and all nations shall hear it—Coming of Christ is near.

My brethren and sisters, I trust that our Father in heaven will bless me with a portion of His Holy Spirit this morning, that I may say that which shall be in accordance with His mind and will, for I realize that except the Lord is with us we can accomplish nothing.

When I behold this vast concourse of people gathered together in this large building, I naturally ask myself the question, What brings them together? And as I am familiar with the fact that you have gathered from the four corners of the earth, and are building up a great commonwealth in western America, I ask myself, What is the great moving force among this people? Elder Merrill has just referred to the great temples that the Latter-day Saints have built in this State, and I am aware that this people are dwelling in upwards of four hundred cities, towns and villages in the Rocky Mountain region. It is truly a remarkable work that is being accomplished by the Latter-day Saints, and I naturally enquire, What is this great work founded upon? I passed a building the other day, and it had poles sticking up against the east and south walls. I looked for a moment at the building, and I discovered that it was going to fall, because the foundation was not good. It was evident, from the appearance of the house, that the more you built upon the walls the greater would be the fall when it should come. In the early history of the Salt Lake Temple there were some large stones put in the foundation which were not sound. President Young discovered this; and although it had cost a great deal to put the foundation in, he ordered it all taken out. What was his object in doing this? It was that there might be a good, solid foundation under that structure, so that when the temple was completed, the foundation would not crack and give way by reason of the immense weight resting upon

it. Now that it is completed we can see the wisdom exhibited by President Young at that time.

I desire to compare our Church to a house; and I say unto you that if you are not building your foundation strong and of good material, the greater the house you put upon it the greater will be the fall when it shall come. What kind of a foundation have you? Is it laid correctly? As I understand it, the Church of Jesus Christ of Latter-day Saints is built upon the foundation of revelation from God the Eternal Father—not upon revelation given eighteen hundred years ago; for we would be slow to build a house with stones that had been in a building eighteen hundred years; but upon revelation given in the nineteenth century. In using this word "revelation," I do not refer to it as it is understood by the sectarian world; but I mean new and continued revelation from God the Eternal Father, to guide His people. Are we justified in taking this view of the situation? Let me ask this congregation, What was the Church of Christ built upon in the days of Jesus? This can best be answered by Jesus himself. On one occasion He asked His Apostles, "Whom do men say that I the Son of man am?" They replied, "Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." He said, "But whom say ye that I am?" Peter, who was the President of the Apostles, answered him saying, "Thou art the Christ, the Son of the living God." Jesus then blessed Peter, saying, "Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it." From this we can see that the Church of Christ in His day was built upon the principle of revelation from God the Eternal Father—the same principle that made known unto Peter that Jesus was the Christ.

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews; The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God:

for no man can do these miracles that thou doest, except God be with him.

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

"Nicodemus said unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

There are many people today exactly in the same position as Nicodemus was. They will have to be born again before they can understand the things of God. But the Apostle Peter had been born of the Spirit. And how did this come upon him? It came by revelation from God; and Jesus told him that upon this rock of revelation He would build His Church. That is the kind of foundation which underlies the structure of the Church of Jesus Christ of Latter-day Saints.

Jesus went still further in blessing Peter. He said:

"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

Here was divine authority conferred upon the children of men to act in the name of the Lord Jesus Christ; "for there is none other name under heaven given among men, whereby we must be saved."

In this day the keys of the kingdom of God were conferred upon the Prophet Joseph Smith. John the Baptist came and conferred the Aaronic Priesthood upon him, and Peter, James and John conferred the Melchisedek Priesthood. Was Joseph Smith authorized to go forth and administer in the ordinances of life and salvation, because God the Eternal Father and His Son Jesus Christ had appeared unto him? Oh, no! Before he could do that it was necessary that the keys of the kingdom of heaven should be conferred upon him. After Peter, James and John appeared unto him, Elijah came and gave unto him the keys for the redemption of the dead; and Moses came and delivered unto him the keys of the

gathering of Israel in the last days. For behold, my brethren and sisters, that day is at hand which was spoken of by the Prophet Jeremiah:

"Therefore, behold, the days come, saith the Lord, that it shall no more be said, the Lord liveth that brought up the children of Israel out of the land of Egypt;

"But the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

"Behold, I will send for many fishers, saith the Lord, and they shall fish them and after will I send for many hunters and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."

This day is at hand. The fishers and the hunters are going from nation to nation, declaring the Gospel of the kingdom of God; for it has been revealed in its fulness in this our day by an angel from God. After the Prophet Joseph Smith had been ordained and set apart to preach the everlasting Gospel and administer in the ordinances thereof, he ordained others according to the commandment of God; and today we have hundreds and thousands of the Elders of Israel going forth to the various nations of the earth, lifting up their voices and crying, "Repent ye, repent ye, for the kingdom of heaven is at hand." Jesus tried to gather the people together in His day, but they would not. He wept over the city of Jerusalem, and said:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

On another occasion He told the Jews, because they had rejected Him:

"Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

After His resurrection, His disciples asked Him, "Lord, wilt thou at this time restore the kingdom again to Israel?" He answered, "It is not for you to know the times or the seasons which the Father hath

put in His own power." There was a certain way in which the kingdom should be restored to Israel; the Prophets had written about it, and Jesus recognized that. He had told His disciples previously that He came not to do away with the law and the prophets, but to fulfil. "Verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Jesus also prophesied that they would persecute His disciples and cast them out of their synagogues, and that the time would come when they who killed them would think they were doing God's service. Did this come to pass? Yes. All the Apostles were put to death, excepting one man, and he remained on the earth according to the promise of the Savior as recorded in the sixteenth chapter of Matthew. Who was that? John the Revelator. But it seemed like he was destined to suffer; for he was a slave on the Isle of Patmos, working in the lead mines. While there the angels of God ministered unto him, and he was shown many great and glorious things pertaining to the history of the people who should live upon this earth. He described the way in which this kingdom, which Jesus said should be taken from among the Jews, should be restored again to Israel. In the fourteenth chapter of Revelation, he says.

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

We testify to you here today that this has been literally fulfilled. The angel Moroni came unto the Prophet Joseph Smith and declared unto him the fullness of the everlasting Gospel, and commanded him to go into all the world and preach the Gospel to every creature. "He that believeth and is baptized shall be saved; and he that believeth not shall be damned."

Some of you have heard that Elder Grant is going to Japan, and you begin to query in your minds, Is this nation of the house of Israel? Is it a proper thing for Elder Grant to go to

Japan? I want to tell you that there is no nation on the face of the earth but will hear the everlasting Gospel; for the word of God has gone forth that the Gospel shall be proclaimed unto all nations for a witness; and this was to be a sign of His coming and of the end of the world. Then our minds may be set at rest in regard to Elder Grant going to Japan.

How beautiful is this! We begin now to understand why the Savior instructed His disciples to pray, "Our Father, which art in heaven, Hallowed be thy name. Thy kingdom come." The sectarian world today are all praying for the kingdom of God to come. Let me say to them and to all the world, that God has revealed himself from the heavens in this our day. He has organized His Church and Kingdom upon the earth, for the redemption of the children of men. And it is no longer necessary for you, my brethren and sisters, to ask God the Eternal Father that the kingdom of God may come; but pray that He will prepare you for the coming of the King—our Lord and Savior Jesus Christ. For, behold, that day is at our doors. As the Prophet Malachi has said:

"Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts."

Some will say that this messenger sent to prepare the way was John the Baptist; but I say unto you that Jesus Christ did not come suddenly unto His temple in that day. He grew up as a child, and they said, "Are not these his brothers and His sisters." It was the second coming of Christ that Malachi referred to, as the following will prove to you:

"But who may abide the day of His coming? and who shall stand when He appeareth? for he is like a refiner's fire, and like fuller's soap:

"And He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

All the children of men abided the day of His first coming. They lived with Him, talked with Him and list-

ened to His instructions; but I say unto you that when He comes the second time, following the testimony of His servants, He will come as a refiner's fire and as fullers' soap. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

My testimony unto you is that the coming of our Lord and Savior Jesus Christ is nigh at hand. I testify that we have Prophets, Seers and Revelators among this people, and that Lorenzo Snow is the man who has been called upon to be the mouthpiece of God unto this people. It is as Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." This principle of revelation is the foundation of the Church of Christ. It is the rock that Christ told Peter He would build His Church upon; and upon that rock the Church of Jesus Christ of Latter-day Saints is built. How beautiful is this principle!

How nicely this corresponds with the words of Jesus:

"It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you.

"Howbeit when He, the Spirit of truth, is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come."

This is revelation. This is the power of God unto salvation. This is the principles by which God guideth His Church in every age of the world. I rejoice, my brethren and sisters, that this Church is built upon revelation. I can go further, and say that it is built "upon the foundation of apostles and prophets, Jesus Christ, Himself being the chief corner stone."

I pray the Lord to lengthen out the life of President Lorenzo Snow, that he may live to fully satisfy his desires upon the earth and the mind and will of God concerning him; that He will also bless his counselors, according as they need at this very hour, and bless and qualify every one of us to perform our duties in the Church and Kingdom of

God. For I say unto you, my brethren and sisters, it is not he that has the gift of prophecy, or the gift of tongues; it is not he that has received the ministration of angels, that will be saved in the Kingdom of God; but it is he that endureth unto the end. Speaking of the time when He should sit on the throne of His glory and judge the children of men, Jesus says:

"Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

"And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

When the Savior came upon the earth, there were men living who held the Priesthood; but would they receive new revelation? No, they would not; but they said, "We have Abraham to our father." John the Baptist rebuked them for their hypocrisy, and said, "Think not to say within yourself, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham." Jesus said to His disciples, "Ye are the salt of the earth; but if the salt hath lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under the foot of men" I say unto you that we have men in this day holding the Priesthood after the order of the Son of God, who have lost their savor, and they are good for nothing, but to be cast out. For I tell you, the Lord will not justify any man, no matter what Priesthood he holds, except he hold himself ready to keep the commandments of God, to be humble, and to be obedient to his seniors in the Priesthood. It is an eternal principle, that he that humbleth himself shall be exalted, and he that exalteth himself shall be abased. Jesus descended below all things, that He might rise above all things; and the only way we can be justified in the sight of God is to be humble and obedient. Instead of being determined to have our own will,

let us bring our will, our passions and our ambitions into subjection to the mind and will of God as manifested through His servants who preside over us, and we will be saved in the day of the Lord Jesus. But if we determine to have our own way and work out our own will, we will stand condemned; for the Lord will not justify any man in becoming a law unto himself.

God bless you and fill you with His Holy Spirit, and help us all to keep His commandments, that we may be saved and exalted in His kingdom, which is my prayer in the name of Jesus. Amen.

ELDER HEBER J. GRANT.

Recognition of the fidelity of the Saints—Actors the best evidence of sincerity—An exhibition of true friendship—A testimony to the truth.

I am pleased to have the opportunity of standing before the Latter-day Saints and addressing them in this conference. I have rejoiced in the spirit and inspiration of the conference thus far, and I desire that the remarks which I may make may be under the inspiration of the same good Spirit. As I have often said in occupying this position, I desire only to say those things that shall be beneficial to those who listen as well as to myself. If I know my heart, I believe I can in all truth testify that it is set upon the building up of the Church and Kingdom of God upon the earth. I desire above all things to know the mind and will of God concerning me as an individual; and after having learned that, I want the strength and the determination to carry the same out in my life.

I was particularly impressed with the remarks of President Snow in the opening of our conference, referring to the man who, when he found a great treasure in the field, went and sold all he had that he might obtain it; or, when he discovered a pearl of great value, he sold all he had to secure it. While listening to his remarks I remembered a letter which I have read in many of the wards and Stakes of Zion, and I may have read it in this building; but if I have, the sentiments therein contained, one sentence in particular, have made such a profound impression upon my mind that I do not

know that I can do better than to again read an extract from the letter, with the sincere prayer that it may find lodgment in your hearts. It was written to me by a gentleman with whom I have been acquainted from my childhood. It is something over thirty years since I first knew him, and he has been a very dear friend of mine. I may say that, with the exception of my associates in the Church of Christ and my own relatives, there is no man living upon the earth today that has as warm a place in my heart and that I love as dearly as the man who wrote this letter. I do not know that he would care to have me mention his name; therefore I shall not do so; but I will state that at the time he wrote this letter he was the general manager for the United Kingdom of a corporation of over two hundred millions of dollars; so you may know that he was a man of considerable experience and importance in the business world. The letter was written to me from London:

"My Dear Heber:

"Your very nice long letter of the 10th came duly to hand. Of course, you know, aside from the long and intimate personal friendship we have had together, how much I have always been impressed with the genuineness and sincerity of the religious feeling among the men and women who hold your faith. Many times and oft I have said, in conversation, that the only religious people I ever knew who lived up to their professions, were the Mormons of Utah. And this is true."

I am indeed grateful that my friend has not access to the list of non-tithe-payers, amounting to ten thousand, because I doubt very much if then he could say "that the only religious people I ever knew who lived up to their professions, were the Mormons of Utah." I am grateful that the Mormons with whom this man became acquainted were not only Mormons in name, but that they were in very deed Latter-day Saints. He gained his opinion of all "Mormons" by those with whom he became acquainted; and I have often said in public that I regard it as the duty of every Latter-day Saint to so order his life that his conduct will inspire all people with respect for him, and thereby create respect for the entire people. It is

In keeping with the teachings of our Savior to let our light so shine, that men, seeing our good works, will glorify God and be led to embrace the Gospel of Jesus Christ.

"This it is that inspires respect, even when there is a total absence of a belief in the doctrines. Your people carry their beliefs into daily life, and act as if they think there is something in them. If I had the belief to start with, I cannot see how as a sensible person I could do otherwise."

Now, here is the sentence that I desire impressed upon your minds indelibly:

"If there is anything [and my friend draws a big black line under 'anything'] in a belief which involves an eternity of future existence, there is everything [and my friend draws another black line under 'everything.']"

Do we as Latter-day Saints believe this? Do we appreciate the force of my friend's remark? "If there is anything in a belief which involves an eternity of future existence, there is everything." Are we convinced that there is everything in this belief that involves an eternity of future existence? And do we, as our friend says we do, carry our beliefs into daily life, and act as if we do think there is something in them? Or are we making pretensions? Are we like the salt that has lost its savor, that is henceforth good for nothing, but to be cast out and trodden under foot of men. My friend continues:

"Now, I have given you my own sincere thought. The fact that I have no such conviction is evidenced by the fact that I am agnostic on such questions, as shown by my own actions."

If we are to take that standard—what is shown by the actions—then there are thousands of Latter-day Saints who are agnostics. And that is the standard of Jesus Christ. It is the only standard by which we will stand or fall.

"Still I never attempt to proselyte on behalf of non-belief; and the last thing I would do, is to disturb those who believe in a theory which I don't; and I won't argue in defense of my own lack of believing.

"I think, Heber, I have expressed about these views to your mother many years ago."

This man, as I have said, is a friend of mine, and he has shown

his friendship by his actions—a friendship which I doubt very much I could have experienced from many of the Latter-day Saints, if they had been put to the test. In the panic of 1893, this man, learning of my financial distress, wrote me a letter and announced that it was impossible to borrow any money in San Francisco (where he was then located) upon ordinary securities, but that money was there to be loaned upon real estate. He said that he had no real estate except his home, but if the money from a mortgage placed upon his home would save my financial life, he said, "telegraph me upon receipt of this letter; do not wait to write, because delays are dangerous, and the money shall come to you by the first mail." I could not restrain my tears when I read that letter, to think that God had given me sufficient of His Spirit whereby I had been enabled to so live that a man who was an agnostic, and who had no hope beyond the grave, had been so impressed with the genuineness of my character and integrity that he was willing to risk his home to save my "financial life." What called forth this letter? My friend wrote to me from London, inquiring about my mother, about her sister, and about a number of other people with whom he was acquainted when he was a boarder in my mother's home, and wanting to know how they were getting along. Among others, he inquired regarding my cousin, Anthony W. Ivins; and I wrote and told him of the sacrifices that he had made, in selling his property and moving to a foreign country. With regard to those sacrifices, I remarked that he had gone because of a call he had received, without any earthly hope of reward, and I said: "You see that we Mormons go where we are sent, without regard to the profits that may come to us." This called forth the letter I have read in your hearing. That man, to my knowledge, many years ago, was the instrument in the hands of God, in connection with another friend of mine, of making for this people a friend of a man who was chosen to govern this Territory, namely, Gov. Axtell. He wrote to me that he came

here imbued—"filled full," is the expression in the letter—with his ideas of the "Mormons." He said: "He is my friend, and I know what kind of a people you are, and he comes there believing as I believe."

I maintain that it is the duty of every Latter-day Saint to so order his life that every man will believe he is honest and sincere. I was in Phoenix, Arizona, some years ago, with Apostle John Henry Smith. We were preaching, by request, in the opera house there, and one of the good sisters overheard the following compliment (though some might consider it very doubtful) paid me while I was speaking. A man said, "Well, that man is a pretty red hot talker, and seems quite earnest." Pretty soon he exclaimed, "I'll be damned if that fellow don't talk earnest." Not many minutes passed, and he said, "I'll be damned if I don't believe that fellow believes what he is saying." Now, if we can impress every person with whom we come in contact that we are honest, then we have done something towards impressing them with the honesty of all the people. I prize very highly a letter that I got from a friend that was managing a large corporation when I was made an Apostle. He said, "Well, I always thought that the Mormon leaders were frauds, but now that they have chosen you I have changed my opinion; for I know you are honest, and they must be, or they would not dare have you in their counsels."

You will pardon me, I trust, for these personal allusions. They say that personalities sometimes are calculated to impress a lesson more vividly upon the hearts of the people than any other kind of teaching. I do know that God lives. I do know that Jesus is the Christ. I do know that Joseph Smith was a Prophet of God. I do know that we are engaged in the work of God. I do know that there is an eternity of future happiness in store for every Latter-day Saint that keeps the commandments of God. The Savior said:

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

This promise is not made to us, only upon the condition of keeping the commandments of God. The Savior also said:

"Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

"And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

We find here in the very first section of the Book of Doctrine and Covenants teachings to us as Latter-day Saints, and many of us do not remember them.

"And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people;

"For they have strayed from mine ordinances, and have broken mine everlasting covenant;

"They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall."

Are we seeking our own mind and will? Do we believe as Apostle Taylor said, that we should subject our mind and will to the will of God? Are we breaking the everlasting covenant? In this same revelation the Lord also says:

"And verily I say unto you, that they who go forth bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious;

"Yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure;

"Unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man."

"For I, the Lord, cannot look upon

sin with the least degree of allowance; "Nevertheless, he that repents and does the commandments of the Lord shall be forgiven;

"And he that repents not, from him shall be taken even the light which he has received, for my Spirit shall not always strive with man, saith the Lord of Hosts."

"Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled,

"What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same;

"For behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever."

As Latter-day Saints we are told to search these commandments, for they are true and faithful.

My friends, my brethren and my sisters, I leave with you my testimony that God lives, that Jesus is the Christ, that Joseph Smith was a Prophet of God. I leave with you my testimony that only by keeping the commandments of God will you be saved. I say unto you, be honest with God. Never make a dollar in the world but you pay your tithing on it. Observe the Word of Wisdom. Keep the commandments of Almighty God, and you will be saved. In bidding you good-bye to go to a foreign land to preach the Gospel, I wish to go with your faith. I desire to be remembered in your homes night and morning. I love the Latter-day Saints. I love to labor for the advancement of the kingdom of God. I know that He lives. I have reached out my hand and plucked the fruit of the Gospel, and I know that the Gospel tree is alive and bears fruit. I delight to labor for the spread of the Gospel, and I thank God for the privilege of going to introduce the Gospel to a nation that has been in darkness. I hope and pray that in the providence of God there is a great labor to be accomplished. I pray in humility that I may go forth with the faith and the prayers of the Saints to accomplish all that God desires I should do. I leave my blessing with the Latter-day Saints, and I do it in the name of Jesus Christ. Amen.

The choir sang:

Zion stands with hills surrounded.
Zion, kept by power divine;
All her foes shall be confounded,
Though the world in arms combine.

Benediction by Elder Jonathan G. Kimball.

AFTERNOON SESSION.

The choir and congregation sang the hymn which begins:

"Our God we raise to Thee,
Thanks for Thy blessings free."

Prayer was offered by Elder Angus M. Cannon.

Singing by the choir:

"Softly beams the sacred dawning,
Of the great millennial morn,
And to Saints gives welcome warning,
That the day is hastning on."

ELDER GEORGE TEASDALE.

The world seems to prefer falsehood to truth—
The testimony of Jesus—Necessity for moral courage—The law of tithing—The Saints a loyal people.

I have rejoiced exceedingly at this Conference in the testimony of my brethren, and I have thought, What are the people of the world thinking of? Have they eyes, but see not; ears, but hear not; and hearts, but understand not? I wonder why it is that the inhabitants of the earth prefer falsehood to light and truth. I remember that, in England, they had a play at one of the theaters, called "The Danites"—a most infamous thing, calculated to prejudice the minds of the people against the unpopular Latter-day Saints. I noticed the other day that in the refined, aristocratic city of Boston they are enjoying a play termed "The Mormon Wife." Is anybody justified in rejecting the truth because of the scandals circulated against the Latter-day Saints? I understand that all men and women are their own agents; and I do not know a worse degree of slavery than to be afraid to think for yourself and speak what you believe. I wonder how many of this congregation would be present today if the Latter-day Saints had been moral cowards. But they are men and women who desire to think for themselves. Many were raised in the pop-

ular religions of the day, and came out of them and took up the cross of Christ, by obeying the doctrine of Christ as taught in His Church. They turned from the worship of the unknown God to the worship of the true and living God. They acknowledged the atonement of Christ, repented of their sins, were buried with Christ in baptism, thereby obtaining the efficacy of the sanctifying power of the precious blood of Christ, and received the Holy Ghost, through the laying on of hands.

