

such a high point, that enabled him to do this. There was a divinity within Abraham also. No mortal man could have done what Abraham did—taking up on Mount Moriah his only son as a sacrifice—except he were inspired and had a divinity within him to receive that inspiration. We read of these extraordinary manifestations in the lives of the prophets. We find men at the present day that never could have done what they have done, never could have made the sacrifices they have, unless there had been a receiving and comprehending of the language of divinity—the Spirit.

As to our receiving these wonderful things about which I have read to you, I am just as sure of it as I am that I am talking to you today. Although it seems marvelous, it is here so stated, and I know the Lord tells that which is true. When He gives comfort to His Saints in His promises, those promises when fulfilled are vastly greater than the words seem to have indicated. President Woodruff could not have gone through the scenes that he has, and come out alive as He has, unless there had been a divinity within him—a part of God himself—receiving and understanding that divine Spirit that came to him and enabling him to accomplish what he has. Other men might be mentioned in the same way. Joseph Smith, the Prophet, with whom I was intimately acquainted for years, as well as I was with my brother, I know him to have been a man of integrity, a man devoted to the interests of humanity and to the requirements of God all the days in which he was permitted to live. There never was a man that possessed a higher degree of integrity and more devotedness to the interest of mankind than the Prophet Joseph Smith. I can say this from a personal acquaintance with him.

Latter-day Saints, we have had a lovely Conference, and the weather has been very beautiful. The Lord has blessed us abundantly. Here we are, gathered from many of the nations of the earth, and it has been a most marvelous accomplishment. God alone could have accomplished it. And the prospects before us are grand and glorious. The time is speedily coming

—we do not want to talk very much, though, about going to Jackson County, Missouri, because through our foolishness and weakness we would not care anything about building houses and making ourselves comfortable here. I know when we first started a colony in Brigham City, the people generally thought it was nonsense, perfectly useless, to plant peach trees, apple trees, currant bushes and the like, because we were going to Jackson County so speedily; and it was with the utmost effort that we were enabled to disabuse them of this idea. We are not going tomorrow, nor next day, this week or next week; but we are going, and there are many—hundreds and hundreds within the sound of my voice that will live to go back to Jackson County and build a holy temple to the Lord our God. Be prepared to do these things that have been taught us during this Conference, and make ourselves worthy, and we will receive everything that I have read to you in this section. We have not time to explain these things. We bear our testimony in regard to what we know, and what God has done for us, and what we hope to do with His assistance, and leave it in that way.

God bless you, Latter-day Saints. We love to serve you, and to do everything that the Lord enables us to do, because we expect to be together in the other life, from all eternity to all eternity. May God help us, in the name of Jesus. Amen.

At the conclusion of President Snow's discourse the choir sang:

O, my Father Thou that dwellest,  
In the high and glorious place!  
When shall I regain Thy presence,  
And again behold Thy face?  
In Thy holy habitation  
Did my spirit once reside;  
In my first primeval childhood  
Was I nurtured near Thy side?

#### PRESIDENT JOSEPH F. SMITH.

The oath and covenant of the Priesthood—The promise to those who abide conditions—The fate of those who wholly renounce them—The house of God a house of order—His will as conveyed through His servants should be obeyed—Anonymous false accusers.

My brethren and sisters, I desire the faith, the goodwill and the prayers of my hearers, that I may be able to

speak the truth, and that the Lord may give me a knowledge of His will, that what I say may be in accordance therewith and for the benefit of all of us. If I should fail to speak toward that pillar in front, I ask my brethren behind me to call me to order; for it is one of my failings to turn to the right and to the left when I am speaking. Not that I am disobedient in my spirit, but I do not bear in mind always that which is for the best good.

I will take the liberty of re-reading a portion of the Scripture that was read this morning by President Lorenzo Snow; not that I expect to throw any additional light upon the subject, but may perhaps continue it to some little extent:

"For whoso is faithful unto the obtaining of these two Priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies;

"They become the sons of Moses and of Aaron and the seed of Abraham, and the Church and kingdom, and the elect of God;

"And also all they who receive this Priesthood receiveth me, saith the Lord;

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father, receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him;

"And this is according to the oath and covenant which belongeth to the Priesthood.

"Therefore, all those who receive the Priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved;

"But whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come."

This makes a very serious matter of receiving this covenant and this Priesthood; for those who receive it must, like God himself, abide in it, and must not fail, and must not be moved out of the way; for those who receive this oath and covenant and turn away from

it, and cease to do righteously and to honor this covenant, and will to abide in sin, and repent not, there is no forgiveness for them either in this life or in the world to come. That is the language of this book, and this is doctrine and truth which was revealed from God to men through the instrumentality of