Every Conference where the Twelve Apostles have been they have borne their testimony that they know Joseph Smith was a true Prophet sent of God. How do they know it? Because they have accepted the doctrine of the Savior, taught by His authority. We bear testimony that the authority of God is restored to the earth. The Priesthood of Melchisedek, after the order of the Son of God, and the Priesthood after the order of Aaron have been restored; and the Gospel is being preached in all the world for a witness, by divine authority. The word of the Lord is unto all people, Repent and be baptized, and obey the Gospel, worship the living and the true God, and you shall have a living witness that He lives, and that Jesus is the Christ. That was the message which came unto me years ago. I accepted it. I sought the Lord, and He answered me; and from the day I obeyed this Gospel down to the present time I have had a living witness concerning the truth of this work.

Now, what is the use of being an idolater? What is the use of being led by priesthood and false tradition? What will be the outcome of all such, when men have the opportunity to obey the Gospel of the Lord Jesus Christ, to become the children of the Father by adoption, and to be taught of Him? Our beloved brother, John W. Taylor, this morning spoke of the necessity of revelation. Why, "the things of God knoweth no man, but the Spirit of God." "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." "I am not ashamed of the Gospel of Christ," said the ancient Apostle, "for it is the power of God unto salvation. * * For

therein is the righteousness of God revealed from faith to faith." If it were essential for Peter to have a revelation from Almighty God to know that Jesus was the Christ, is it not essential that every man and woman should have the same opportunity, we all being the children of God, and He being no respecter of persons? I often wonder what excuse men and women will give the Almighty when they pass behind the veil, who have lived in the midst of the Latter-day Saints, who have heard the doctrine of Christ as taught by the Latter-day Saints, and have seen the temples of God, in which the ordinances of the Gospel are performed for the living and the dead by the authority of God and the power of an everlasting priesthood. My friends, what excuse are you going to give to the Almighty? His ears are open to your cry, as they have been to ours, if you are honest and desire to know the truth. The Lord has said, Look unto me. What is to hinder you from doing so? "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Is it possible that you have no faith in the living and true God, your Creator, and in the principle of revelation? If so, it is a bad condition to be in. That is my private opinion, publicly expressed. I am afraid it is like I once heard a gentleman say in Virginia. We had been preaching the Gospel and bearing a faithful testimony to the people, under the power and influence of the Holy Spirit; and at the close a gentleman said, "There is no doubt that these men have the scriptures on their side, but it would never do to belong to them, for they are so dreadfully unpopular." But what excuse will you give to the Lord for not receiving the message of the Gospel that we declare unto you? Will you say that you were moral cowards?

We want no cowards in our band
Who will their colors fly;
We call for valiant-hearted men,
Who are not afraid to die.

Do you not sing that? Are they not your sentiments? If not, how came you to be Latter-day Saints? When I heard this Gospel it was threatenings, threatenings all the time. I was told what

calamities would come upon me, and maybe death, if I associated with these unpopular people. Thank God for the courage He gave me to embrace the Gospel, contrary to the counsel of all my friends! Why, our Master was unpopular. He was an innovator, because He told the truth; and we are innovators, because we tell the truth. Our testimony is true, and those who accept the Gospel at our hands bear witness that it is true, because they receive the recompense of reward. No man ever embraced the Gospel of Christ with a broken heart and contrite spirit, and lived its principles, who was disappointed or found fault with it; but the closer he lived to its principles the more of the power of God he had.

Now, our beloved brother, George Q. Cannon, is lying sick unto death perhaps. He is an object lesson to the nations. He has traveled extensively. He took these glad tidings of great joy to the house of Israel in the Sandwich Islands. He went down "below all things." Then he has represented the people in the halls of Congress. And no man or woman could ever say of George Q. Cannon that he was anything but a gentleman. Take all our leaders—President Joseph Smith, President Brigham Young, President John Taylor, President Wilford Woodruff, President Lorenzo Snow—and they are the highest type of intelligence; men who have known no fear. God has given them a testimony, and that testimony is before the world. Because the people are unpopular is no excuse for not embracing the Gospel. The Lord Jesus Christ said, "In me ye shall have peace; but in the world, tribulation." We have had plenty of tribulation; but the Lord has sustained us through it all the time. I know He has sustained me in my weakness, and has made me strong when I have been weak. He has come to my aid and enabled me to discharge my duty. So with my brethren. I remember, in 1868, when I was called upon a mission to the British Isles, I had an impression that I would never return. I remember speaking to President Heber C. Kimball. He made some remark to me, and said, "Boy,

do you hear that?" I said, "Yes, sir." "Well," he said, "I want you to remember it, for you will not see me again." That confirmed the impression I had, (I never thought of him dying), and the agony I passed through when I left my wife and three children to go on that mission, no man knows, except he has gone through it himself; but by the grace of God I was enabled to say, "It does not matter to me whether I ever come back or not; the Lord has called me on this mission, and by His grace I am going to fulfill it." I never could have done it only by the grace of God, and to Him be all the glory. In other circumstances and at other times, when my life has been in danger, He has sustained me so that I did not flinch. Glory be to Him, not to His weak, unworthy servant!

These are evidences to me that it is the Lord's work, and no man-made system. It is the "Marvelous work and a wonder" that is being performed by our Father in heaven. All glory to His holy name that we have the privilege of being associated with it! I am thankful beyond expression. Our leaders are just men, upright and honest men. They are devoted to the establishment of the righteousness of God upon the earth. They are natural gentlemen and gentlewomen, who have the spirit of this work, and who labor for the accomplishment of the purposes of the Almighty, that His righteousness may be established upon the earth. O my beloved brethren and sisters, how much we owe to our Father in heaven, that in our lowly condition He brought us to these glorious vales of the mountains, as predicted by the Psalmist:

"O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

"Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy;

"And gathered them out of the lands from the east, and from the west, from the north, and from the south."

Just think of it! that we should live to fulfil that, and to be associated with this "marvelous work and a wonder." Then there are so many opportunities given unto us to assist in this work. There is plenty of room for all, male

and female, who desire to labor for the glory of God. But the Lord has said that those who assist in this work should be full of love, having faith, hope and charity, being temperate in all things, trusting in the Lord, and doing good.

I have noticed that since we have been more faithful in the payment of our tithes and offerings the Spirit of the Lord has increased in the hearts of the people. This is a very light thing that He requires of us—one in ten. I sometimes ask a little boy, if his father should give him ten apples and then ask for one-tenth to be returned to him, how many would he give. Why? one, he says. Then do you mean to tell me that grown people do not know what a tenth means? "Of all that thou shalt give me," said Jacob of old, "I will surely give the tenth unto thee." Are we doing it? If we are not, what is our justification? The Lord requires it of the widow as of the millionaire. He requires of His people one-tenth of all that He blesses them with, and also that they should be considerate to the widow and the fatherless. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." We have nothing to do with the world, except to preach the Gospel to them. When you desire to pattern after the world and come under their influence and domination, you are on the wrong side. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Do we want to be plagued? Do we want to be consumed with the brightness of the coming of the Son of God? The Lord hath said that those who are tithed shall not be burned at His coming. Those that rob Him in tithes and offerings shall become as ashes under his feet. Do you want to be in that condition?

I would like to encourage all men to be kind to themselves, and to worship the living and true God. Come out of your broken cisterns, that hold no water; cease your idolatrous practices and the worship of an imaginary God, without body, parts or passions; and come to the light of the glorious Gospel of the Son of God. We have done this,

and I tell you it is glorious. There is nothing under the heavens more valuable than the fellowship of the Spirit of God. Do you not want it? Humble yourselves before the Lord. "Blessed are the meek, for they shall inherit the earth. Blessed are they that hunger and thirst after righteousness; for they shall be filled." The Lord has made it possible for us to assist in the establishment of His righteousness upon the earth, and to enjoy the pure happiness there is in the practice of righteousness. There is nothing that gives greater happiness than the doing of the will of God. And who is to judge us? Who can tell whether we have these principles or whether we have not? Only those who embrace them; only those who hear the word of God and do it. That is the only way in which you can obtain a testimony. I am frequently asked why it is that tourists and visitors to this city cannot go into the temple of the Lord; for they are so curious to know what is done there. Why, you can all obtain admission into that temple. How? By obeying the Gospel, worshipping the living and true God and being worthy, through keeping His commandments, to enter there. What is it you do there? We perform ordinances for the living and the dead, we learn the ways of the Lord. It is all summed up in the covenant we made when we went down into the waters of baptism, that we would serve God and keep His commandments. That covenant covers all our after life. Then we should be what we profess. I say to our friends, Repent, and obey the Gospel; for Jesus Christ became the author of eternal salvation to all that obey him. It is decreed in the heaven of heavens that you must be born again. You must be born of water and of the Spirit, and you must be adopted into the Church of Christ by His authority. This is not difficult to understand, if you want to understand it. I knew a man who was engaged in the Liverpool office of the Church for twenty or thirty years, but never embraced the Gospel. He would talk about it, but never seemed to sense the necessity of doing the will of the Father. Well, I sup-

pose there are reasons why some people reject the Gospel, and why others accept it. But those who accept it certainly have the advantage, to the glory of God our eternal Father. We love Him. We are not hypocrites. We do not teach false doctrine. We do not beguile the people. At the same time we sustain our government, though we have been accused of not doing this. I think when a people are willing to give up one of the highest and most holy of their principles at the dictation of the government, it bears a testimony that cannot be impeached. More than that, when the government wanted our boys to help them defend or subdue, they were on hand. We believe in the government; we believe in the Constitution. Our lawyers, if they want to be loyal to God, should stand by that Constitution. Let this be a State that is under the blessing of God, and a firm supporter of the Constitution, that we may be an example to all people in justice, truth, righteousness, and the protection of life and property. The Lord did not inspire the fathers that wrote the Constitution for nothing. He knew that He was going to establish His Church upon this land. Had the inhabitants of this land stood by that Constitution, the nation today would be much more prosperous than it is. The Lord has said that those who love Him and keep His commandments shall prosper, and it is the same with nations as with individuals.

My beloved brethren and sisters, I praise the Lord that I have the privilege of being with you, an Elder in the Church, having a living testimony concerning this work. I love my associates. We know the value of President Snow. Ten years he presided over the quorum of Apostles. He schooled us, and made us better men through his glorious administration. If you Latter-day Saints will listen to the voice of the Lord, I will promise you, in the name of my Master, that you shall prosper in the land, your enemies shall never overcome you, and you shall be able to establish the righteousness of God in the earth, to the glory of the Father, through Jesus Christ. Amen.

ELDER JOHN HENRY SMITH.

Failure to fulfil the law is in the nature of a revolt—The way of deliverance and prosperity—Necessity of self-examination.

Thus far in the conference the brethren who have spoken have received a most liberal portion of the Holy Spirit, and some absorbing thought has been expressed by each one, which has afforded food for reflection. The witness of the Spirit has followed their utterances. The manifest strength of President Snow in the opening of the conference, the clearness of his voice, the fulness of his words, gave to every person present an assurance that the head of this great organization, (the Church of Jesus Christ of Latter-day Saints), was receiving help from the proper source. As each one of the brethren has taken his place upon this platform and given utterance to the words suggested by the Spirit of the Lord, there has been a renewal of that Spirit which rested upon our chief as he placed before us his thoughts, and congratulated the people upon the measure of improvement that had been exhibited in their efforts to apply in a practical way the principles of the Gospel.

The words of truth as they have fallen from the lips of our brethren have pointed out very clearly to our minds the fact that our Father was not afraid to tell us the truth, to give us credit for the efforts we have legitimately made, and to clearly expose to our own view our lack of fidelity and faithfulness in the performance of our part. The Spirit has portrayed before our minds the necessity that exists for testing each one of us. We have been informed that there are many who have been registered with the Latter-day Saints through the waters of baptism, and in many instances have been ordained to the Priesthood and been made partakers of the various callings and obligations that attach thereto, have been unmindful of their sacred covenants.

It has not been the weakness of the flesh alone that has stood in the way of their development. All of us are possessed of many weaknesses; we have received an assur-

ance that they would be forgiven us if our fidelity to the Gospel should be fixed and established. It cannot be charged as a weakness that men and women to whom the truth has come are not tithepayers in the Church of Christ. It may be through a weakness that a man may sometimes tell that which is untrue? It may be weakness that exhibits itself in our lives when sometimes we drink ardent spirits and by that means lose our judgment, and possibly are drawn away from our moorings? But the continued and persistent neglect of a requirement such as is placed upon those that have been made partakers of the Gospel in its fulness, to pay their tithing, ceases to be a weakness. It becomes in its nature a direct revolt against an absolute commandment of God, designed to establish us in the generous and considerate fulfillment of providing for the development of the work of God and our own well being, and registering ourselves as willing to utilize that which Providence shall place in our hands as worldly means for the betterment of our fellow creatures and the dispensing of the word of God among the children of men, in the building up and beautifying of Zion, in the extending of her borders, and in carrying forward that work of His in the way designed by Him, as well as in an exhibition on our part that we hold no worldly goods above His work. While we may fall down under the temptation of the moment, passion may govern us briefly, and we may make this error, yet when the years come and go and Elders of the Church, holding the Priesthood of the Son of God, are not enrolled upon His records—upon the record of the Lamb's book of life, if you please—it is an evidence, not of a weakness, but of revolt against an absolute requirement of heaven.

President Snow, in his efforts to maintain the dignity and honor of the work of the Lord in the world, when he came to the forefront as the chosen leader of the Saints, under the direct revelations of our heavenly Father, pointed out to us as a people that there had been upon our part a fearful lack of earnestness and devotion, as written in the books. He

pointed the way of freedom from the trammels that were holding us down. He pointed to us the way, not alone of the avoidance of dishonor and disgrace by unpaid bills on the part of the Church itself, but the way of freedom also for the Elders of the Church who had gone beyond the proper limits in their own business concerns. He said that their liberty, their hope lay in turning to the Lord, and seeking by earnestness and devotion to utilize their powers, by paying their just dues and being placed upon that record from which every member of this Church is to be judged. By fixing in their own souls the thought that this is the test law which the Almighty has established, and if you will fulfill that obligation rightly, your own trammels will be relieved, your own burdens will be lightened, the sunlight of the Spirit shall descend in richness upon you. The efforts of those who would retard your progress and bar the advancement of the cause of Christ will be futile. The hands of your enemies will be weakened, the light and inspiration of truth will mark the way for you to indeed become that conquering host which our Father in heaven has decreed you shall. This is not to be done in the spirit of hate, nor in malice directed against any of our fellow creatures, but in the spirit of independence and love, tempered by that legitimate humility that would lead every man and woman conversant with the principles of the Gospel and the spirit of this work to sense fully the nature of the great mission that is theirs. We should not fail to sense that this world is before us, with the design of God who sent us here; that it is our world, if you please; not a world to be conquered by the sword, not a world to be conquered by the spirit of hate, not a world to be subdued simply to satisfy the ambitions of men and give them place in connection with it and its development, but a world to be brought into subjection to Almighty God through the cross of Christ and through the principles of love enunciated by Him and revealed anew in the day and age in which we live; that no matter what may come, our own hearts purged by the requirements of our God, we would indeed utilize the worldly

means that that Father gave us to provide for the accomplishment of His purpose, as far as we had the power; that the hand which He chose to hold within its grasp the elements of power should not be paralyzed by our failure to place within that hand, so far as we possess the capability, the sinews of war that should enable him in any and every field where His purposes required a work to be done, to accomplish that work. He congratulated you upon the wonders that have been accomplished, and yet there are wonders still to be accomplished.

You have been flattered that you were the best people in the world. I hope, my brethren and sisters, that each man and each woman will look into the inmost recesses of their own hearts, weigh the conditions of the duty imposed by the Almighty upon them, and ask themselves the question, as the cold investigation is made, Is this statement of our brethren correct, so far as we are concerned? Words of flattery, it is true, sometimes drop sweeter upon our ears than words of reproof. We bear illy sometimes the words of reproof, and especially if we have been in violation of some requirement or law of God. But when we look into the recesses of our own hearts, or examine the record of our own deeds, are the words of commendation that are spoken to us as a body merited by each one of us? As I have sat in the presence of my associates and listened to their good words of counsel and commendation, their words of censure, I have sought to put myself on the rack, to examine myself. I wish that I could feel that I had fulfilled as thoroughly the work the Almighty has given me to do in connection with you as I should have done? But while I was examining myself I wondered if all of us were undergoing the same examination, and if so, we had determined that with the help of God under the inspiration of His Spirit as it came from the lips of His servant, we would be tithepayers, we would be exemplars in every walk of life, so far as we had the power. While some little weakness might overtake us, we would not register ourselves as in revolt against any proposition that

Almighty God had laid upon us as a duty that we should discharge. We might miss for a brief season the payment of tithes, but the years should not come and go and our names not be found on the records of the judge of the house of Israel; that the days and the months should not pass by and we utilize our means with which Providence blesses us without being mindful of that aid that we should give for the furtherance of the purposes of that Father who had given us the right to the receipt of His Priesthood, or who had permitted us, if we had not attained this, to enter the sacred door of the waters of baptism and receive the baptism of water and of fire and the Holy Ghost, while hundreds and thousands around us as good as we, so far as their lives are concerned, as earnest as we in that which they deem right, and in many instances much more liberal than we, and yet by some condition that can scarcely be explained remain aloof from the consoling and convincing influence of that Spirit that comes from on high.

But yesterday in passing from this building to my own home, I met a gentleman whose friendship I appreciate very highly, not a member of our Church; a man that I believe to be in the business world a man of perfect honor and integrity, a moral man. I met him upon the sidewalk. I put my arm around his shoulders, and said to him, "My friend, I believe I have the prize of prizes, that has been given of God to our Father's children. You and I have met in the business world for years and years; your treatment of me has been the treatment of a gentleman; I have respected and do respect you as a man of honor." "He says, 'I have been a moral man, Mr. Smith, but I have not been a religious man, in the sense in which you religious men sometimes speak.'" Said I, "Look here, by and by this race will be run, and you and I will be on the other side. I do not want you to say to me on the other side, 'Mr. Smith, in that sphere yonder, you had the prize of prizes, and you never offered me an understanding of it.' I want to ask you as a matter of friendship—for I believe that I have the truth—that you will make it in your

way to visit the religious services of the Latter-day Saints. Seek to receive of their spirit and to comprehend that which they are engaged in." He promised me that he would, and I believe he will. As to the impressions that the Almighty may make upon his mind as he shall listen to the words that may be spoken by the Elders of the Church, it is not for me to determine. His spirit must be in that condition that the spirits of some of you were in in times past when you drank in of the truth; but if his spirit does drink in of the truth, I believe him to be of that mould that means and abilities would be utilized by him for the accomplishment of that which in his honor he believed was true. I think that many of the Latter-day Saints are discrediting themselves in their neglect of that which the Master has placed within their reach by a failure to meet these obligations and to have their names registered by the common judge upon the records designated by the Almighty for preserving the evidence of the goodness of their hearts and their conversion to His truth.

I see, my brethren and sisters, that my proportion of the time is gone, but standing before you with the full knowledge of the responsibility that attaches to my chief as well as to my associates in connection with this work, I say to you, write your names in the Lamb's book of life; for it is the Lamb's book of life when you register yourself as a bestower of that which Providence places in your hands and give it into the hands of the parties designated by the Almighty to utilize that means for the extension and upbuilding of the Zion of our God. There is no requirement resting upon you to pay tithes upon somebody else's property or earnings; but the law of God to His people is that that which is yours, which comes into your hands each year, shall be tithed. He requires of His people that that witness for His truth shall be registered by the payment of tithes and offerings; and no man or woman that fails and continues to fail in this duty can be in any other condition in connection with the work of God except in open revolt. The missing for a season may be a lack of judgment, maybe a fault, but when it con-

tinues without limit, that man or that woman has rejected in his or her soul the law that God has given. Their names will disappear in connection with our Father's work.

Brethren and sisters, let us obey the commandments of our Father in heaven, register our names in His book, register our name in words of comfort and advice, guiding, as far as we may have the power, our fellow man to an understanding of the truth. Let us ever remember that these sons and daughters of His, scattered throughout the world or mingling with us in our own homes, though not of our own faith, are His children, created in His likeness and in His image; and that while the truth has come to us, the responsibility in the receipt of that truth upon us is indeed great. Every word that can be spoken, every deed that shall turn the hearts of our fellows to our Maker, should be performed by us. That which we have embraced is indeed the Gospel of the Lord Jesus Christ. We are indeed in the Church of Jesus Christ. Our mission is the purifying of God's children in all the world. He who fails to perform his part in this ministry, after having been made a partaker of the heavenly gifts, will find himself outside of the holy communion, and the blessings in store for our Father's children. I pray for our country and its good; for the development of that truth which our Father has given us; for the spirit of hate to be banished; for the spirit of love to reign supreme among this people; and that in their love of mankind they shall be enabled to turn indeed "the hearts of the fathers to the children and the hearts of the children to the fathers," extending not alone unto that future time, but encompassing all the good that will be saved upon this earth in the flesh in the day and time we are acting among them. I know that the Gospel is true; that His Priesthood and power is among the children of men; that it has been given to man, "never again to be taken from the earth nor given to another people," but to be established, carried from land to land, from clime to clime, to be preached to every nation,

to every kindred, to every tongue, and to every people, that they to whom the message comes through the ministrations of God the Father and His Holy Son may fulfill their destiny and be crowned with His approval, because they obeyed His laws. Amen.

ELDER C. W. PENROSE.

Mankind in the image of God—Every soul is immortal—Obedience to law essential to salvation—Universal redemption—Glory to be regulated by merit.

This is a most magnificent sight to me. When I looked upon the congregation this afternoon and saw the uncovered heads of both brethren and sisters, I thought of the saying of Scripture, that God made man in his own image, "in the image of God created He him; male and female created He them." I also thought of one remark made by President Snow in his opening address, that every one of us is immortal, that the spiritual part of our being is the offspring of God, and no matter how long we may have existed before we came into the world, or what is the mystery of our origin, we are immortal beings, and while ages go and come and changes will take place in the worlds that God has created and in the beings who inhabit them, that we shall live on forever and ever, and there will be no end to our existence and to the development of the powers that exist within us as the sons and daughters of God. What a grand and ennobling thought this is! that though we now are weak, clothed around with mortality, and subject to the infirmities of the flesh and the weaknesses that we have inherited through a long line of ancestry, who in many respects have transgressed the commandments of God—notwithstanding our frailties, and that with which we have to contend through our environment and the influences of the past, all eternity is before us. There is no end to our existence, and there will be no end to our advancement. Every person upon whom I look in the congregation this afternoon is immortal. There will be an opportunity in the ages to come, if we do not avail ourselves of them in the present, to learn the mind and will of our Eternal

Father and to come into harmony with Him and with His divine purposes. But those who receive the truth in this life, who avail themselves of those opportunities about which we have heard this afternoon, who receive the truth as it is in Christ Jesus, enlist under His banner, fight the good fight of faith and overcome, will obtain the crown in the kingdom of the Father, and forever and ever they will be in the advance of those who fail to obtain these blessings, who fail to be obedient to the Lord and are not found worthy to inherit this "far more and eternal and exceeding weight of glory" which those can attain to who obey the Gospel. That is the advantage of receiving the truth in this present state of existence. We obtain that much of a step in advance of those who do not receive the Gospel.

It is very gratifying to us who desire the salvation of mankind, and whose work it is to labor for their uplifting, who have been specially called of God and appointed to work under the Captain of our salvation for the redemption of the whole human race, to know by the revelations of God that the time will come, in some future state of existence if not in this, when every soul that can be redeemed will be brought out of darkness and sorrow, and hell, and death, and be placed where they can enjoy existence, to glorify God and obey His commandments. We do not know how long it will take for some people to obtain this redemption. It is certain, however, that justice will claim its own. Our God is a merciful Being. His name is love. He is full of longsuffering, kindness and charity, and He desires the salvation of His children. But He governs Himself by law. His word is law. He lives by the precepts which He administers and reveals to others. We shall find that He sets the example, as Jesus Christ, His Son, our Elder Brother, did. Therefore there can be no salvation for the transgressor until he shall repent and be willing to be obedient. The laws of God are eternal; they are forever and ever; they are inflexible; and it is only by obedience to law that exaltation can be secured. In this condition we are learning to be obedient to

law—such law as God has revealed; also to the wholesome rules and regulations that are established in the governments under which we may live.

We have been divinely charged with the duty of obeying the law of the land as well as the laws of God. All people must eventually be brought into obedience to law, in order to be saved; and their exaltation, their glory, their power and dominion, if they have any, will be in proportion to their obedience to those things that God reveals. He that cannot abide and obey the celestial law, cannot abide a celestial glory. That is written. It is the word of the Lord. If we desire to obtain the great salvation, if we desire to obtain the crown in the presence of the Father, if we desire to have the gift of eternal lives (which means endless increase in power, dominion and glory forever), we must abide the conditions on which this glory is predicated; we must be obedient to the divine commandments, and devoted to God. We must not only be baptized in water, but baptized into His Spirit, and into the spirit of obedience to Him in all things. He that is obedient in all things and overcometh all things, shall inherit all things. All that the Father hath shall be given unto him. But if he will not be obedient, if he will not bow to the laws which entitle him to celestial glory, he must receive that condition and that measure of glory in that kingdom the laws of which he is willing to obey. Therefore, we are told that there is also a terrestrial glory and a telestial glory, and there is a kingdom that is not a kingdom of glory; and he that will not abide law, he that will not bow in obedience to the commandments of God, but seeks to become a law unto himself, and altogether abideth in sin, cannot receive a kingdom of glory at all. There will be some who, because they are so self-willed and rebellious and stubborn in their acts, and will not yield to God or man, will be banished from the presence of the Lord and the glory of His power. They will go into "outer darkness, where there is weeping and wailing and gnashing of teeth." How long? Until they learn obedience by the things which they suffer.

Thanks be to God, the old crude idea of an everlasting hell of fire and brimstone and torment, out of which there is no redemption, has been dispelled like the clouds of night by the light of the millennial morn which has shone forth from the presence of our Lord Jesus Christ, the Sun of righteousness. There will be an opportunity for all the sons and daughters of God—for they are immortal—at some time to come out of darkness, disobedience, sorrow, sin and suffering, and find some place where they can advance, and that advancement will be forever; for they are the sons and daughters of God, and there is no end to their existence. They will all have life in some degree. But that promise of eternal life which Jesus Christ said should be given to those who are His at His coming—those who obey His commandments, those who enlist under His banner, those that are baptized into Christ and put on Christ will be fulfilled in every particular—they will inherit that glory which He promised, and the gift of eternal life, or eternal lives, will be given unto them.

What is that, different from immortality? Mere existence is not "life," in its full significance. There are people who have an existence here, but some parts of their being are not developed. Some people live only for that which they eat and drink and wear, and that is the end of it with them. Others have their mental faculties and their intellectual powers developed; and some whose physical and intellectual powers are measurably developed are dead or asleep spiritually. They do not live fully, unless the spiritual part of their being is awakened and aroused and is alive, susceptible to the influences that come from the Father. So in the eternal worlds. There will be immortality to all the sons and daughters of God, whether they are suffering for sin or have been redeemed; whether they are in the celestial, terrestrial or telestial worlds; but only those who attain to the celestial glory, and the power and dominion and exaltation, and the gift of everlasting increase, wherein their posterity will be multiplied worlds without end, have the real gift of eternal life. All their powers will be developed to the full. They will pattern after the

works of their Eternal Father and their Elder Brother, while eternal ages roll along, and they will be in harmony and in communion with them, and will participate with them in the glorious work of the extension of the universe and dominion of God throughout the vast domains of space; and while eternal ages go and come they will increase and multiply in light, in wisdom, in intelligence, in knowledge, in power, and in glory, and the extent of their possessions and dominions in the worlds that will be created will be from everlasting to everlasting. This is what you and I are striving to obtain, my brethren and sisters. One of the things to aid us in attaining to this great salvation is to labor for the salvation of others.

I cannot prolong my remarks. The time has expired. I did not expect to be called upon to speak for a moment; but I can say this afternoon that I rejoice in this great work. In it are all my aims and ambitions, if I have any. I love it with all my soul. I desire to labor in it while I dwell on the earth, and when I pass away into the other world. I rejoice in the knowledge

that God has enlightened my soul and given me to understand the truth, to some extent at least, as it is in Him. I know this work is His, and that it will prevail. I know it will overcome all opposition, and stand and endure. I know it will bring about the salvation of the living and the redemption of the dead, and that all who are faithful and abide the conditions, by the power of God will be raised from the dead, and be clothed with the gift and power of eternal lives in His presence. I rejoice in the teachings that we have had. I feel that we shall yet have the outpouring of His Spirit during the remainder of our conference. I exhort my brethren and sisters to treasure up in their hearts continually the words of eternal life, and to live by them, and bring these things down to the practice of their every day lives, and they shall have joy in this world and salvation, honor, glory and exaltation in the world to come. May God bless us all and enable us to do this, for Christ's sake. Amen.

The choir and congregation sang:
"We thank Thee, O God, for a Prophet."

Benediction by Elder George Reynolds.

THIRD DAY.

Sunday, April 7, 10 a. m.

The choir and congregation sang:

Now let us rejoice in the day of salvation,

No longer as strangers on earth need we roam.

Prayer was offered by Elder Joseph E. Taylor.

Singing by the choir:

Hark! listen to the trumpeters!

They sound for volunteers,
On Zion's bright and flowery mount
Behold the officers.

THE GENERAL AUTHORITIES

were presented for the votes of the general assembly, by President Joseph F. Smith, as follows:

Lorenzo Snow, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints in all the world.

George Q. Cannon, as first counselor in the First Presidency.

Joseph F. Smith, as second counselor in the First Presidency.

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

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

Patriarch to the Church, John Smith.

First Seven Presidents of Seventies, Seymour B. Young, Christian D. Fieldsted, 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 John R. Winder as his first and second counselors.

Antho'n H. Lund as Church Historian and general Church recorder.

As trustee-in-trust for the body of religious worshipers known as the Church of Jesus Christ of Latter-day Saints, Lorenzo Snow.

As members of the general Church board of education, Lorenzo Snow, George Q. Cannon, Willard Young, Antho'n H. Lund, James Sharp, Joseph F. Smith, John Nicholson and George H. Brimhall.

John Nicholson, as clerk of the general Conference.

All of the voting was unanimously affirmative.

ELDER F. M. LYMAN.

The Spirit of God vs. the spirit of the world—The true aim and object in life—Remember the Lord in prosperous as well as adverse conditions—Righteous character of the teachings of the Elders—Greatness of the leaders of the Church.

I may have some difficulty, my brethren and sisters, in making you hear, but trust you will be patient with me, and that the Lord will assist me in my effort. I have very greatly enjoyed the services in this conference, and I hope that the same good Spirit that has moved my brethren may be with us this morning.

It is an inspiring sight to look upon the faces of ten thousand people, nearly all of whom are of one faith. The Spirit of the Lord that accompanies this work accomplishes marvelous things in the hearts of the people. It gives to us new and additional sight, hearing and understanding, so that we see, hear and understand as people in the world are unable to do. This work is of the Lord, and it is only understood and accomplished by the Spirit of the Lord. The natural man is unable to comprehend it. It looks foolish and unreasonable to him, because it is beyond his comprehension. But to the simplest one who has repented and been baptized with water and with fire and the Holy Ghost, this work appears quite reasonable and natural. The hearts of the

Latter-day Saints are becoming established and fixed in the service of the Lord, just in proportion to their devotion and faithfulness in keeping the commandments of the Lord. It is the keeping of His commandments that determines that we are His followers and disciples. Unless we do keep His commandments, we are not His disciples, though we may bear the name. The only reason that there can be found to-day among the Latter-day Saints people who are not quite settled and established, not quite converted to all the principles of the Gospel, is because after their repentance and baptism they have become backsliders, more or less indifferent, and have returned measurably to the ways and fashions of the world, so that they see and understand as the world does.

It would be well for us who are here to-day, professing to be Latter-day Saints, to examine our own hearts, to discover whether we have really been working as the Lord has required, or whether we have been indifferent; whether our hearts have been set upon the things of the world, and whether we love the ways and the wealth of the world more than we love to serve the Lord. In partaking of the Sacrament we are enjoined, as the former-day Saints were, to examine ourselves. I would like to add to that the injunction that when we are about to pray night and morning, or secretly, and when we gather together in council and in worship, we should examine ourselves, and never put our faces toward our heavenly Father, in council or in worship, until we can do so with a firm determination in our souls that we will serve Him with all our hearts. I would like us to be impressed with this earnest devotion and feeling in regard to the service of the Lord; for we are here for the purpose of serving Him, doing His bidding, and sustaining His servants who preside over us. It is a hard work that we have to perform. Therefore, it should be the object of our lives to have whatever we do tend to strengthen our own faith, and the faith of our families and kindred, to uphold the hands of the servants of the Lord, and to sustain

and advocate the work of the Lord among men. It should be our aim to be that peculiar people which the Lord is determined to have in the earth—peculiar because we waive our own will for the will of the Lord, and hold our own selfish desires and personal preferences subject to His requirements. Every Latter-day Saint should be just such a person as this, so that when we come together in a congregation of ten thousand, as we have this morning, we can be looked upon as a very peculiar company of people, united as no people could possibly be united, only under the inspiration of the Holy Ghost. Here is a congregation whose hearts beat as a unit, with faith in God, with one pulsation, and filled with the inspiration of the Lord. We see alike in regard to the authority of the Priesthood and in regard to the ordinances of the Gospel. We are upright and conscientious, and we are not weak in the faith. This is a congregation of men and women who are strong in the faith, who are devoted to the Lord, who live in the light of His countenance, and who attend to the law which the Lord has given requiring one-tenth of our interest annually. If Latter-day Saints neglect this law of tithing, they are faulty, and lack oil in their lamps. The Lord requires His people to bow the knee before Him every night and morning, and to remember Him in their secret prayers. Every Latter-day Saint who neglects this requirement has not that supply of oil which is necessary to prepare him for the coming of the Son of man. The Lord requires us to be obedient to the counsels of the Priesthood, and to look to them for counsel. Every Latter-day Saint who is obdurate in his feelings and will not listen to the counsels of the servants of the Lord shows a lack of oil. The Lord requires that we shall meet together on the fast day, fasting, praying, and remembering our offerings for the relief of the poor. Every Latter-day Saint who follows his daily avocation and neglects this duty shows a lack of oil. The Lord requires us to love our wives, our husbands, our children, and to love our neighbors. The Latter-day Saint who does not do this shows a dearth of that oil that is necessary to enable him to stand and be pre-

pared for the coming of the Son of man. The Lord requires us to preach the Gospel to all the world, and for this reason above all others He has endowed us with His divine authority. If we neglect to honor and magnify the Priesthood, as we ought to do every day of our lives, we evidence a lack of oil.

I would utter this simple word of warning to my brethren and sisters. I wish that we would repent, and remember the Lord. We always remember him when we are sick and in trouble. When we are cast down and humiliated, we fly to the Lord in our distress. I want to advise this congregation, who are not sickly or invalids, to remember the Lord while they are healthy. The sick ones remember the Lord. They receive the ordinance of anointing with oil and the laying on of hands, and the prayer of faith is offered up that they may be healed. But when we are strong and well I fear that we are inclined to forget the Lord. When we are fairly independent and successful financially, I wonder if we do not think that we are able to walk alone and to take care of ourselves. When our sight and our hearing are good, when we are not palsied, or disordered in any way, I wonder if we do not lie down at night and get up in the morning, work hard all day and attend strictly to our own affairs, and forget the Lord. Who should remember the Lord? The hearty, the healthy, the vigorous. Why? Because their favors from the Lord are superior to the favors of others. When a man can see, he should never forget to thank the Lord for the sight of his eyes. A man should never forget to thank the Lord for the judgment and wisdom He endows him with. His heart should go out in gratitude to the Father that he is so abundantly blessed. His sympathies, too, should go out, as a strong, able man, to those who are less fortunate than himself.

We are fairly faithful, but we should be more faithful and more devoted to the Lord. We should be more careful and conscientious in the performance of our duties, so that nothing that is required of us shall be overlooked. Let every man who has received the Priesthood, let every woman who has a husband bearing the Priesthood, let every

family that is presided over by a man bearing the Priesthood, rejoice and thank the Lord and sing praises to His name every day, for the blessings He bestows upon them. If there are sick among us, let them call for the Elders of the Church, as we read in the scriptures, and let the Elders pray over them, anointing them with oil, and the prayer of faith shall heal the sick. How simple these ordinances are! How simple the ordinance of baptism, of confirmation, of ordination to the holy Priesthood! How simple the prayers that we are directed to offer, and how pleased the Lord is when we approach Him in the simplest forms of speech! How pleased the Lord is when we remember Him in our thoughts and feelings; and when our hearts go out to the Father in gratitude, how the inspiration of the Lord vibrates in our souls! How grateful we ought to be to the Lord that He has planted in our souls a knowledge of the truth; that we have been enabled to understand that He is indeed our Father, that we are His children, and that our Elder Brother Jesus is the Son of God, the Savior and Redeemer of the world! How grateful we ought to be that we were permitted to come upon the earth in this last dispensation of the fulness of times! What a wonderful favor this has been to us, that we were preserved and held in reserve until this auspicious time, when we could labor for our own salvation and for the salvation of our dead kindred! What a wonderful blessing that we could be the builders of temples; that we could come in the day when the Prophet came, when the Lord appeared and made Himself known to the world, as He had not been known for eighteen hundred years! How necessary it was that the peoples of the world should have a living witness, the witness of a man who had been permitted to see the Father and the Son, and who had the testimony in his heart in regard to the Father and the Son by the inspiration of the Holy Ghost. We may not all be allowed to see the Father, yet we are all enjoined to know the Father and the Son, and to have the testimony of the Holy Ghost abiding in our hearts in regard to the Father and the Son;

for when we know them we can rely confidently upon the doctrines that are taught us and upon the promises that have been made to us, and the more we become acquainted with the Spirit of the Lord the more we become established, and the more we comprehend the things of God. Governors, judges, kings and queens, and the great philosophers of the world do not know these things. The simplest Latter-day Saint in the Church has inspiration and light that the philosophers and the greatest among men have not tasted. There is a measure of light and inspiration that comes through the Holy Ghost to those who serve the Lord that the natural man, independent of the Holy Ghost, is not endowed with. It is the possession of this Spirit that makes us a peculiar people; and the reason we are not more different from the rest of the world than we are is because we do not live according to the light and inspiration of the Holy Ghost as we ought to do. Our fallen natures have too great power over us, and our weaknesses restrain us and turn us aside from keeping the commandments of the Lord as we ought to do. We hardly expect to be perfect in this life; but we do want to be perfect. That is the object of our being—to be perfect as our Father in heaven is perfect; to do as the Son of God has done, to live as He lives, in the light and inspiration of the Lord, to serve the Lord, to be His sons and daughters, to keep His commandments, to know Him as He is, and have the inspiration and light of His countenance always in our hearts, in our homes, and in all our operations and labors of life. We are not here simply to exist, simply to provide bread and butter, to eat and drink, to wear clothing, to be comfortable, to sleep and to arise, to labor, and the like—that is not the sole object of our coming here; but we come here to be developed, to be enlarged, and to become like our Father, following the example set by the Son of God; to not set up our own wills, and determine to have our own way and do as we please, but to do the will of the Lord, and to obtain the inspiration of the Spirit of the Lord, that we may not be led astray, and that the evil influ-

ences and spirits which move among the children of men may not take hold of us, but that we may know the spirits and not be deceived by them. There is an endless variety of spirits in the world today, and we have need to be very cautious that we be not overcome; for Satan would like to destroy us and this work in which we are engaged. He uses agencies to blind the eyes of the people, and good men are led to oppose this Church and its doctrines because they do not comprehend them. There are thousands of people pitted against this work who, if they but knew that they were persecuting the Saints of God, would rather sacrifice their lives than continue to do so. They are conscientious and honest people, but blinded by the insinuations of Satan, who has made them to feel that if this Church is allowed to prosper the world will be demoralized and brought into wickedness and corruption, and for that reason they work against us.

You Latter-day Saints here, ten thousand strong, have you ever been taught by the Elders of Israel to be wicked? Have you ever been led by them into wickedness, and encouraged in any kind of corruption? Have you been taught that you should be enemies to the world, or enemies to your neighbors? Do you persecute your neighbors? Are you disturbing their peace? Are you trying to rob and injure them? Or are you taught to be conscientious and honest, and to treat your brother, though he does not believe as you do, kindly? Have you not been taught to deal honestly with all men, to love all men, and to seek their salvation? You are my witnesses here today that we have not taught you to be wicked. You have not been led into wickedness. But you have been taught and exhorted all the day long in harmony with the doctrines that are published to the world by the Latter-day Saints, in harmony with the Gospel as laid down in the Bible. In obedience to the principles of that Gospel the testimony of the Lord Jesus has been planted in your hearts; and while that abides, you love your neighbor, you love your enemies, and would do them good, and not injury; you would seek for their salvation, for their happiness and peace, and you

could not be persuaded to do a thing that was wrong. You could not be led into stealing, into thieving, into lying, into deception and fraud. You would not tolerate it in the leaders of Israel. If you detected dishonesty in them; you would expose it in a moment; for you have been too well trained and instructed under your local authorities as well as under the general authorities of the Church, and you know that it is necessary for you to live lives of purity and righteousness. You know that your mission in the world is for the salvation of the souls of the children of men, including your own souls. You are not allowed to be wicked and corrupt. If you are a thief we deal with you for your fellowship. Dishonesty, unvirtuous conduct, lying and thieving are not tolerated among the Latter-day Saints. We have not gone into the world to gather people who indulge in such evil practices; but we have labored all the time to gather the honest, the conscientious, the upright, and those who would be obedient and pure in their lives. If they are not willing to submit to these requirements, we do not want them. We cannot save them in their sins; they must repent and reform. If they do not do this, the Gospel has no chance to save them. The atonement wrought out by the Savior has relieved us of the sin of our first parents, and has brought us into communion with the Lord; but we are responsible for our own transgressions. We must repent of them. Baptism is unavailing without repentance. Faith that does not produce repentance is unavailing. But the faith that has been restored to us through the mission of the Prophet Joseph Smith is a vital faith. It moves men to repentance and reformation, and to keeping the commandments of the Lord. It opens the way that we may know the Father and the Son; that we may know the Prophets, and that we may comprehend the principles of the Gospel. Having this faith, this congregation could not be deceived. No man could stand here and teach falsehood without being detected. The Latter-day Saints are as sensitive to the movements and operations of the Spirit of the Lord as the

thermometer is to the presence of heat and cold. You know in a moment when the Spirit of the Lord is coming upon you. If the power of Satan were to be manifested in this congregation, it would be felt in a moment. Every person in the house would sense it from crown to toe.

The Lord has thus been training and schooling us since the days of the Prophet. The Prophet Joseph Smith fulfilled his mission most grandly, and he laid down his life for the testimony of Jesus. The Prophet Brigham built upon the foundation that the Prophet Joseph laid, under the direction of the Lord. The Prophet Brigham was the servant and lion of the Lord in the midst of His people. The Lord counseled and led him; and the result of his labors and the inspiration and great power which God gave him is seen on every hand. President John Taylor and President Wilford Woodruff were men of God—men who never showed the white feather, who were always true and devoted to the Lord in every impulse of their souls. President Snow, who is with us today, is a worthy successor to those who have gone before. The Lord has been with President Snow. His mission has been a remarkable one. The mission of each of the chiefs of this Church has been emphasized by some very important work. President Snow is to live to see this people made free, and relieved of their embarrassments, financial and otherwise. There is a stride being made by this Church today that has never before been made in its history. We are advancing, we are improving and gaining strength and power day by day. The Lord is with His people. The Gospel is being preached as never before. Nations that have not heard the Gospel are to hear it. And this administration of President Snow shall be made remarkable, as all the others have been. What peculiar strength and power have we noticed in any one of the leaders of Israel? Have they been uncommon men? No, except as the Lord has made them uncommon. A remarkable work was accomplished by the Prophet Joseph, though he died before he was forty years of age. He laid the foundation of

this great work, which is to cover the earth, in a few years. He was a young and inexperienced man; but the Lord was with him. He saw the Father and the Son; he was inspired of the Holy Ghost, and was among the greatest of Prophets; in fact, there has been none greater on this earth, save the Son of God himself. The greatest dispensation ever committed to man upon the earth was opened up by the Prophet Joseph in 1830. The Lord was with him, and He has been with his successors. Not a man will ever stand in his exalted place and station, as President Lorenzo Snow does today, who is not most thoroughly proven, and who has not demonstrated by his life that he loves the Lord in preference to all else, so that God can handle and direct him in leading Israel. That is what the Lord can do with President Lorenzo Snow. It is what the Lord can do with President George Q. Cannon. It is what the Lord can do with President Joseph F. Smith. It is what the Lord can do with these Apostles whom you have voted for today to be prophets, seers and revelators. This Church will never be without prophets, seers and revelators, to stand at its head, and the vicegerent will stand as the representative of the Lord and speak for the whole Church. The Apostles hold the keys of the power of God in the earth, and the Lord enables them to turn those keys and give authority to men to open the door of the Gospel to the nations of the earth, that the purposes of the Lord may be fulfilled in the earth preparatory to the coming of the Son of man. Not only these Apostles, but these presiding Seventies, the presiding High Priests in the Stakes of Zion, and the Bishops of wards—these men are all endowed with Priesthood and authority from God for the ministry entrusted to them. Blessed be the Bishop that takes care of his little ward, for his glory and exaltation shall be equal to any man's. A man who labors and is successful in saving souls, and who by his example encourages, strengthens and stimulates them and leads them back into the presence of God, oh, what honor will be conferred upon that man! The posterity of those souls

will rise up and call him blessed before the Lord.

My brethren and sisters, can we afford to be indifferent and neglectful, listless and foolish, so late in the day as this? for it is announced to us that the coming of the Son of Man is near at hand. O! that we will serve and honor the Lord and be ready at His coming; that the door shall not be shut against us, but that there shall be oil in our lamps, and we be well prepared. But not a man or woman can have the necessary oil and preparation who hath not earned it by his or her own devoted service to the Lord. And we have not a moment to be careless. Seek the Lord and serve Him every day of your lives. Then if you die before the coming of the Son of Man you shall see Him when you go to the other side, and you shall be welcome there. Let us be ready all the time, and let us labor with devotion and faithfulness. Never mind what others do; for me, I must serve the Lord, I must honor and serve Him with all my might and strength, in order that I may be redeemed and saved in His presence.

God bless all Israel. I thank you, my brethren and sisters, that you have come to this conference. It is a blessed conference! The word of the Lord has been freely given; the Spirit of the Lord has been upon the brethren; it has been rich upon you, and it will increase upon you in your homes, the Lord will sustain and strengthen you. Zion will triumph, her numbers will increase, and where she now has five or six hundred wards, towns and villages, there shall be five or six thousand towns and villages; where there are four temples now being occupied by the Latter-day Saints, marking them as a people unlike any other people in the world, there will be forty temples, fifty temples, hundreds of temples all over the land, that shall occupy the labors of the faithful through the Millennium. That God may grant us to live to see these things accomplished—or, if we go before, that we may go to Him approved, that it may be said of us, "Well, done, good and faithful servant, enter into the joy of thy Lord," is my prayer, through Jesus Christ. Amen.

ELDER EDWARD H. SNOW.

My brethren and sisters, I appreciate very much the privilege which President Snow has afforded me of addressing you at this conference for a few moments. I have greatly enjoyed the spirit of the conference, and perhaps can appreciate more than the great majority of you the opportunity of once more associating with Latter-day Saints and partaking of the feeling of fraternity and unity which is so characteristic of the Saints of God wherever they may be.

I have been reflecting upon the great fundamental truths which Apostle Lyman has just been expounding to the saints. I am afraid that we hear them so often that their true import and great significance to us is somewhat blunted; but I desire to testify, that it is these great truths and a living faith in them that make of Mormonism the great, potent factor which it is in the religious world today. As a silent force the truths of the Gospel are permeating society and finding an abiding place in the hearts of many honest people. The freedom of intelligent obedience to law to order, to progress, is something that is startling to the world; and as they begin to comprehend that we are not a race of slaves, but a free, highminded and noble people, who fear God only and honor the priesthood and those who hold it, their regard for us as a people increases. To my mind, the Latter-day Saints ought to strive for this freedom. We ought to live above the law; to enjoy its benefits and blessings, and not be enslaved to any law of the Gospel, but to render to it an intelligent obedience, testing it for ourselves by practicing it; for the day is coming when the civilization of the world, with all its allurements and fascinations, will be upon us, and we must be able to resist it. We must be able to let radiate from our souls the principles of the Gospel, and instead of being overcome, overcome ourselves, and our environments, and be a living well of water, so to speak, springing up unto everlasting life, impressing all those with whom we come in contact that we do verily know, and we are living exponents of, the fundamental truths of the

Gospel of our Lord and Savior Jesus Christ. Then we will be individually a force for good, and as a unit of the great aggregation composing this Church, will reflect these truths. In this way we will become missionaries in very deed. The Elders of Israel who go forth into the world are, by way of contrast, as a light upon a hill; but when they return the stimulus to action is removed, and they become lost, as it were, in the great body of the Church. Bishops and Presidents of Stakes can do much to alleviate this condition that is so much complained of, if they will keep these young men "in the harness," and let them know that they are not lost sight of, and that their mission is not ended. I desire to testify that the Eastern States mission has produced young men who are capable of good work. There they have been made considerable of; they have been placed in position; and when they return, if their services are not sought after by the local authorities, they sometimes become indifferent, and results that are to be deplored follow.

I pray God's blessing upon all Israel, and especially upon the youth, that they may not prove a disappointment to their noble sires who have done so much to establish the work and make possible the progress that characterizes the Church today. Amen.

ELDER LOUIS A. KELSCH.

My heart rejoices this morning in having the privilege of standing before you, my brethren and sisters, and bearing testimony of the great work which our Father in heaven has established upon the earth. I thank Him from the bottom of my heart that He has permitted me to be associated with you, and that I have been counted worthy to receive the Gospel of Jesus Christ in these the last days. I thank Him for the Holy Priesthood which He has given unto me, and that I have had the privilege of going forth among the children of men and declaring unto them this great and glorious message which God has again restored to the earth. I thank Him for the knowledge of this work which He has given me; for I can testify unto you truthfully that I do

know that this work is of God, and not of man. Every man who has not sinned too much can find out this truth for himself. Our Master, the Savior, has said that he that will do the will of His Father shall know of the doctrine, whether it be of God or of man. So I can say, my brethren and sisters, that every man and woman can know for themselves in these last days whether Joseph Smith was a Prophet or not. I know that he was from the abundance of evidence and testimonies which I have received during the time of my ministry among the nations of the earth. I rejoice exceedingly in having the privilege of being numbered among the humble servants of God who have been sent forth and are being sent forth to the nations of the earth. I desire to do my duty, to serve God and to keep His commandments all the days of my life; and I can do it with His help.

I am pleased to report to you that the Northern States mission is in a very prosperous condition at the present time. Your sons who are laboring with us are humble; they are men of God; they are seeking to do His will; their labors are being blessed and made fruitful; and at the present time it looks as if this season will be more prosperous than any other season, notwithstanding the number of the Elders has been greatly reduced. I thank my Heavenly Father that, notwithstanding I have spent a few years in the Northern States mission, I now have the privilege of accompanying my brethren who have been called to Japan. I consider it a great honor. I am by no means tired of the work. I rejoice in it. I want to increase in knowledge and wisdom. All of us should seek for knowledge, and to have it increased within us, that we may be strengthened in our faith and prepared for the great changes that will come upon us. We must learn, my brethren and sisters, to be obedient unto God the Eternal Father and His Son Jesus Christ. We must learn to be one, even as He and the Father are one. Jesus prayed, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." "Neither pray I for

these alone, but for them also which shall believe on me through their word; that they all may be one." Now, we believe the words of Jesus, and also the words of His Apostles who were with Him in His ministry. We also believe in the words of the servants of God who have been raised up in these last days; for they are just as true and faithful. We are commanded to live by every word that proceedeth from the mouths of the servants of God, and I believe in them. I intend, with the help of the Lord, to keep every commandment which God has given. May the Lord bless us in our endeavors to spread righteousness in the earth, and may we have power to save men and women, is my prayer in the name of Jesus Christ. Amen.

The choir and congregation sang a portion of the hymn which begins:

"The Spirit of God like a fire is burning."

Benediction by Elder Heber J. Grant.

AT THE ASSEMBLY HALL.

The Tabernacle being insufficient to accommodate the great mass of people in attendance, an overflow meeting was held in the Assembly hall. Elder Heber J. Grant, of the quorum of Apostles, presiding, at 2 p. m.

The choir sang the hymn which commences:

"Come, come, ye Saints."

Opening prayer by Elder Edward Woolley.

Singing:

"To Him who made the world."

ELDER FRANK Y. TAYLOR.

I have seldom, if ever, listened to addresses that so impressed me as have the words given through the servants of the Lord during this conference. It teaches that when brethren are called to important positions in the Church and Kingdom of God, by authority of our Heavenly Father they truly are clothed with the spirit of their mis-

sion and calling. To illustrate this thought: A number of years ago I was on a trip with one of the younger Apostles who had been ordained quite recently to that position. I thought he was quite a good man, but when he was called, the idea ran through my mind: "I wonder if he is the right man in the right place to fill this most important calling?" However, I accepted the will of our Heavenly Father in the matter, and sustained him in my heart. When I went off on this trip, there came an occasion where it required the best kind of judgment, and where it seemed like the spirit of the Lord alone could remove the difficulty that seemed to be in the way of this young man, and the query ran through my mind, when the question came up, as to how the matter was to be decided, how he would be able to do it. But when he stood up and decided that question, and I observed the manner in which he decided it, the wisdom used and how he maintained the dignity of the position he occupied, then I said, "truly the Lord does clothe His people with the spirit of their calling when they are called by the authority of our Heavenly Father. I have learned to respect and to love that young man because of the spirit with which he magnifies the position he occupies."

I frequently think that we look a long way for the teachings of the Spirit of the Lord. We forget that God has given us Prophets and Apostles to be in our own midst. We sometimes think comparatively too much of the Prophets of ancient times. While they are good and of great value to us, yet we have Apostles and Prophets in our day just as worthy of our appreciation. We have men inspired to give us the word of the Lord when we seek for it. The truths these brethren express are inspired of our Heavenly Father. We should be careful not to reject the word of God which comes to us through such men. I testify that I know that Joseph Smith is a Prophet of God, and that the Prophets who have followed after him were his legal successors, and that we have in our midst today Prophets and Apostles with the same authority that existed in ancient times.

ELDER WILLIAM H. SMART.

I feel honored of the Lord, as His servant, in having this great privilege of addressing you in this conference overflow meeting.

I will read these words of the Lord to the Prophet Joseph Smith, which are found in the 64th section of the Book of Doctrine & Covenants:

'Behold, the Lord requireth the heart and the willing mind, and the willing and obedient shall eat the good of the land if Zion in these last days, and the rebellious shall be cut off out of the land of Zion and shall be sent away and shall not inherit the land; for verily I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out.' * * * "For behold, I say unto you that Zion shall flourish and the glory of the Lord shall be upon her, and she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven, and the day shall come when the nations of the earth shall tremble because of her and shall fear because of her terrible ones."

I felt impressed with this which has been given unto us of the Lord, during the time which the brethren have been speaking to us. They have borne very heavily upon the subject of obedience and giving ourselves wholly unto the Lord. My mind goes back when I contemplate this principle of obedience, to that which we learn in the Pearl of Great Price, when in the councils of heaven the foundations of the earth and the building thereof were taken into consideration. Two plans were laid before the council, and because of the humble and obedient spirit that was shown in Jesus Christ, He was chosen to carry out that plan, which His Father approved, and Satan rebelled because the trust was given unto his more meek brother Jesus. When this earth was formed and Adam was placed thereon with his wife Eve, we find that in their children there were two spirits that were exemplified in the children—obedience and disobedience; the giving of the heart unto God on the one side and on the other side the individual becoming a law unto himself. Abel offered up unto God a sacrifice in righteousness, while his brother Cain did not so. Abel's sacrifice was accepted of the

Lord, while Cain's was rejected; and as we come down in the stream of time, no more beautiful example of perfect and simple faith can be found than that in the history of our father Abraham. Although a land was given unto him and his posterity, although he had been told that through him and his seed the earth should be blessed, yet God required at his hand his son Isaac, and told him to go into the hill Moriah and there offer him up unto the Lord as a sacrifice. He bound together the sticks of wood, took the young man, and journeyed to the mountain, where he left his servants and bound the sticks upon the back of his son; and the little boy, as he trudged along by the side of his father, said: "Father, father?" Abraham answered: "Here am I." Then said the child: "Here are the sticks, where is the Lamb for sacrifice?" The father answered: "The Lord will raise up a lamb for sacrifice."

So they went on to the hill. The father built an altar, laid the sticks thereon, and then placed his beloved son Isaac upon the altar. As he went to offer him up an angel of the Lord stayed his hand, and there was a ram found in the thicket for the sacrifice. It was enough. God had proven his heart, and he had proven his soul; he had ascertained that Abraham had given unto him his whole heart, wholly and unreservedly. And because of this, the angel of the Lord said unto him: "Because thou hast not withheld thy son, thine only son from me, behold, in blessing I will bless thee until thy posterity shall be as the sands upon the sea shore and as the stars in the firmament of heaven." And He said further: "In thee, and in thy seed, shall all the nations of the earth be blessed."

Abraham gave unto God his heart unstintedly, and God promised that He would pay him back. He had faith and power to give his own flesh and blood as a sacrifice to God; and in offering up his flesh and blood, God promised to him that his seed, his flesh and blood, should become as numerous as the sands of the sea shore and as the stars in the firmament of the heavens.

God has said that every blessing that

is in the Church of Christ is predicated upon the observance of law. He has instituted the law of sacrifice, the law of tithing, for the temporal salvation of the people of God. We learn in the history of the Jews that Adam and Eve were given of the fruits of all the trees in the garden, and were given all the cattle upon the earth, the fishes of the sea and the fowls of the air for food and for succor; but of one tree God required that they should not touch the fruit thereof, but that they should render unto Him a sacrifice of the fruit of that tree, and that by doing so, by not breaking the law of their temporal salvation, the garden of Eden would be vouchsafed unto them, but if they broke it they would lose their home and would be driven out from that land even into the lone and dreary world. By observing the temporal law they would receive temporal blessings; by the breaking of law they would lose their home. They broke the law, the angel of the Lord drove them out, and the earth brought forth briars, thistles and noxious weeds instead of the luscious fruits that it was bringing forth at that time. They transgressed the law, and their own lives, and the lives of their own children, brought forth briars and thistles and noxious weeds in the flesh. After awhile was a people under the leadership of Enoch, who applied the principles of sacrifice to a portion of the earth's surface, and they brought that portion of the earth up to a sanctified condition. As fast as they applied the principles of sanctification, the law of sacrifice, to that portion of the earth's surface, and applied it unto their own lives, they redeemed their home and they redeemed themselves, until finally it is written that the City of Enoch "was not, because God took it."

This, my brethren and sisters, has been impressed upon my mind as the manner in which this earth is to be redeemed. God blessed that people to redeem that portion of the earth's surface, and we have their example before us. In our day, God told our fathers and our mothers before they came to this land, if they would keep the law of sanctifica-

tion it should be a land of Zion unto them, and they should not be overcome of their enemies. It was beyond them to keep that law; and as God took the Melchisedek Priesthood and Moses from ancient Israel, so in His mercy He took the higher law of redemption, temporal, from the people, and He left with them the lower law, that of tithing. Now we are all wandering in the wilderness of the Western States of America with this lower, temporal law among us, given us in the mercy of God to redeem us and bring us back unto that condition where we may observe the higher law. And God is pleading with us, through His Prophet today, and it is one of the signs of the times. When we can observe this law, then the coming of Christ is near, even at our doors, Zion will be rebuilt, and it will be redeemed as the City of Enoch was redeemed, and the law shall go forth and Zion shall increase and flourish as I have given you here—"For, behold, I say unto you, that Zion shall flourish and the glory of God shall be upon her."

I bear you my testimony that God has renewed unto us that principle of sacrifice through President Lorenzo Snow. He gave us a blessing so that we may have the privilege of renewing this land, and we are to redeem this earth; and we are to redeem ourselves by this law of sacrifice, and we will gain it inch by inch, by the blessings of the Lord, as we apply this principle of sacrifice unto this earth of ours. The man who does not pay his tithing is the man who has his eyes closed against this principle. We should pray that God will bless us with His spirit that we may do His bidding in this regard, and thus receive a blessing which is predicated upon obedience.

I desire to say unto the Latter-day Saints one thing that I had in my heart to say last evening at the Priesthood meeting. One year ago during our conference I went to the Sunday School Union and heard Apostle Heber J. Grant attempt to sing, and I heard some parties after I left the room state that he had made a scene of himself. He had stood up there and endeavored to sing a song of Zion, "O, my Father, Thou that dwellest." He talked to

us a little while before that, and then he attempted to sing one of the verses, and did not get the right key; but he said that he would try it again as Brother Goddard used to when he got off the right key, and he sang it again in the same old way. He wanted to sing that because Eliza R. Snow had composed it. She exerted a great influence over his heart, and prophesied in tongues that he would yet be one of the leaders of this people. He desired to learn to sing, "God moves in a mysterious way," because it was the hymn that was the most loved by our beloved President Woodruff. I say unto you, young men and women, before me, that I feel in my heart that God inspired that man to take up singing. He quoted to us that night that God delighteth in the song of the heart; yea, the song of the righteous is a prayer unto Him, and it shall be answered with a blessing on their head. My little boy was sitting with me when Brother Grant said that, and his eyes danced with joy and the muscles of his face played with excitement. I noticed him, and I said to myself: "I wonder if an Apostle of the Lord Jesus Christ will be robbed of some of his power and his glory because he makes a scene of himself before Latter-day Saints." Two weeks after there was a conference in Ogden. The speakers mentioned to be there included Brother Heber J. Grant. My little boy said, "I want to go to that conference, papa, if Heber J. Grant is to be there."

I was then here for the Eastern States mission, and I was wondering what I could do to assist that mission. It is a hard and a cold mission, and our Elders were almost desponding in some places because they could not thaw the people out sufficiently to get them to lend an ear to the Gospel. They were not preaching as much as they ought to have done; and as I sat in my seat that night there was a feeling came to me that God has brought to me an inspiration through Brother Grant. I went back to that mission and went to every conference and every part of it, and acted on the idea that perseverance overcometh many difficulties. God bless you. Amen.

ELDER BEN E. RICH.

It has been my privilege to represent the Gospel of Jesus Christ upon more than one mission and in more than one nation; and I feel that God has blessed me in the labor in which I am engaged. The longer I live the more fully and thoroughly do I understand the great and mighty things which are being done in the earth in this the greatest dispensation that the earth ever saw. The Latter-day Saints are looked upon as a peculiar people, and they are the most peculiar people to be found upon the face of the earth. In standing before this congregation, I see people before me who came from a great many different nations of the earth and the blood of the different nationalities is being blended together in the people growing up in these mountains that will yet be acknowledged as the greatest in strength, in wisdom and in the knowledge of the affairs of God of any people who ever lived upon the earth.

I say to the young men and young ladies, Does it ever dawn upon you how much you owe to the Gospel of Jesus Christ? Does it ever come to your mind where the Gospel found your mother, where it found your father, where the Gospel of Christ made them acquainted with each other, and the faith in that Gospel gave you a lovely or a happy home in these valleys of the mountains? And yet the Gospel has done this; and if there is a people upon the earth who should realize that they are not of the world, and therefore should love one another, it is the people called Latter-day Saints. No matter what your associations may be with others, I would have you understand that as a people you are a distinct people in and of yourselves, that you have been brought out of the world, that you are not of the world; and if the words and promises of Christ can be relied upon, you are not beloved by the world.

The people of the earth at the present time occupy the same position that the people have in various ages of the world when God has had Prophets upon the earth. In fact, the sin, the condemnation of the people of this earth always has been that they stood ready to reverse the memory of

dead Prophets, to worship the memory of the people of God who were in their silent graves, and who had lived in former dispensations, while they refused to listen to Prophets of God who were sent unto them. In the days of Noah, the people rejected the revelation that God gave to them through that great Prophet, and it was to their condemnation that they rejected the revelation of God which was sent to them. In the days of our Master and His Apostles, it was the condemnation of the people who lived then, that they rejected Christ, that they turned a deaf ear to Peter, James and John although they were willing to worship the memory of a Moses, of a Noah, or an Abraham, or any of the other Prophets who lived in former dispensations. Yet they rejected the message sent to them, and therein was their condemnation. Mankind has always believed in ancient revelation, and in every dispensation they have rejected, and reject now, immediate revelation, which alone can bring eternal life and salvation in the presence of God to any people who lives upon the earth, or who have ever lived upon the face of the earth. Belief in former revelation never did and never will save an individual; but belief in modern revelation has always been the test of life and salvation when God has had a people upon the earth.

Not long ago it was my privilege to spend an evening with a Rabbi, a very learned man who had read something in an interview in a newspaper which had attracted his attention, and I received an invitation to go to him; and during the evening he began to talk about the God of Abraham, of Isaac and of Jacob. I asked him what his idea of God was, and to my surprise he defined the deity very much in the same way, in fact in the same way, as He is looked upon by modern Christianity today, that He was a being without a body, without parts, without passions; that He did not exist in any shape, that He was found in everything. And when he was through I ask him the difference between that God and the God of an Ingersoll, who believed that nature was the only God. And I said to him that it seemed to me that the only difference between the Jews of today and modern Christi-

anity of today, concerning a belief in God, and the followers of an Ingersoll or a Bradlaugh, was that one of them called it God and the other called it Nature. And then I opened the Bible, and I said, "Now you believe in the prophecies of Moses?" "Yes." "Well," said I, "here is a prophecy uttered by Moses, found in one of the books of Moses, which says that Israel will be scattered among the nations of the earth, that they will degenerate to such an extent that they will not believe in a God who can eat or speak or smell." "Now," said I, "after the definition that you have given me, that the Supreme Being in your estimation and in the estimation of the Jews, which is the same as the estimation of modern Christianity, that He has no body, no parts, no passions, seems to me as though we saw that day when Israel has not only been scattered among the nations of the earth but that they have actually degenerated to such an extent that they do not believe in a God who can eat or speak or smell; and it also seems to me as though that Being believed in by Moses, by Abraham, by Isaac and by Jacob, your fathers—that in Him they did believe in a God who could eat, who could speak, and who could smell, and in whose being and presence and likeness we, His children, were created when we were placed upon the earth. I do not believe I ever had a greater illustration of the fulfillment of a prophecy than came to my mind that night, when I was talking to that Rabbi, supposed to be a minister of the Gospel of ancient Judah, through which source has come to us the mighty revelations of God as He gave them to His children upon the earth, which have been permitted to come down through the stream of time unto us.

Now the Gospel of Christ has been restored to the earth, in fulfillment of prophecy. Once more mankind is clothed with authority, and those bearing that authority are sent out to all the nations of the earth, and their business is to gather Israel from where they have been scattered, bring them here and teach them how to worship the God of Abraham, the God of Isaac and of Jacob, that they may once more stand upon the earth as their fathers stood,

and say that they believe in "a God who can eat and speak and smell," and who does speak to His children upon the earth, and believe in modern revelation as their fathers did. May God bless you, in the name of Jesus Christ. Amen.

Singing by the choir:

"Great is the Lord."

ELDER ANTHONY W. IVINS.

My brethren and sisters, a very unexpected privilege is afforded me this afternoon of standing before you and bearing my testimony concerning the principles of the Gospel of Christ.

The last words of the hymn which was so beautifully sung here, the second hymn, by Brother Thomas and the choir, shall furnish me a text for the very few remarks that I expect to make: "God is with us, and we with Him." I ask myself the question, when I see these lines, if we are justified in asserting that God is with this people and we with Him? It is now 71 years since the Church of Jesus Christ of Latter-day Saints was organized, and what has been the result? The Gospel has been preached in almost every civilized country in the world, and the thing that brings greatest joy to me greatest consolation, greatest assurance, is the fact that God, in His mercy, has not only given me a testimony of the truth of the message that He commanded the boy Prophet to send out into all the world, but that He has given it to all of you, and I know that, if the opportunity were offered, hundreds of you would rise up and bear this same testimony with me this afternoon. And that is not all. We know that away up in ice-locked Norway and Sweden, in Germany, in France, in the British Isles, and in the islands of the sea, people are gathered together—people with whom we never associated, people who are strangers to us, people who represent many different nations and kindreds and tongues, and that they are all bearing witness today that Jesus is the Christ, and that through His mercy the Latter-day dispensation has been ushered in through the instrumentality of the Prophet Joseph Smith. They are all bearing tes-

timony that there are prophets on the earth today. The revelations of God are made known for the redemption of mankind, and that today the gathering of scattered Israel has begun. This is a strong evidence that God has been with us from the very inception of this Church until the present time. Has he blessed us in the gathering of the people? Why, we extend from Canada in the north to Mexico in the south. I bring you greeting from Latter-day Saints who are laying the foundations of Zion securely, firmly and well in the lands of the Lamanites upon the south; for whatever joy we may have in contemplating the great manifestations of God toward us in the past, we know that the greater work is yet in the future. We know that the redemption of Zion has not yet come. We know that before the great day of the Lord shall come, that "Jacob will flourish in the wilderness and the Lamanites blossom as the rose." In 1884, I think it was, the Lord revealed to President Taylor, in a revelation that was given to him, that the time had come to establish and maintain the Gospel among the Lamanites.

About that time the first Latter-day Saint, through force of circumstances, crossed the line which divides the United States of America from the United States of Mexico, and a few straggling colonists went into that country. I am pleased to be able to report to you now that the blessings of the Lord have continued with our labors there, and we have maintained ourselves, that our colonies are prospering; that we rejoice because of the constant manifestations of God's kindness and care and blessing to us, that we see from day to day. And in that providential move we see the beginning of the great work which the prophets indicate must be performed among the remnant of Jacob upon this continent before Zion shall be redeemed.

I rejoice in the Gospel of Jesus Christ and bear testimony to you that His Gospel has been restored to the earth not to be taken from it again. Jesus sent his disciples into all the world to preach the Gospel to every creature, but he made no promise to them that they should prevail. On the other hand, when the Gospel was restored in this

dispensation, when John the Baptist laid his hands upon the head of Joseph Smith and Oliver Cowdery, as he did lay his hands upon their heads and bestowed upon them the Aaronic Priesthood, he said: "Upon you, my fellow servants, in the name of the Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministration of angels, of baptism by immersion for the remission of sins, and this Priesthood shall never be taken from the earth until the sons of Levi do offer again an offering in righteousness unto the Lord."

We should feel grateful for these assurances, that the time has come for the consummation of all the promises made through the holy Prophets. The time of the redemption of Israel, the gathering together of His scattered people, the redemption of hundreds of thousands, yes millions of the remnant who occupy this country south of us, for there are probably 100,000,000 from Mexico to Cape Horn whose blood has not been contaminated by admixture with any other race. The Gospel is about to be preached to them. A mission is about to be established in the City of Mexico, indicating to us the consummation of things that we have long desired. The Lord tells us here in the Book of Mormon that "Whenever you see these things beginning to be made known to the remnant of your seed, then know that the time is nigh when I the Lord will fulfill all my promises which I have made to my people, O house of Israel."

May God strengthen our faith, and bless us with fortitude and faith to continue until Zion shall triumph, is my prayer in the name of Jesus. Amen.

ELDER ELIAS S. KIMBALL.

Brothers and sisters, about the first thing that I want to say is this, that I was startled when Brother Taylor walked down the aisle and called me to the stand. I want to say further that I was obedient to the call and I am now obedient to the voice of Brother Grant, in standing before you to bear my testimony to the truth of this Gospel. I always want to be obedient to the counsel of the servants of the Lord and al-

ways to be willing to listen to the voice of the Spirit of God. I want to be humble, I want to be meek, I want to be lowly in heart; and I want to be saved.

I testify that the Gospel of Jesus Christ is true, that it has been revealed in the latter-days by God, the Eternal Father, through His Spirit, or directly, to the Prophet Joseph Smith. His Church has been organized with Apostles, prophets, pastors, evangelists, pastors and teachers and with other officers. There are in the Church the gifts and blessings that have been spoken of in the scriptures, and they are true, and calculated for the blessing and salvation of the human family; and I am willing to labor with the rest of the people in making sacrifices that will be necessary for the redemption of the human family. I pray God to bless us and to bless the people, and to make them realize who they are, that they are not what some of us sometimes think we are, "the blue blood." When I think of the origin of our people, think of Joseph Smith, Brigham Young, my father, and all of the early leaders of our people, where they came from, I am led to reflect upon the story related by our Savior in the parable of the great feast. When he sent out his servants to invite the rich and the wealthy to partake of the feast they would not come; but when he sent out his servants again to the highways and byways, then the poor and the unlearned and the lowly among men came and partook of the feast. Our people are of that class. I believe they are from the class of people who are honest and virtuous and who, with all their imperfections, desire to serve God and keep His commandments.

My heart is full of blessings for our people, I desire to see them prosper and grow and increase in the earth and to be willing to make such sacrifices as will be necessary on their part to build up the kingdom of God and carry the Gospel to the nations of the earth, that the honest in heart among all people may have the same great blessings and privileges that we now enjoy and all that the Lord has in store for His people. I feel to bless you, my brothers and sisters, in the name of Jesus, Amen.

ELDER EPHRAIM H. NYE.

I have great joy, my brethren and sisters, in being in your midst this day. I rejoice in the knowledge of the Gospel of the Son of God, and I am grateful that I have the privilege of coming up to Zion to listen to the precious truths that have been taught during this conference. It has been food to my soul. I have feasted at the fountain of light in listening to the instructions that have been given up to the present time. You have been hearing from many of the missions, and I will say that I have been laboring in the California mission for some length of time, and I take pleasure in saying that the spirit of the Lord has been with us. We have had many good, faithful Elders laboring there, and a goodly number of people have listened to their testimonies. We have good branches in different parts of the State, and the Lord is with us manifesting His presence by the power that He pours out upon His servants in the healing of the sick and the blessing and comforting and instructing of the Saints.

One thing struck me very forcibly while hearing the instructions of this conference—the reference made to the necessity of respecting the Priesthood. From my earliest childhood, and long before my parents ever heard the Gospel—when, in fact, I was a little boy of eight years, my mother taught me to read the Scriptures, sitting upon a little stool at her feet, while she would be doing the family sewing. And I learned to read the wonderful works of the Apostles and of our Savior. I remember in that early day of my life my feelings when I read of those wonderful things, and I thought in my heart, "O, what would I not give if I could have lived in the days of the Apostles!" When I read of our Savior taking little children in his arms and blessing them, I thought, "O, what would I not give to have been one of those little children!" And when I read the great works of the Apostles in ancient times and the wonderful healings that they performed by the power of God, I thought, "O, what would I not give to have lived in the days of the Apostles." I was perhaps about 11 years of age when my parents found the Gospel.

A poor, straggling Elder ran against the family by some means or other, and they all came into the fold, and finally all reached Zion. And now I "look to the pit" from which "I was digged" and the "rock from which I was hewn." Far away to the ends of the earth, the Lord sent for me, as He did for many others. I have from that day to this continued to thank and to praise and to bless His holy name, that He had that love for me, a poor, weak mortal, to gather me home to His fold; and my soul goes out in thanksgiving and praise continually that I have been accounted worthy, amidst the millions of the inhabitants of the earth, to be gathered and brought to see and permitted to rejoice in the knowledge of the truth. And it is a source of gratitude in my soul to be permitted to stand in the presence of Apostles of the Lord Jesus Christ.

Recently Apostle Grant and Brother J. Golden Kimball have been out with us in the California mission. It was a pleasure, indeed, to me to introduce them in that mission; it was a pleasure greater than I can express to introduce Apostle Grant as one of the Apostles of Almighty God. It has been a satisfaction to me that I have been permitted occasionally to see one of the Apostles of the Lord Jesus. What other people experience when they come into their presence, I do not know; but I do know that I never come into the presence of one of the Apostles of Jesus Christ but I feel the influence that surrounds them, and my soul goes out in gratitude to the Almighty that I am permitted to associate with such men, and, in fact, to live in the day when they live, and to listen to their instructions, that I have the privilege to receive the words of the Almighty and of eternal truth as they flow from their lips, and that I am permitted to bow in obedience to their words and the requirements they make of me. It is a joy to me to be accounted worthy to go forth and preach the Gospel to the wicked. It is a satisfaction that I have never gained in any of the avocations in life—and I suppose that I have had my share of pleasure in human life—but none have ever risen to the height of extreme satisfaction that I

have enjoyed in preaching the Gospel to this generation, lifting up my voice to those who know not God.

I will tell of an instance that occurred in Los Angeles. There is a corner there where they permit us occasionally to preach upon the street, and we often go there to preach. It is the lowest down spot in Los Angeles. It is where the saloons and the rif-raff of that community gather. It is a fact that oftentimes when we have been holding meeting upon those corners, we could hardly hear ourselves for the lewd songs that were being sung inside of the saloons upon each corner of the street.

One night I was there with the brethren, and we were holding a meeting upon that corner. One of the other brethren was speaking, and I expected to follow him. I was looking at the motley crowd that had gathered around us. There were negroes, half-breeds, Mexicans, Indians, Chinamen and some whites. It was about the hardest looking lot that I ever gazed upon as listening to a religious sermon; and as I looked at them I thought to myself, "Why, if we could baptize this whole lot they are not worth having." My soul sank clear down to my boots, as it seemed, and I felt that I hadn't the courage to speak to such a congregation. I fairly dreaded the very thoughts of the ordeal immediately before me, and dreaded the brother stopping that was then speaking. Finally every bit of courage had oozed out of me when he did stop. But I stepped forward, and in the weak, humble way that I felt, began to speak. I felt so disheartened, so discouraged to think that there was one of the great cities of the country and a fine people, but the rules of the city councilors were such that we could not go upon the better streets; we had to take that corner, and here we had to stand and speak to such a lot of people. However, I began to speak, and as I proceeded it seemed to me that the Spirit of the Lord came upon me, and those old, dark, swarthy visages took on a different hue in my mind. Every one was leaning forward as far as his balance would let him to listen to what I said. The most profound attention was being given by that hard-looking congregation; and as I proceeded to

speak the Spirit of the Lord rested upon me more and more, and it seemed as though they became beautiful before me. It seemed to me as though, instead of having the thought that I wouldn't do anything for them, that I could not only preach the Gospel to them, but if necessary I could lay down my life for them. I continued on until the Spirit of the Lord rested upon me so abundantly that it seemed as though I did not stand upon the ground. It seemed as though a mighty power surrounded me and caused me to see the value of their souls to the Lord. The attention they gave was wonderful, and I spoke on, filled with the Spirit overcome with the joy that I had known under no other circumstances in human life. I say to you that never, under any conditions in life, have I had such joy as I had in preaching to that congregation. They gathered around in immense numbers until they stood all around me. They doubled and quadrupled in numbers. The other meetings that were being held on the opposite corners of the street had dismissed, and all their congregations had come and gathered around us, and we had a grand and a splendid meeting. We spoke as long as we had power to speak. We rejoiced in the knowledge of the truth; and I wish to state that many of our best members in the State of California have been caught by hearing preaching on the streets. No one can tell, as he preaches the Gospel upon the street what word he says is going to sink down into the hearts of his hearers. He does not know what sentence he utters or what passage of scripture he quotes that is going to have its effect upon somebody; and so we will be able to stand as witnesses against those people in the great day of judgment, that we have preached the Gospel unto them. We do gather many, too. Many of them become investigators and come to our hall meetings which are advertised, and good, honest souls come out; and we are building up branches in that mission, and we rejoice with them.

I wish to say that it seems to me that we do not appreciate fully and to the extent we ought the blessings the Almighty pours out upon us. It seems to

me that we do not appreciate the fact that we are not groping as the blind for the wall upon the grand question of religion. Do we appreciate the fact that every one of us can commune with the Almighty whenever we please if we will get down upon our knees and do it? Do we appreciate the fact that we have men standing in our midst who can reach the Lord and obtain His mind and will at any time under all circumstances; that we, His people, need not be in the dark?

During the whole of this conference the great principle of tithing is kept before us. The Saints of California pay a good tithing. The mission is self-supporting; and this is one of the things that we preach. Not openly; we say but very little of tithing openly; very little indeed. But, it is a rule that we have in the mission that no one shall be baptized until he or she understands the principle of tithing perfectly; no one shall be led into the waters of baptism by any Elder until this grand question is laid before him or her. They shall not have the privilege of coming up and saying, "You have deceived me; you advertise that the seats are free and there are no collections, but you have something you bring forward afterwards in the form of tithing." The principle of tithing is carefully laid before them before they are baptized, and we have many there who have paid tithes before they were baptized. I regard this principle of tithing as one of the grandest, and it is indeed the touch-stone. He who pays his tithes will not be far out of the way on every other question.

I rejoice in the Gospel? I rejoice that I am accounted worthy to bear a portion of the ministry to the nations of the earth, and feel in my soul that it is the greatest joy that we can have and the grandest work we can perform, and I am ready and willing, and gladly will I spend the residue of my days in preaching the Gospel to the unbelieving world. It is my determination to be obedient to every requirement that is made of me, to live by every word that proceedeth forth from the mouth of God through His servants, whom He has placed and appointed to direct all things here upon the earth. This is my determination, to live in such a way that I can claim the blessings of the

Lord, and do everything that is required of me from this day forth, in all my life. God bless you. Amen.

Elder Heber J. Grant sang the "Holy City."

ELDER J. GOLDEN KIMBALL.

You have listened to the testimony and the preaching of the Apostles and Prophets of this Church during this conference; but, as Scripture puts it, "Are all Apostles, are all Prophets, are all Evangelists, Pastors or Teachers?" I bear my testimony that I thank the Lord that, notwithstanding the fact that I recognize that the Apostles have gifts, powers, appointments and labors that it is beyond our prerogatives and rights to infringe upon, I thank God, the Eternal Father, that we have young men, honored of the Lord, that they can preach and testify just as well as Apostles and Prophets. I desire to say to the rising generation, You do not have to be Apostles, you do not have to be Presidents of Stakes, nor Bishops to enjoy the gifts and blessings pertaining to the Gospel of the Lord Jesus Christ. And I say to you that some of you—and I may be among that number—place too much stress upon the positions that men hold in the Church, and we fancy in our weakness that we cannot be saved, that we cannot serve God, that we cannot be faithful and true and enjoy revelation from God, unless we have high office in the Church. There is danger in exalted position, and where "much is given much is required." The poorest man in all Israel, though he may carry a hod and be dressed like a pauper, is entitled to revelation from God, and he is entitled to lay hands on the sick, and they shall recover through the prayer of faith. I realize a great object lesson has been set us by Apostle Grant. I have watched this matter carefully, and I am able to testify that out of it will come great good, that no great advancement has ever taken place except as a result of faithful and persevering effort. I will say that many of the young men that have gone east and spent fortunes to learn to sing came back to this country unappreciated, and some of them would be in penury were it not for their

relatives; for our people are not as appreciative as they ought to be, or at least they have not been. I admire our young people that have learned to sing the songs of Zion. I stood on that street in Los Angeles, referred to by Brother Nye, and listened to our young men preach. It was the first time in all my labors I had ever heard an Elder preach upon the streets. And when I asked two Elders why they did not commence, they said, "We are unable to begin our meeting until the other Elders come, for we cannot sing." No meetings can be held in California upon the streets unless the Elders can sing. It is, in fact, the key to the situation. Lots of men can sing that are mighty poor preachers.

Judgment comes with age, as a rule, not always. We young men that have responsibilities placed upon us often-times have a great deal of courage, but may lack judgment. The point I want to get at is this: we must have some very brave and courageous men. Apostle Grant with the assistants that will go with him, may open up a mission in Japan. Some Apostle may be sent to Russia, to open the door in that great nation, and it may be the privilege of some of us to go and get killed after the doors are opened. The Gospel will never be preached to every nation, kindred, tongue and people without lives being lost, nor without your eating "the bread of adversity and drinking the water of affliction." And we may not all be successful, but when a man is willing to lay down his life, and takes his life in his hands and labors for the kingdom of God, he can do no more. He might make mistakes, and he might err in judgment. David, that boy as he was, went out and killed Goliath. If he had not all Israel would have pointed the finger of scorn at David. Dewey succeeded; but had Dewey failed, he would have been in ignominy and disgrace before the American people. So I wonder if it is only the man that succeeds that gets the praise. I have heard or read of a man that went to the World's Parliament of Religions. He did not succeed, because they would not hear him. I read of another man that went to Congress, and it took 7,000,000 signatures to get rid of

him. And I tell you that great good will come out of it. I admire courage and bravery as well as judgment and wisdom. We have to have brave men and courageous men, and we young men have to learn, and the only way we can learn is by trying, like Brother Grant. My heart swelled within me when I heard him sing today. My heart swelled with joy when I heard him sing at President Snow's birthday party, for I knew he sang with the Spirit of God; and the Lord will answer his prayers for he has an object in view. And I know what that object is, and it is a righteous object.

As long as a man has a righteous object he has a right to make an effort; and if he makes any mistakes, it is my duty to reach out to him my hand, even the hand of charity. And if you Latter-day Saints do not do it, and some of us young men fail because of your severe criticisms and your unkind statements, God will hold you responsible. We have seen men handled because they waded into mysteries, and, of course, it was proper and right when they waded into mysteries and preached false doctrines that they should be handled. I can see the righteousness of it, but I wonder if any man has ever been handled in the kingdom of God for not knowing anything. I am in favor of some of them being handled right away. I pray the Lord to bless you. Amen.

ELDER HEBER J. GRANT.

Brother Taylor desires that, inasmuch as I am about to leave for a foreign country, and this is about the last chance I will have to meet with the Saints for many years, that I should occupy the rest of the time. I would have been perfectly willing to divide the time with him, because a person can bear a testimony at any time in a very few minutes, and the only thing I intended to do today was simply to bear my testimony and leave it with you before departing upon my mission.

I regret that I failed in my object lesson. I would have been glad had I been able to sing that song through without a mistake. I have only sung it through five times today without a mistake, but when I tried it the sixth

time I got an error in it. But I haven't got over my nervousness when standing before the assembled people to sing. I suppose the reason is, I don't know "where I am at." I am like a boat without a rudder, so to speak, when I try to sing. To give you an illustration: I was a short time ago at a dinner party at Brother Cannon's and one of the people present requested me to sing "O, My Father," and simultaneously another one of the company asked me to sing, "God moves in a mysterious way." I asked Sister Snow if she would kindly play that in the key of F. She had heard one of the parties ask me to sing one piece and I had heard the other ask me for the other one, and she played "O, My Father," and I sang "God moves in a mysterious way." As good fortune would have it, the first three notes of these songs are identically the same, and Sister Snow discovered what I was trying to do, and therefore played, "God moves in a mysterious way," and we got through all right. I thought the music sounded a little strange, although I had heard it a great many times before; but it hadn't made any such impression upon me that I was able to tell the difference.

I have a letter clear from the Philippine Islands, in which I was told, among other things, "Don't try to sing." The writer says: "I am in earnest." He is one of my nearest friends too, Major Young; in fact, he and I grew up together, almost. And he tells his reason he says, "Because you will be subjected to ridicule, and there will be a great deal of criticism." I have had a great many of my friends come to me and beg me not to sing. Six months ago one of my fellow Apostles said to me, "Come in, Heber, but don't sing." The same Apostle last night asked me to sing "God moves in a mysterious way," and after I got through complimented me upon it. I said afterward, "I noted your remarks in the Priesthood meeting, when you told men who had been ordained to the office of Patriarch, that they could not enjoy the spirit of the office unless they gave patriarchal blessings; and now," said I, "if you will tell me how I will learn to sing without singing, I will thank

you." He said, "Sing every chance you get, Brother Grant, but do your first singing down in Mexico or Arizona or somewhere a long way off." I said, "I have already tried that," and I have tried it at home, and I sang this same song the other night at home. But I will never learn to sing before a large audience until I try. I propose to sing the "Holy City" in the big Tabernacle before I get through with it, and I propose to sing it without a mistake. I do not say this boastfully, because I believe what Alma of old said, in the 29th chapter of his book, that "God granteth unto men according to their desires, whether they be for good or for evil, for joy or remorse of conscience." I desire to sing, and I expect to work at it and to stay right with it until I learn. The most I ever worked was to sing 400 songs in four days; that is the biggest amount of work I have ever done in the singing line. There are a great many people that can learn to sing very easily. When I started to learn to sing it took me four months to learn a couple of simple hymns and recently I learned one in three hours by the watch and then sang it without a mistake.

"That which we persist in doing becomes easier for us to do; not that the nature of the thing itself is changed, but that our power to do is increased." I propose to keep at it until my power to do is increased to the extent that I can sing the songs of Zion. Nobody knows the joy I have taken in standing up in the Tabernacle and other places and joining in the singing, because it used to be a perfect annoyance to me to try and to fail, besides annoying those around me; because I would sing, because I loved the words of the songs of Zion.

I am very sorry now for having persecuted people as I used to. In our meetings in the Temple the brethren would say "That is as impossible as it is for Brother Grant to carry a tune," and that settled it; everybody acknowledged that was one of the impossibilities. I believe what the Lord says, "My soul delighteth in the song of the heart, yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon

their head." I desire to serve the Lord, and pray unto him in the songs of Zion; and I know that it produces a good influence.

Now I wish to say something on another subject. In the providences of the Lord I may be one of those that Brother Kimball referred to; I may go to Japan and never come back. I have never been guilty, I believe, of preaching beyond the prescribed time of two hours, only when I have been out in Mexico, or so far away from home that they didn't see me very often. Why? Because I knew how they would go out and complain about it. But as this will be the last chance to speak to you for a few years, I desire to say a few words more. I give you fair warning. I am going to talk as long as I want to, and there are lots of doors, and anybody that gets tired can go out and it won't hurt my feelings at all.

I rejoice in the Gospel, I rejoice in the rich outpourings of the Holy Spirit that have been given in the instructions imparted during this conference. I rejoice with Brother Kimball, that every Latter-day Saint, every humble son and daughter of God that has embraced the Gospel and become a member of the Church of Jesus Christ of Latter-day Saints has received the witness of the Holy Spirit, that the gift of tongues, the gift of prophecy, of healing, and other gifts and blessings, are found in the Church, and are not confined to men that hold responsible positions in the Church. I have listened to some of the most spirited, and able, and some of the finest sermons of my life from men who held no official position. I remember in the Thirteenth ward listening to a very gifted sermon by a finely educated man who had a marvelous command of language. Afterwards Brother Millen Atwood, who at that time was not holding any position of an official character, stood up as a home missionary in that ward, and if that man had been hired to murder the Queen's English he couldn't have done it more perfectly. I had just been studying grammar, and, therefore, it grated on my ears, as I suppose my singing would grate upon the ears of a person that understood fine music. But my heart was touched, and

tears welled up in my eyes because of the rich outpourings of the Holy Spirit upon that man, and there was an impression made upon my heart of the divinity of this work and the fact that Joseph Smith is a Prophet of God that to this day I have not forgotten. It is not position, it is not education that gives the Spirit of God; but it is keeping the commandments of Almighty God and being lowly in heart and desiring to fulfill the commandments of God in our daily walk and conversation. I bear witness to you here today that no man has ever fallen in this Church, and no man ever will fall in this Church, who is honest in his heart, honest in the payment of his tithes and offerings, who obeys the Word of Wisdom, who attends to his family prayers and his secret prayers, and who attends to his quorum meetings; no man will fall who is doing his duty in this Church. But Satan has power over those who become selfish and sor-did and set their hearts upon the things of this earth and fail to render thanks in all things unto God.

I bear testimony to you today that God lives; that I know that Jesus is the Christ; that I know that Joseph Smith was a Prophet of the true and living God; that I know that we will live forever if we keep the commandments of God. I know that we have Apostles, Prophets, Patriarchs or Evangelists in the Church. I know that they have the inspiration of their offices and callings. I know that the Gospel tree is alive, that fruit grows upon the tree, as I have reached out my hand and plucked the fruit thereof, and have eaten it. I have sat by the death-bed of my last living son, a boy upon whom I had set my heart and whom I expected to grow up and labor for the interests of God's kingdom; standing up, as it were, in my place; I have seen that child die without shedding a tear, and I know that the comforting Spirit from God was in my home when I saw him die. I love God and I love the Latter-day Saints, and I ask for your prayers in my behalf during my absence. May God grant His blessings upon us at all times, I ask in the name of Jesus. Amen.

The choir sang the hymn:
 "Praise to the man who communed
 with Jehovah."

The benediction was pronounced by
 Elder John W. Taylor.

AT THE TABERNACLE.

Closing session, April 7th, 2 p. m.

The choir and congregation sang:

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

Prayer was offered by Elder Joseph
 W. McMurrin.

Singing by the choir, (solo by Miss
 Ferrin):

"As the dews from heaven distilling."

ELDER BRIGHAM YOUNG.

The Saints the victims of misrepresentation—The
 gathering of Israel—Enemies of truth injure
 the nation—Saints will save it from destruction.

It is very gratifying to me to behold
 this vast audience assembled for the
 purpose of hearing the servants of the
 Lord speak of His goodness and mercy,
 and showing the gratitude which we
 owe to Him for the blessings of this
 day. I would like the attention of the
 people, for it will be difficult to make
 all hear my voice in this building in its
 present crowded condition.

I desire to add my testimony to that
 of my brethren who have addressed
 you during the conference. If there
 ever was a people upon the earth who
 had occasion to manifest gratitude,
 thanksgiving and praise to Almighty
 God, this people certainly have. It has
 been a year since our last annual con-
 ference, and six months since we met
 in semi-annual conference. If we have
 come with prayer in our hearts and
 blessings for our fellow men, the Lord
 will be with us. We need a vast amount
 of teaching. Frequently we feel in-
 capable of sustaining the weight rest-
 ing upon us, and the vicissitudes of life
 are more than we can bear sometimes,
 and if it were not for the overruling
 providences of our Father we could not
 endure the pressure that is brought to
 bear, sometimes by friends and often
 by foes, upon the work of God.

I wish that the people of the world,
 especially the United States, could
 know us as we are. I remember a re-
 mark that my father made to a certain
 United States official who had served
 his time as a Territorial officer here and
 was about to take his departure. Af-
 ter this official had remarked that he
 had been well treated and he was glad
 to know the people, my father turned
 to him and said, "I am glad to hear
 you express your feelings in that
 way. If you will be good enough
 to tell the truth about us when you
 go hence, that is all we ask." What
 is the reason that our neighbors
 are not of our faith. Here we have men
 in our midst who cling to honor as they
 cling to life—honorable men in almost
 everything—and yet they hesitate no
 more to lie about us than they do to
 take their salary for what they do. It
 is a little mysterious to me. If they
 would only tell the truth, and give the
 people of the United States a fair
 chance, I would be glad. The people in
 the East and West labor under disad-
 vantages that the people who are
 among us do not; and it seems to me
 that if those who mingle so freely with
 the Latter-day Saints, and who traduce
 them more freely, would only represent
 us to the people at large just as we are,
 we would be better and more favorably
 known. But individuals stand in the
 way, and vilify, malign and bear false
 witness against the people who compose
 the Church of Christ upon the earth.
 It is possible that they do not know
 what they are doing. It seems to me,
 though, that they are working for a
 purpose, and nothing will satisfy them
 except we destroy the God we worship
 and adopt the God (?) that they pre-
 tend to worship.

I want to read a little about the con-
 dition of things today, from the Book
 of Mormon. Jesus Christ was on this
 land about two thousand years ago,
 and He gave the people His doctrine.
 In speaking of the future of this land
 and of the people who should dwell on
 it, He said:

"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,

of the house of Israel, and shall establish again among them my Zion.

"And behold, this is the thing which I will give unto you for a sign, for verily I say unto you, that when these things which I declare unto you, and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost, which shall be given unto you of the Father, shall be made known unto the Gentiles, that they may know concerning this people who are a remnant of the house of Jacob; and concerning this my people who shall be scattered by them.

"Verily, verily, I say unto you, when these things shall be made known unto them of the Father, and shall come forth of the Father, from them unto you:

"For it is wisdom in the Father that they should be established in this land, and be set up as a free people by the power of the Father, that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with His people, O house of Israel;

"Therefore, when these works, and the works which shall be wrought among you hereafter, shall come forth from the Gentiles unto your seed, which shall dwindle in unbelief because of iniquity:

"For thus it behoveth the Father that it should come forth from the Gentiles, that he may show forth His power unto the Gentiles, for this cause, that the Gentiles, if they will not harden their hearts, that they may repent and come unto me, and be baptized in my name, and know of the true points of my doctrine, that they may be numbered among my people, O house of Israel;

"And when these things come to pass, that thy seed shall begin to know these things, 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 when that day shall come, it shall come to pass that kings shall shut their mouths; for that which had not been told them they shall see; and that which they had not heard shall they consider.

"For in that day, for my sake shall the Father work a work, which shall be a great and marvelous work among them; and there shall be among them who will not believe it, although a man shall declare it unto them.

"But behold the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil.

"Therefore it shall come to pass, that

whosoever will not believe in my words, who am Jesus Christ, whom the Father shall cause him to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said,) they shall be cut off from among my people who are of the covenant.

"And my people who are a remnant of Jacob, shall be among the Gentiles, yea, in the midst of them as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through both treadeth down and teareth in pieces, and none can deliver.

"Their hand shall be lifted up upon their adversaries, and all their enemies shall be cut off.

"Yea, wo be unto the Gentiles, except they repent, for it shall come to pass in that day, saith the Father that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots.

"And I will cut off the cities of thy land, and throw down all thy strongholds;

"And I will cut off witchcrafts out of thy hand, and thou shalt have no more soothsayers;

"Thy graven images I will also cut off, and thy standing images out of the midst of thee, and thou shalt no more worship the works of thy hands;

"And I will pluck up thy groves out of the midst of thee; so will I destroy thy cities.

"And it shall come to pass that all lyings, and deceivings, and envyings, and strifes, and priestcrafts, and whoredoms, shall be done away.

"For it shall come to pass, saith the Father, that at that day whosoever will not repent and come unto my beloved Son, them will I cut off from among my people, O house of Israel;

"And I will execute vengeance and fury upon them, even as upon the heathen, such as they have not heard.

"But if they will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance.

"And they shall assist my people, the remnant of Jacob, and also, as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem;

"And then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem.

"And then shall the power of heaven come down among them; and I also will be in the midst;

"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.

"And they shall go out from all nations; and they shall not go out in haste, nor go by flight, for I will go before them, saith the Father, and I will be their rearward."

Chap. 21st of III Neph.

The indications to me are that the adversary is doing all in his power to destroy the work which God has established. Christ Himself, looking to this day, and to this nation, the glory and unity of which has been preserved up to the present day, said that if the Gentiles would receive His Gospel, and not harden their hearts against His word, which should come through His Prophet, He would gather them in and number them among His people of the house of Israel, and they would become a chosen seed. These are the conditions which exist today. The Lord raised up the Prophet Joseph Smith and restored His Gospel. That Gospel has been and is being declared unto the people of this nation, and if they receive it, it will be well with them. Perhaps I am a little uncharitable, but today I look upon every effort that is made to misrepresent this people as an injury to this nation. These men who are doing all in their power against the work of God, which has been established for the benefit and blessing of this nation, are in reality, though they may not know it, seeking to destroy the great United States as a nation. By their misrepresentations of the Church of Christ, they are preventing good, honest people from even listening to the principles we have to present to them. They won't receive it themselves, and they prevent others from receiving it. Men who are seeking to lift themselves into place and power stand in the way

and prevent the honest in heart of this nation taking advantage of the promise of the Savior and coming into the fold, so that we may perpetuate this glorious nation and those constitutional principles which have made it one of the foremost nations of the world. This nation is classed along with the oldest, although it has sprung up within a century and a quarter; it is looked upon as a nation that is full of intelligence, power and patriotism, and it is respected throughout the civilized world. Yet, according to the words of Christ in this book, if the people of this nation are so blinded that they will not consider what He has to offer them by His servants—if they will not receive the Gospel, then shall their horses be cut off out of their midst, their cities shall be destroyed, their strongholds shall be thrown down, and their strength shall become weakness. I want to add, if that day shall come, through the rejection of this Gospel by the people of these United States, the Latter-day Saints will rise up in the power and majesty of the priesthood, and they will bear off the Constitution of the United States. That was given by revelation, and we will defend it with the last drop of blood we have in our bodies and the last dollar in our pockets; God will reject those wicked men and women who have sought to blind the minds of the honest and thereby brought trouble and woe upon this nation.

Those who will stand up for the rights of men will combine with us, and we will form a nucleus that shall uphold and sustain, by our patriotism, our acts, our means and our lives, the glorious institutions which God has founded for the express purpose of having this a free land, where His sons and daughters can come and rejoice in the plentitude of His mercies.

Who is there among the Latter-day Saints that will not live for this glorious end? Who is there that cannot see the condition of things and what we have before us? If he has the Spirit of God in his heart, his soul is lifted to his Creator; and knowing that his Father looks upon the inmost recesses of his soul, he realizes that he must bear himself valiantly in the sight of heaven. May God help us to be valiant Latter-day Saints, and never to be recreant

to those principles which the Lord has established, upon this continent. If men will not receive them, let us live them the more closely and thoroughly, and fill our mission acceptably. I say to you—and I feel it in every fibre of my body—that this land will never be given to another people and Israel, together with the virtuous, the honest, the God-fearing will hold the reins of government upon this land, and the people of every nation will rejoice, because God will bring it to pass.

May God bless us, brethren and sisters. Let us hold fast to that which is pure and upright, eschew evil, and put away our follies from among us. A young man said to me, "I can't go to my quorum meeting tonight." "What is the matter?" "I have been smoking, and they will smell my breath." That is one of the evils. What is that young man doing? He is cutting himself off from the presence of the Spirit of God, which he must have in him to enable him to perform his duty. Another one said, "I can't go to the quorum meeting tonight." Why? "I have been drinking some beer and smoking an old pipe, and I dare not go." For the sake of gratifying his appetite he cannot attend his duties as a Latter-day Saint. This is a little thing to mention in comparison with the glorious things that we have to think of; but these are the small foxes that spoil the vines. God help us to sweep away these things, and do away with wickedness. Let the glorious truth triumph in our hearts. God help us that we may reach out, with all the strength and power He gives us, unto that end which we are destined to attain to, and finally be saved in His kingdom, is my prayer in the name of Jesus. Amen.

Brother Robert Easton sang a solo entitled, "Eternal Rest."

PRESIDENT JOSEPH F. SMITH.

The assembly a grand sight to gaze upon—The Saints prominent before the nations—The Lord has wonderfully blessed them—Facilities for progress—Importance of obedience to the law of tithing—Duties of officers of the Priesthood—Folly of setting aside the counsels of God—A powerful testimony to the truth.

My brethren and sisters, I arise before you feeling very dependent upon the Lord for what I shall say. I have

thought over and over again, while listening to my brethren, what subject I might dwell upon, if called to speak, and for the life of me I could not fix in my mind a single subject on which to speak. I am therefore entirely in the hands of the Lord, to speak as the Spirit shall direct. I have had delight in hearing the testimonies and counsels of the brethren who have spoken to us during the Conference. They have all enjoyed the inspiration of the Holy Spirit, and each one has given to us meat in due season, so that if our minds were capable of retaining that which has been said to us during the Conference, we would go away from here richly instructed. I trust that the good Spirit may remain with us to the end of our meetings, that at the conclusion we may feel that it has been good to wait upon the Lord and to be present at this seventy-first anniversary of the organization of the Church of Jesus Christ of Latter-day Saints.

It is a grand sight to look upon this vast assemblage of people. I wonder if at any previous time in the history of God's dealings with the children of men there was ever such a sight as we behold here today—this large Tabernacle filled to overflowing, every seat occupied, and people standing in the aisles and along the walls; and just over the way, in the Assembly Hall, another gathering of Latter-day Saints, unable to gain admittance to this building, are worshipping the Lord, and celebrating this day of prosperity, joy and happiness for the people of the kingdom of God; for notwithstanding our individual deprivations and afflictions, and the absence from us of one of our beloved leaders (President George Q. Cannon), there never was a time in the history of this Church when the people were more blessed of the Lord, temporally and spiritually, than they are today. I do not think there ever has been a time in the history of this Church when our people occupied a more prominent position before the gaze of the nation of which we form a part and before the eyes of the nations of the earth, than they do today. The Lord Almighty is with His people, and He has poured out His Spirit upon those that have been willing and prepared to receive it. I

feel in my heart that the time has come when the Lord is not only willing, but desirous to pour out upon His people every blessing that they are prepared to receive; and I sometimes feel that He is already bestowing upon us blessings of which we are, to some extent, unworthy. I believe that the Lord is willing to bestow light, intelligence and a knowledge of His truth, by the inspiration of His Holy Spirit, upon all His sons and daughters who are living in such a manner as to be worthy to receive it. It is our privilege to obtain revelation, not only concerning our own duty, but also with regard to our kindred who have gone behind the veil, and whose hearts are turned unto their children, to whom they are looking for deliverance and for the benefits of the ordinances of the Gospel of Jesus Christ, which we are privileged to administer in their behalf. There never was a time, until within the last few years, when the Latter-day Saints had access to four temples in which to administer the ordinances of the Gospel for the living and for the dead; and those four are becoming too distant—at least, the people are becoming so numerous in distant parts of the country that even though we have four temples in which to administer the ordinances of the Gospel, there are thousands of our people who are practically deprived of the privilege of enjoying them, because they are so far removed from them. Under these circumstances, I foresee the necessity arising for other temples or places consecrated to the Lord for the performance of the ordinances of God's house, so that the people may have the benefits of the house of the Lord without having to travel hundreds of miles for that purpose.

Now, are we coming to a knowledge of the truth? Or are we like those of whom Paul spoke, ever learning, but never coming to the knowledge of the truth? With the efforts of the Apostles, of the First Presidents of Seventies, the Seventies, the Elders, the Presidents of Stakes, the High Councilors and the Bishops, whose duty it is to instruct the people in relation to the principles of life and salvation, there certainly ought to be a thorough

performance of duty; but notwithstanding the labors of those who have been and who are teachers among us, it would seem as though there was still a great lack, and that many come far short of performing their duties. We have every facility for receiving instruction, and we have the Bible, the Book of Mormon and the Doctrine and Covenants, which we can read by the spirit in which they were written; yet many of us are lacking in faith and in the knowledge of the truth. Not long ago the Presiding Bishop came to the President's office and brought with him a large volume containing ten thousand names of reputed members of the Church of Jesus Christ of Latter-day Saints. He placed it before President Snow and said, "President Snow, here is a list of ten thousand members of the Church who are non-tithe payers." Just think of it! With all the facilities we have of coming to an understanding of the truth, with the doctrines of Christ before us in the inspired books which we have—the Bible, which speaks so plainly in relation to the principle of tithing; the Book of Mormon, which repeats the law of tithing; and the book of Doctrine and Covenants, which contains the revelations the Lord gave through the Prophet Joseph Smith—and professing as we do to be Latter-day Saints, yet there are ten thousand non-tithe payers among us! We meet together from Sabbath to Sabbath, partake of the Sacrament of the Lord's Supper, belong to various quorums of the Priesthood, and notwithstanding all this there are so many who have not yet learned this one principle, and who do not seem to understand that it is a command of God unto this people. It is not only a command, but it is given as the word of the Lord with promise; for by obedience to it we are to be delivered. When the earth shall be burned, and when the proud and they that do wickedly shall become as stubble under the feet of men, the Lord has declared that those who are tithed shall not be burned. Furthermore, the promise is that if we will observe this law this land which He has given to us shall be a land of Zion unto us, a land of promise, a land that shall be blessed of the Lord, a land

GENERAL CONFERENCE.

that the curse shall be removed from, that shall be blessed unto the husbandman, and that shall become fertile and fruitful. Notwithstanding this glorious promise, it is said there are amongst us ten thousand whose names are not inscribed upon the roll of honor nor written in the book of the law of the Lord. For them, according to the word of God, there will be non-inheritance in Zion when He shall choose those who shall be worthy to go there and build up the center Stake; neither will their children have inheritance there, nor their posterity after them; for their names will not be found enrolled in the book of the law of the Lord.

We may think this a very simple thing. Let us look at it for a moment. It is claimed that there are sixty-nine thousand tithepayers in the Church, who have paid all the way from one dollar to hundreds of dollars a year. Suppose that there had been only ten thousand tithepayers, and fifty-nine thousand had refrained from paying tithing. How would you build temples and tabernacles? How would you maintain the ministry of the Church, feed and clothe the poor, and aid and educate the fatherless and the orphan? What would be your resources to build up Zion and to establish the kingdom of God in the earth? You would not have enough to do it. Where would be the revenue of the Church if all the people were as negligent of their duty and as thoughtless in regard to the necessities of the cause of Zion as the ten thousand non-tithepayers have been? How would we accomplish anything of a material character? We would be like the sectarian world—powerless; and even more so, for while other denominations do not have the law of tithing, yet they have enthusiastic, wealthy men and women who from time to time turn over their thousands—in some cases fifty to a hundred thousand at a time—for the building of their churches and for the accomplishment of the work they desire to perform. I am extremely thankful that there are sixty-nine thousand tithepayers in the Church, and I wish that all of them were so prosperous that they could and would pay large amounts of means and prod-

ucts into the storehouse of the Lord, that there might be wherewith to meet all the necessities of the cause of Zion.

I want to state here that which is in my heart. You may call it a prophecy if you will. Those who are and continue to be enrolled in the book of the law of the Lord—on the tithing records of the Church—will continue to prosper, their substance will increase, and they will have added unto them in greater abundance everything that they need; while those whose names are not recorded in the book of the law of the Lord will begin to diminish in that which they possess, until they will feel sorely the chastening hand of God. I do not predict that as a threat. I do not do it to scare the non-tithepayers in the least. You know, we are great American citizens. Every member of the Church of Jesus Christ of Latter-day Saints, who has come to the United States and lived here long enough to become a citizen, is a citizen of this great Republic, and we are exceedingly independent; we do not scare worth a cent, to use a slang phrase. I do not make this prediction to scare anybody, or with a view to working on anybody's superstitious feelings. I merely state it as a Bible truth, as a declaration of the Prophets, recorded in holy writ. I can read it to you from the Book of Mormon, in substance; I can read it to you from the Bible; for in ancient times the people of God robbed Him in their tithes and offerings, until He came out against them, until their land became dust under their feet and refused to yield in its strength unto them, they were afflicted, with mildew, with the rust and with the devouring insect, until they were wasted, impoverished and brought down low, because of their disobedience to the command of God. So it is not inconsistent for me to repeat in principle that which has been declared by the mouths of Prophets in ancient times respecting the obedience of the people of God to this important principle upon which we are dependent for the means of progress, increase and building up.

The tithings of the people are not used for the aggrandizement of men. They are not used to enrich individuals.

Some few, whose time is entirely engrossed in the labors of the ministry, and who have not time to look out for themselves, are allowed a pittance, to keep the wolf from their doors. They are permitted to have bread to eat, and simple clothing to wear. But they are not allowed great salaries, by which they can build themselves up and become enriched at the expense of the people. I want to tell you that if I were dependent upon what I receive from the Church of Jesus Christ of Latter-day Saints for the support of myself and family, and I had nothing else to rely upon, my family would go hungry; we would go without many of the very necessary things of life. I have to pay hundreds of dollars every year for taxes. We have to provide homes for our families, and we are bound to take care of them. Not only are we bound to do this by our own honor and covenants, and by the natural obligations which rest upon us; but we are bound to do it even by the sentiment of our enemies. They would condemn us if we did not provide for our families. Moreover, the Bible says that he who will not provide for his own household is worse than an infidel. The result is, I have a number of homes in Salt Lake, on which I have to pay taxes; and when I pay my taxes, my tithing, and my donations to this, that, and the other, I find little left to support my family with. Hence I say, if I were entirely dependent upon that which I receive from the Church, we would go to bed hungry. But the Lord has blessed me otherwise. I have been prospered in engaging in certain enterprises; and from such sources I am able to derive some assistance. I mention this simply to show that these men whose whole time is occupied in the ministry are only drawing their necessary support from the Church. They must have that. You would not begrudge them that. Men who are faithful, vallant, instant in season and out of season, and constantly engaged in the work of the ministry, you surely would not say that they should not have food to eat, raiment to wear, and where to lay their heads; and that is all these men get from the Church. The laborer is certainly worthy of his hire.

So that your tithing is not enriching your brethren of the ministry. It is being used to keep up the ordinances of the house of God in these four temples. Thousands and thousands of dollars of it are being used in educating the youth of Zion and in maintaining the Church schools. Thousands of dollars are being expended to feed and clothe the poor, and to take care of those who are dependent upon the Church. They look to their "mother" for succor and support, and it is right and proper that the Church should provide for its own poor and indigent, feeble and helpless so far as possible.

I hope to see the day when these ten thousand non-tithepayers will add their mite to the tithes and offerings of the Church, in order that there may be more substance in the storehouse of God with which to meet the necessities of the work, and give the servants of the Lord an opportunity to do far more good than they have means to do with today. If these ten thousand do not do it, I say to you that they will not share in the blessings of the day of the Lord, and when the burning comes they will get scorched. A passage of Scripture comes to my mind, and I will read it to you. The same thing in substance is in the Bible; but the words I shall read are to be found in the Book of Mormon. They are the words of Christ Himself; therefore they are true, for His word is truth. There is power in His word, especially to those who obey it. When the Lord visited this continent, after His resurrection from the dead, He gave instruction after this manner:

"Therefore, if ye do these things, blessed are ye, for ye shall be lifted up at the last day.

"Write the things which ye have seen and heard, save it be those which are forbidden;

"Write the works of this people, which shall be, even as hath been written, of that which hath been;

"For behold, out of the books which have been written, and which shall be written, shall this people be judged, for by them shall their works be known unto men.

"And behold, all things are written by the Father; therefore out of the books which shall be written, shall the world be judged.

"And know ye that ye shall be judges of this people, according to the judg-

ment which I shall give unto you, which shall be just; therefore what manner of men had ye ought to be? Verily I say unto you, even as I am."

These are the words of Jesus Christ. Out of the things which have been written in the books, this people shall be judged, according to their works. The Lord shall make a record also, and out of that shall the whole world be judged. And you men of the holy Priesthood—you Apostles, Presidents, Bishops and High Priests in Zion—will be called upon to be the judges of the people. Therefore, it is expected that you shall set the standard for them to attain to, and see that they shall live according to the spirit of the Gospel, do their duty, and keep the commandments of the Lord. You shall make a record of their acts. You shall record when they are baptized, when they are confirmed, and when they receive the Holy Ghost by the laying on of hands. You shall record, when they come to Zion, their membership in the Church. You shall record whether they attend to their duties as Priests, Teachers, or Deacons, as Elders, Seventies, or High Priests. You shall write their works, as the Lord says here. You shall record their tithings, and give them credit for that which they do; and the Lord will determine the difference between the credit which they make for themselves and the credit which they should make. The Lord will judge between us in that respect; but we shall judge the people, first requiring them to do their duty. In order to do that, those who stand at the head must set the example. They must walk in the right path, and invite the people to follow them. They should not seek to drive the people; they should not seek to become rulers; but they should be brethren and leaders of the people.

It is a strange thing to me that some people do not or will not see the truth. This brings to my mind another passage of scripture. I will take the liberty of reading a few more words from the Book of Mormon:

"O that cunning plan of the evil one! O the vainness, and the frailties, and the foolishness of men! When they are learned, they think they are wise, and they hearken not unto the counsel of God, for they set it aside, sup-

posing they know of themselves; wherefore, their wisdom is foolishness, and it profiteth them not. And they shall perish."

Here is a reason why many people do not and will not allow themselves to see the truth. They depend upon their own knowledge and wisdom; therefore they set aside the things of God, and lift themselves up in the pride of their own hearts. But the Lord hath said, they shall perish; and I will not contradict it. The Prophet continues:

"But to be learned is good, if they hearken unto the counsels of God."

There is the difficulty. If you can get learned men that will hearken unto the counsels of God, they are all right; but if they will not hearken unto the counsels of God, their learning is foolishness in the sight of the Lord; and with all their learning and cunning they will perish.

"But wo unto the rich, who are rich as to the things of the world. For because they are rich, they despise the poor, and they persecute the meek, and their hearts are upon their treasures; wherefore their treasure is their god. And behold, their treasure shall perish with them also."

Here follows a key:

"And wo unto the deaf, that will not hear; for they shall perish.

"Wo unto the blind, that will not see; for they shall perish also.

We pity the blind who cannot see; God will extend mercy and forgiveness to them; but wo unto the blind who WILL not see!

"Wo unto the uncircumcised of heart; for a knowledge of their iniquities shall smite them at the last day.

"Wo unto the liar; for he shall be thrust down to hell.

"Wo unto the murderer, who deliberately killeth; for he shall die.

"Wo unto them who commit whoredoms; for they shall be thrust down to hell.

"Yea, wo unto those that worship idols; for the devil of all devils delighteth in them.

"And, in fine, wo unto all those who die in their sins; for they shall return to God, and behold his face, and remain in their sins."

My brethren and sisters, I desire to bear my testimony to you; for I have received an assurance which has taken possession of my whole being. It has sunk deep into my heart; it fills every fibre of my soul; so that I feel to say

before this people, and would be pleased to have the privilege of saying it before the whole world, that God has revealed unto me that Jesus is the Christ, the Son of the living God, the Redeemer of the world; that Joseph Smith, is, was, and always will be a prophet of God, ordained and chosen to stand at the head of the dispensation of the fulness of times, the keys of which were given to him, and he will hold them until the winding-up scene—keys which will unlock the door into the kingdom of God to every man who is worthy to enter, and which will close that door against every soul that will not obey the law of God. I know, as I live, that this is true, and I bear my testimony to its truth. If it were the last words I should ever say on earth, I would glory before God my Father that I possess this knowledge in my soul, which I declare unto you as I would the simplest truths of heaven. I know that this is the kingdom of God, and that God is at the helm. He presides over His people. He presides over the President of this Church, and has done from the Prophet Joseph down to the Prophet Lorenzo; and He will continue to preside over the leaders of this Church until the winding-up scene. He will not suffer it to be given to another people, nor to be left to men. He will hold the reins in His own hands; for He has stretched out His arm to do His work, and He will do it, and have the honor of it. At the same time God will honor and magnify His servants in the sight of the people. He will sustain them in righteousness; He will lift them on high, exalt them into His presence, and they will partake of His glory forever and ever. It is the Lord's work, and I plead with you not to forget it. I implore you not to disbelieve it; for it is true. All that the Lord has said concerning this latter-day work will come to pass. The world cannot prevent it. The blind that will not see, the deaf that will not hear, cannot prevent the work from going on. They may throw blocks before the wheels, they may ridicule, they may malign, they may stir up the spirit of persecution and bitterness against the Saints, they may do all in their power to deceive the people and lead them astray;

but God is at the helm, and He will lead His people to victory. Men and women may be deceived by the craftiness of the adversary and by the spirit of darkness that is in the world; they may be deceived with Christian Science, with hypnotism, with animal magnetism, with mesmerism, with spiritualism, and with all the other man-made and demon-stimulated isms which exist in the world; but the elect of God shall see and know the truth. They will not be blind, because they will see; they will not be deaf, because they will hear; and they will walk in the light, as God is in the light, that they may have fellowship with Jesus Christ, and that His blood may cleanse them from all their sins. May God help us to do this. May He deliver us from secret combinations, and from the snares that are set to entrap our feet and to win our affections from the kingdom of God. I repeat what I have said scores of times, the Kingdom of God is good enough for me. This organization of the Church of Jesus Christ of Latter-day Saints meets all my wants, and I have no need to fly to organizations that are gotten up by men for the purpose of making money. I pray God that His kingdom may be sufficient for you, that you may abide in the truth, and not be led away by these deceptive spirits that have gone forth in the world to lead men astray. Spiritualism started in the United States about the time that Joseph Smith received his visions from the heavens. What more natural than that Lucifer should begin revealing himself to men in his cunning way, in order to deceive them and to distract their minds from the truth that God was revealing? And he has kept it up pretty well ever since. May God bless Israel, and preserve us in the truth. May He bless our President, prolong his years, and continue unto him the strength of body and mind that he possesses this day, and even more vigor as the years roll on. May the Lord have mercy upon our beloved brother, President Cannon, who is absent from us, and return him once more to his home and to the bosom of the Church, if He has not willed otherwise. This is my humble prayer, in the name of Jesus. Amen.

The choir sang the anthem:

"Praise the Lord, all ye nations."

Benediction by Elder Francis M. Lyman.

Conference adjourned for six months.

The stenographic work in taking an account of the proceedings of the Conference was done by Arthur Winter.

JOHN NICHOLSON,

Clerk of Conference.

DESERET SUNDAY SCHOOL UNION.

Its Semi-Annual General Conference.

Assistant General Superintendent George Reynolds presiding.

There were present, of the members of the Board, Elders George Reynolds, Thomas C. Griggs, Levi W. Richards, Francis M. Lyman, Heber J. Grant, Joseph M. Tanner, George Teasdale, Andrew Kimball, Joseph F. Smith, John W. Taylor, L. John Nuttall, James W. Ure, John F. Bennett, William D. Owen, Seymour B. Young, George D. Pyper, Henry Peterson and Anthon H. Lund.

The Salt Lake Stake Sunday School Choir, conducted by Prof. Evan Stephens, opened the Conference by singing, "The Cause of Truth."

Prayer was offered by Elder Andrew Kimball.

The choir sang, "Welcome, Welcome, Sabbath Morning."

ASSISTANT GENERAL SUPERINTENDENT GEORGE REYNOLDS.

The sickness of our beloved Superintendent, and the death of our First Assistant, Dr. Karl G. Maeser, leaves it with me to welcome you this evening. I am gratified to see so many present, and trust that all will endeavor to become instructed and edified by what they may hear and see this evening. We have come here as representatives and students of the great Sunday School cause, a cause which Brother Goddard often used to remind us was the largest of all the auxiliary organizations in the midst of God's people in these latter days. And we are still growing, though I regret to say, (owing perhaps more than anything else to the prevailing epidemics), our increase during the last year has not been as large proportionately as in some former years. This I trust will receive the consideration of our brethren who locally preside in our Sunday Schools, that none of the children in our midst

who should be at Sunday School may be absent, but that they be looked after. We want them all, we are working for them all. We desire to have them all come within the influence of our schools. In comparing the statistics found in the Church reports, showing the total number of souls in the various Stakes of Zion and then comparing these numbers with the average attendance at the Sunday Schools each Sabbath morning, we discover that in quite a number of the Stakes more than one-third of the entire population is to be found in the Sunday School each Sabbath morning, and in the great majority of the stakes between one-third and one-fourth. Only in one Stake is less than one-fifth to be found. This speaks well for our progress and I think that as in several Stakes more than one-third of the entire number of the people of God, grown up and children, manage to be in attendance each Sunday, that this should be an incentive to others that as large a proportion may be found in all.

PRESIDENT JOSEPH F. SMITH.

My brethren and sisters, speaking in reference to our beloved general superintendent, President George Q. Cannon, I am happy to inform you that I received a telephone message from the President's office a short time ago, stating that President Snow had received a telegraphic message in which it was stated that those in attendance upon Brother Cannon think that his condition this afternoon has somewhat improved, and we feel very grateful for this good news.

ELDER SEYMOUR B. YOUNG.

My beloved brethren and sisters, and young people of the Sunday schools, my remarks as already announced will pertain more particularly and especially to Dr. Karl G. Maeser, our late first as-

sistant superintendent of Sunday Schools. Dr. Maeser was born, as many of you are aware, in Saxony, Germany, on January 16, 1828, and died in this city on the morning of February 15, 1901. He emigrated to Utah in the early sixties, and became acquainted with the Prophet Brigham Young soon after his arrival in Salt Lake City. President Brigham Young had in his heart and mind for a number of years the starting of an educational institution that would be a lasting benefit to the Latter-day Saints, and he chose the city of Provo as the place at which this institution should be located, and selected Elder Karl G. Maeser, to be the chief instructor. While in Salt Lake City it is said that Brother Maeser's circumstances were very poor, and the following story is told illustrating his condition. One afternoon he was invited by a family whose children were attending the school taught by Brother Maeser to dine with them. When Brother Maeser had partaken of the good things set before him, he said to the good sister of the house, "Sister So and So, I was very hungry when I came here, but I have eaten of the good things of your table till I am satisfied, but my family at home are hungry too, and I would like very much to have your consent to take some of the choice viands from the table and carry them home to my wife and children." And the request I need not say, was gladly granted. Brother Maeser went home glad in his heart that he could share the feast of that afternoon with his own family. I recite this to you, my brethren and sisters, to show you the humility of the man, and wherever he has been known since that day, whether in good circumstances or in poverty, it has made no difference to him, his life record has gone on all the same. He has been the same devoted, earnest worker in the cause that he loved so well, namely, the teaching of the children of Zion. Finally, President Young established him in the institution at Provo, as I have before mentioned. While he was engaged in teaching, in the early years of that institution, in the old brick building that was formerly the property of Brother Lewis, and was at one time used as a

storehouse, I was witness to a circumstance that I have never forgotten, and that I would like to repeat. In the recitation room, a class was reciting under one of the instructors whom Brother Maeser had chosen from his monitors to instruct the class in elocution. In the instructions they were reading the poem that is termed "The Epaminondas of Modern Greece," and in that poem there are lines something like this:

"Strike, till the last armed foe expires,
Strike, for your altars and your fires,
Strike, for the green graves of your sires,
God, and your native land."

The young man who was teaching the class was doing it with but very little spirit; in a lackadaisical sort of way he was saying to the class—

"Strike, till the last armed foe expires,
Strike, —"

Brother Maeser listened a moment, sprang from his seat at the other end of the room, rushed across to the class and, snatching the book from the young man, said: "This will never do. You must get some spirit in your lessons or you will never succeed. When you read this," he said, "you must not say—'S t r i k e,' you must say 'S T R I K E.'" The result was, the entire school was electrified, and everyone from that moment drank into the spirit of their leader.

It was said he was approached many times in the early days of the Brigham Young Academy, with offers of a larger salary if he would remove from Utah to the Eastern States, where he could have a greater and wider field for his labors with better pay, for his fame began to go abroad, and people commenced to learn of his worth as a teacher and an instructor among the young. But Brother Maeser's invariable reply was, like that of Dr. Agassiz. Said he: "I have no time to devote to making money, and no time to waste upon that thought." He remained faithful and true to the institution that he was engaged to instruct and to be a father to by President Brigham Young, and he made it a grand success by his personality, bringing it to be one of the leading institutions of this great West, stamping upon it a name and a fame

that shall never die, and bringing into culture the minds of thousands of young Latter-day Saints who will remember Karl G. Maeser while life, and thought, and being last, or immortality endures. Brother Maeser was faithful to his trust. He was true in everything committed to his hand; he was a father to the children that he taught, he was one of the leaders in the Sunday School and the religion class causes, and his constant teachings and example will be long remembered by the youth of Zion. Of Karl G. Maeser it may be truly said,

"We tell of his death without a sigh,
For he is freedom's now and fame's;
One of the few immortal names,
That were not born to die."

The General Secretary, Elder Horace S. Ensign, then called the roll of Stakes; read the annual report for the year ending December 31st, 1900; and then presented the Sunday School authorities, which were unanimously sustained.

Elder George Reynolds, as Treasurer, reported the amount of nickel fund received for 1900.

The Salt Lake Stake Sunday school choir then sang "The Holy City."

ELDER JOSEPH M. TANNER.

As all our Sabbath school workers are aware, we have already held our second Sunday school convention. Both conventions were held in the Assembly Hall in this city. The second indicated an increase in numbers over the first, and in both instances a program had been carefully arranged so that instruction and inspiration were afforded to all those who took part. The second convention, of which I am to speak tonight, clearly indicated the wisdom of these gatherings, and the minutes of that convention, as published in the Juvenile Instructor, give you some idea of the character of the instructions, even though you may not feel or sense the spirit of the gathering. I have no doubt that those who were present at this convention were the foremost workers in the Sunday school cause. The spirit of the occasion was marked and the influence upon the Sunday school work has been very strong, and I take it that we all feel that the Sunday school convention has now become, in a man-

ner, a permanent part of the organization of this department of the Lord's vineyard.

I could not this evening more than mention the great number of topics that were discussed. Some of these topics, however, are of far reaching consequence to our schools, and one or two may be called to the attention of the Sabbath school workers tonight with the thought that their importance may be emphasized in your future labors. The Union Board had had for some time under discussion the text books to be used in our schools, and after due deliberation, under the guidance of President Cannon, it was decided that the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price should be our text books in the Sabbath schools. President Cannon himself spoke at some length upon this subject, and answered questions that were propounded by those present. And this calls to our mind at this time, especially those of us who have been engaged for some years in the Sunday school work, something of a change that has come over us. You will many of you remember that in earlier times it was the custom to memorize a great many passages from the Scriptures. We issued tickets with verses from the Bible upon them, and these tickets were collected by the students, who memorized the passages and kept until a certain number was received, and then a prize was given therefor. It may be true that in those days we went to extremes in the way of memorizing. Now in our efforts to teach the word of the Lord we perhaps overlook the spirit, and we gradually begin to draw away from the language of the scriptures and give our instructions in our own language, any language which we believe will be most suitable to the understanding of the children, until now we have ceased almost wholly to memorize important passages of holy writ; and I suspect that we have gone already too far in the other direction. We are too greatly substituting or have been substituting explanations of the scriptures for the scriptures themselves; and one idea that the brethren have is that the children and also the older members in the theological class

should drink from the fountain head of inspiration as it comes to us direct from holy writ, and not depart entirely from the original text for the information which we desire to impart to the children. And we take it that it is desirable that our children should learn to memorize important passages; such that will leave a strong impression upon their lives; scriptural passages that they will use as their guiding star; scriptural passages that will help to form convictions in their minds of right and wrong; scriptural passages that will bring conviction to their hearts. In view of the fact that we could not hear the voice of Christ and His disciples, we may read their words measurably as they uttered them, in so far as they have been translated for us correctly, and I trust, therefore, my brethren and sisters, that in our Sunday schools we will in the future place more importance upon this branch of the work, which it is believed for some time has been in some measure neglected. We are likely to go to extremes, either one way or the other, and this the convention had in view in the discussion of the best methods of instruction, and the best means of presenting the subjects to our children. But we have also kept in mind, what is an important matter, something that may be repeated again and again, that it is the mission of the Sabbath school to teach the children how to feel as well as how to think. If we can fill their minds with pure thoughts, and their hearts with pure feelings, we are sure that they will have a more certain guidance in their lives than they could otherwise have. In concluding, I desire to commend to all the Sabbath schools everywhere the importance in the future of attending these conventions. Bring with you the spirit of your work, ask those questions that convey the ideas upon which you desire more light and help, in order that the Sabbath School may grow in numbers, grow in the strength of its spirit until it shall be the glory of Zion, for I know of no work that is more pleasant and satisfactory than to labor among the children. I know that it is of God. I rejoice that such an organization is in the midst of Israel, with its high, ele-

vated and inspiring aims; and may God grant us His blessings in our labors of love is my prayer in the name of Jesus Christ. Amen.

Apostle Heber J. Grant sang "O My Father."

ELDER HORACE S. ENSIGN.

My dear brethren and sisters, I assure you that it is with a feeling of much timidity that I stand before you this evening, and I trust that for the few moments that I may stand here that I may have your attention, and that I may be blessed with the Spirit of God. I am truly thankful that I live in this day and age, when God has established His Church and Kingdom upon the earth, and His Sunday schools have been organized, whereby the youth of Zion may be taught the principles of the Gospel, that they may grow up in a knowledge of the truth; that they may gain a knowledge of God and Jesus Christ whom He sent. I am thankful that I am associated with the Sunday schools and I regret that my labors will soon terminate, at least here at home, amongst them. Not that I regret that I have been called upon another mission, for I assure you that I consider that I have been honored among men to feel and to know that I have the esteem, the love, and the confidence of one of the true witnesses of Jesus Christ, even one of our Apostles, and that he is desirous of taking me into the nations of the earth to assist him in preaching the Gospel unto those who lie in darkness. I am not going into the world without a testimony of the Gospel, and I am not going into the land of the Mikado without realizing that a great responsibility is resting upon those who have been called to open up the Gospel in that land. The Gospel has never been preached to those people, and I doubt if they have ever heard anything about it except a few who may have been in the United States. I realize that we will have to teach the people of this land that Jesus is the Christ, and that God is His Father. We will also have to teach them to believe in the Holy Scriptures. I trust, my brethren and sisters, that while we sojourn in that land that we may be blessed with an interest in your

faith and prayers, for I assure you that I feel humble, I feel weak, and I have no other desire in my heart than to do all the good I can, and I know that without an interest in your faith and prayers that it will be impossible for me to be of service to God in the land where I have been sent, and where I expect to go. I assure you that I shall always remember my experience and my labors in the Sabbath schools, and I only hope that it may be my privilege to take up my labors again in this capacity when I return, for I realize that the Sunday School is the soil where the Gospel seed is first planted, where it is nourished, and where we find it naturally reaches its maturity. My brethren and sisters, I desire to bear my testimony unto you, tonight, that I know that this is the Gospel of Jesus Christ, I know that it is true, and I know that if I am steadfast and serve God and keep His commandments that I shall be saved and exalted in His kingdom. It is not because I have seen the sick healed, because I have seen devils cast out, or that I have been inspired of Almighty God that I know this, it is because that still small voice says unto me, "Elder Ensign, this is truth, this is the straight and narrow way, walk ye in it, and ye will be saved and exalted in the kingdom of God." May we all be saved is my prayer, and I ask it in the name of Jesus. Amen.

APOSTLE HEBER J. GRANT.

I have been appointed tonight to speak upon the subject of the purchase of the Juvenile Instructor, and also upon the plan for its payment. The following circular with regard to the purchase of the Juvenile will be sent to each ward Sunday School Superintendent in all the Stakes of Zion:

THE PURCHASE OF THE JUVENILE INSTRUCTOR.

Salt Lake City, Utah, April 10, 1901.

Superintendency of Ward
Sunday School,
. Stake.

Dear Brethren:—You are doubtless aware that at a special meeting of the

General Sunday School Union Board, Stake Superintendents and Sunday School officers, held in Salt Lake City, October 5th, 1900, the purchase of the "Juvenile Instructor" from President George Q. Cannon by the Deseret Sunday School Union was favorably entertained and a committee of three was appointed to consummate negotiations to that end. This was accomplished and on January 1st, 1901, the ownership of the "Juvenile Instructor," held by President Cannon for thirty-five years, passed, for a consideration of five thousand dollars to the Deseret Sunday School Union. By giving our note bearing 6 per cent interest for that amount, the money was obtained and the transaction was closed.

The extended growth of the Union made it very desirable that it should have an organ of its own, and it seemed eminently fitting that the "Juvenile Instructor," so long and favorably known in the community, and so great a factor in the development of the Sunday School work of the Church, should be that organ, hence the purchase. To meet the obligations thus incurred, and end the outlay for interest thereon, it has been decided by the Deseret Sunday School Union Board, which recommendation was accepted by the vote of the General Conference of the Sunday Schools held in Salt Lake City, April 7th, 1901, to ask each Sunday School to contribute on Sunday, April 28th, 1901, or as soon after that date as practicable, an amount equal to not less than five cents each for every officer, teacher and pupil enrolled on the school record December 31st, 1900. To facilitate this collection we herewith enclose suitable prepared blanks, suggesting that the Secretary enter on the list printed in red ink the names of every officer and teacher on the school roll and on the others the names of every pupil in the several departments; then place or have placed opposite the names of all who donate the amount of their subscription. While no contribution of more than five cents is asked from any one person, yet if any, out of the kindness of their hearts, feel to give more it should not be declined. If the total collected be equal to five cents each for the entire enrollment, or a little in excess thereof, it will be ample. When the contributions have been received send the funds promptly by check or money order in the enclosed envelope, properly stamped, together with the lists, to Elder George Reynolds, Box B, Salt Lake City, Utah. The lists when returned to us will be preserved, thus affording the first entire roll of our Sunday schools ever collected. The name of the school and Stake, with amount subscribed, will at an early date be published in the "Juvenile Instructor." Trusting this step may commend itself to your hearty approval and

effort, and that of those over whom you preside, we remain,

Your Brethren,
THE DESERET SUNDAY SCHOOL
UNION BOARD.

GEORGE Q. CANNON,
General Superintendent.
HORACE S. ENSIGN,
Secretary.

It is proposed, That we as the Deseret Sunday School Union, in conference assembled, sustain the recommendation made by the Deseret Sunday School Union Board, that on Sunday, April 28th, 1901, or as soon after that date as possible, each and every school in the Union, embraced in our Stake organizations, do collect an amount equal to at least 5 cents for every member enrolled therein, as per the report of their total enrollment December 31st, 1900. The funds thus collected to be applied in the payment of the purchase price of the "Juvenile Instructor," and that we will use our best endeavors to that end.

All in favor of endorsing this motion, and this circular letter, as per the understanding in our convention, will make it manifest by showing the right hand. (The vote was unanimous).

I wish to say that I myself will take pride in contributing my nickel, and I shall try to contribute more than one nickel, at least two, and perhaps several hundred of them. I believe that the "Juvenile" will be of very great value, in fact I not only believe it, but I know that it will be. I think that we, as parents, should have that magazine in our homes, and that we should give it our unqualified support and encourage our children in reading the very good articles that are in it. I look back to my boyhood days and remember reading many things in the "Juvenile" that made a lasting impression on my mind for good. The Deseret Sunday School Union Board are not publishing this magazine for any personal advantage. They are simply publishing it to benefit your children and mine, and I urge upon the Latter-day Saints, one and all, to be liberal in their subscriptions, and to see that this most valuable magazine is in their homes, because it is worth to the Latter-day Saints many times more than the paltry price of the magazine to have in-

stilled into the hearts and minds of their children the noble teachings that are to be found therein. Now I find that I am down on the program in addition to these remarks on the "Juvenile," to give a valedictory.

Inasmuch as you are all aware that I am about to leave upon a mission, I will say in bidding goodbye to the Sunday school workers, that some of the happiest times in my life have been spent in laboring in the Sunday school cause since I was called a few years ago, in connection with Apostle Lyman, to occupy a position on the board of the Sunday School Union. I do not believe that I have ever been associated with a more patriotic, a more loyal, and a more faithful body of men than those to be found upon this Sunday School Union board. We meet regularly once a week whenever we are not engaged in some other Church duties or responsibilities, and report our labors and converse and plan together for the advancement of the Sunday school cause, and there is always a very nice, a very enjoyable and a very sweet spirit in our meetings. I have enjoyed all of those meetings, and I have enjoyed my labors in the Sunday school, although on account of my duties in connection with the Young Men's Mutual Improvement associations I have not had as great an opportunity to labor among the Sunday schools. I would like to have had. I was intimately associated from my boyhood days with Brother George Goddard, and I loved him with all my heart. I was associated in the Sunday school work with Brother Maeser, and I learned to love him, and I say to the young men and to the young ladies within the sound of my voice, that the lives of these two noble men that have passed away from us within the past two years, that their lives, their labors, are worthy of our emulation, that they are bright and shining lights, that the testimony of their labors is beyond any words that I might utter. In going forth to proclaim the Gospel of Jesus Christ, the plan of life and salvation, I go with joy; I go with gratitude to God that I have been considered worthy to be sent to open the doors of the Gospel to a nation that has never heard the

sound of the tidings of great joy. I go to bear my testimony that I know that God lives, that Jesus is the Christ, that I know that Joseph Smith was a Prophet of the true and living God. I go forth with this testimony in my heart. I go forth rejoicing, thanking God that my life has been spared, that I am permitted to go. It is only a little over two years ago that I was very heavily involved, and it looked as though it would take not one year, not five, not ten, not twenty years of my life, but even more, to extricate myself from the bondage of debt. I was lying in the hospital at the point of death, and God saw fit to raise me up, and while I was there, I told Him that if He would assist me in paying my obligations, that I would gladly go to the ends of the earth and proclaim the Gospel, and I desired His aid that I might go as a free man, and I testify to you that God has blessed me beyond my most sanguine expectations; that He has multiplied my substance in my hands, and I can go upon this mission practically a free man. And I testify that I know that God lives, that Jesus is the Christ, that Joseph Smith was a Prophet of God, that Lorenzo Snow is one. I leave my blessing upon the Latter-day Saints and upon the Sunday school cause, and I ask for your blessing to attend me and Brother Kelsch and Brother Ensign and others that we may choose to labor with us, and I say, may God bless you again, in the name of Jesus. Amen.

Elder George D. Pyper sang, "The Children's Friend."

APOSTLE F. M. LYMAN.

I presume that there is no more inspiring sight to be found in the world in connection with Sunday school work than we have before us tonight. I wonder if there is any spot on earth where there is anything in this line to compare with what we see tonight, and such as we see twice a year. It becomes quite common to us, such a gathering of children as we have here to make music, and the choice singing by others. I have been wondering what percentage of the congregation present are not really workers and interested in the Sunday schools. I notice that

our Sunday schools have the presence of our leaders—the members of the Presidency of the Church and the chief men in the Stakes of Zion; and in the wards the presiding authorities are always attentive and give encouragement to this cause. It embraces almost every department of the Church; men and women, old and young, middle aged, all are interested in this great and important cause, and no one can be too thoroughly devoted to it, for it is particularly and entirely devoted to the salvation of the souls of the children, and if we can save the children, there will be no trouble with the older people, for if the children be saved the old people cannot help but be saved after a while. And the impressions that are made upon them in the Sunday schools will never be forgotten. Listening to Dr. Tanner urging us to commit to memory passages of scripture, I do not think that we can give too much thought to this splendid suggestion. It is not new, it is rather in the ancient line, for we have no doubt among us today many of the older people of the Church who were trained in Sunday schools in early times when almost the entire work was devoted to committing to memory scripture passages, scripture chapters, and almost all have some of the books of the scripture, and I believe that we have drifted, as the doctor says, in the other direction, and that we should return and give greater attention to memorizing scripture passages. This evening I was thinking as we were about to come to this gathering, that Brother George Goddard has passed away. Brother Maeser has passed away. These two great assistants to the general superintendent have passed away, and tonight our hearts are sad with the fact that the general superintendent himself is in a precarious condition, and I want to suggest to these Sunday school workers that we exercise in behalf of our general superintendent, President George Q. Cannon, all the faith that we can muster, and that we do not lie down tonight until we have in humility and in faith asked the Lord that his life may be preserved to us and to His Church. I ask it as a favor of this body of Sunday school workers,

these seven or eight thousand people that are here. Brother Reynolds remains with us here, the others are away from us, two of them permanently and President Cannon unable to be with us. I have known these men since I was a child. President Cannon, seventy-four years old. I can remember well when he was as modest and blushing as a maiden, although I am so much younger than he is, but I can remember when he was a young man, remember him well. Brother Maeser, I learned to know him early in life and experience here. Was connected with him in school matters. Brother Goddard I can remember almost as long as I can remember anyone in these valleys. Elder George Reynolds, who is with us tonight, a little younger than I am, came to the ministry when I was a traveling Elder in the London conference forty years ago, and we have traveled side by side from then till now. Our integrity is known to each other. We know each others' hearts; and these men that I have spoken of are being succeeded and associated with by men of the same type. I thank the Lord that this splendid body of men, who stand to the Sunday school cause as the Presidency and the Twelve stand to the Church of Christ, the leaders and chiefs, and as devoted and as earnest and faithful in this cause as the Presidency and the Apostles are in the Church, and just as sweet, and clean, and devoted. This is my testimony in regard to these men. God bless the Sunday school cause. I delight in it, I enjoy it; and as I have said before, I never received an appointment in the Church that brought me greater pride, satisfaction and pleasure than to know that I could be associated with this body of men, and in this cause in the Church of Christ. That we may be faithful and devoted, and accomplish all the good that lies in our power for the salvation of the souls of the children that the Lord has entrusted to us, I humbly ask in the name of Jesus. Amen.

PROF. EVAN STEPHENS.

I will comfort you first of all by telling you that I will not speak many minutes. I would not dare to attempt

to say what I have on my mind to say to you, for I know it would take at least ten minutes or more to do it. In fact I have most of it written down, and it was my intention to read it to you; but with my little restless family here behind me, who have been sitting here about two hours now, I will not attempt it. I want to say without meaning to offend or to find fault, that I am really sorry that I have brought them here this evening, for you have set them a very bad example in good order. I love them very much, and I am accustomed to them in their sweeter, nicer mood at our rehearsals, where we do not have any talking, or confusion. There was so much confusion during the first half hour of our meeting that it would be useless to impress upon the children's minds the necessity of keeping still in the Tabernacle, and I am sorry that I brought them here to get a bad example from you late comers.

The matter that I desire to speak of is musical training for the Church members from childhood up; the result would be that when our boys go on missions they would not sing their first hymn when they arrive in the field, as hundreds of them do today, I am sorry to say. The training should be taken up and continued from childhood to boyhood, to manhood and womanhood, under the auspices of either the Sunday school or the Mutual Improvement association. I will say more about it in a paper that I will write. Will you please look for it, read it, and see if it is not practicable. You do not need a Brother Stephens around in order to have a singing class. Do not make this mistake. I will take this much time now to try and disabuse your minds of that idea for I have been told so many times—"O yes, if we had a Brother Stephens in our Stake we could do thus and so."

That is all nonsense. Brother Ballantyne, a young man in Ogden, is doing just as good work as I am; Brother Christopherson, a young man of very little educational training, who has not graduated anywhere, except out of my choir and classes, is just making Sanpete ring with musical improvement today. I mention this because some time ago it was re-

ported that about the only ones who did singing there were a few sisters. Today Sanpete is wide awake in musical matters through the efforts of Brother Christopherson, who is making a splendid success of it. Brother Bassett at Nephi is doing the same thing. I mention this so that you will not think you have to wait until some young college graduate comes to your Stake. Do not be stingy with the music teachers. Do not be like a sister I heard of, living within a few miles of Ogden. She had taken her children to the class and when she got to Ogden she learned that the teacher was going to have something for his work, so she said, "Rather than to pay anything for a teacher to teach them music, I will take them home again." You must not think a music teacher does not have to eat or wear anything or wants to live on charity. It is a hard occupation at best, and you should encourage him. Look around and see if you do not have two or three young men in your Stake who are making a success of choirs in Sunday schools or elsewhere; then have them take it upon a larger scale, and organize training classes. This is a training class that belongs to the Salt Lake Stake. They pay a tuition fee of a dollar a year for their training. They get four concert tickets that they can sell at 25 cents each and get their dollar back, and that makes their tuition practically free, and still the teacher is paid for his work. If something of this kind is taken hold of, the education of your children will cost next to nothing, and the music teacher can live. There ought not to be a child whose musical training is neglected in our community, for we are a community that make practical use of music. I glory in Brother Grant's pluck in learning to sing, and especially because he had no talent at all. I do not think it was a matter of laughter at all this evening to hear him. I have heard worse singing than that from professionals. There is one thing Brother Grant does that I wish the community would pattern after, and that is, he means what he sings. He does not sing a lot of senseless rubbish that is not Mormonism, and lots

of our singers do that today. Let us sing what we mean and no more; do not let us sing so much frivolous stuff. Let us banish from our ward entertainments all things that are ridiculous. Let us take up music in a serious way, or else our musical progress will become a farce. Let us do away with comic songs more and more, and do not let them be mixed up with sermons and prayers and hymns. Our programs would bring us into ridicule if they were published anywhere in the world. It is the place of the Sunday school to look after this as much as anything. I wish they would take hold of our musical progress. I can assure you that I would be only too glad to write you an article every week, to help you to carry on this work. I cannot visit you, not at present; I have too large a musical family to attend to at home. I have said a great deal more than I intended, and I only hope that this work will be taken up in real earnest and in a practical way, for I feel that we are going to be a musical people, a people with a taste for music, and who intend to elevate that taste above that which is prevailing. If we are not careful we will be in the same position as a race of people today who are perhaps among the most musical on the earth, but who never rise to the higher ranks of music. I do not want our community to dwindle into mediocrity. When a talent is developing itself we must take hold of it and guide it right, or else it will become a means of evil instead of good, in our midst. That is why I would like to see music under the auspices of the Sunday schools, because then I think it could be turned into account. I wish to do the unusual thing, and that is, to sing our first song over, for I do not believe anybody heard it before; I could hardly hear it myself for the noise of people coming in. I do not like anything to go to waste.

The choir then sang "The Cause of Truth."

Benediction by President Joseph F. Smith.

HORACE S. ENSIGN,
Secretary.
JACOB SCHULTHESS,
Reporter.

New Publications

NOW ON SALE BY
THE DESERET NEWS.

RISE AND FALL OF NAUVOO,

By B. H. Roberts. Cloth, \$1.25.

MISSOURI PERSECUTIONS,

By B. H. Roberts. Cloth, \$1.25.

SALVATION FOR THE LIVING AND THE DEAD,

(Liberality of the Mormon Faith), by Charles W. Penrose. A pamphlet of 13 pages Price, 3 cents; 2 for 5 cents.

LIFE OF A PIONEER,

By Capt. James S. Brown, 520 pages, bound in cloth Price, \$2.00.

THE GREAT SALT LAKE,

116 pages, embossed Princess covers, by Dr. James E. Talmage. Price, 25 cents.

LIFE OF D. W. PATTEN,

By L. A. Wilson, 77 pages, bound in board. Price, 20 cents. And

DANISH DOCTRINE AND COVENANTS,

Carefully revised by Apostle Anthon H. Lund. Price, \$1.00.

SPECIAL DISCOUNTS TO DEALERS AND AGENTS

TO MISSIONARIES:

To aid missionaries in
their fields of labor the



SEMI-
WEEKLY
NEWS

Will be sent to subscrib-
ers sent in by them at

ONE DOLLAR A YEAR.

This offer applies only to sub-
scribers in the missionary field.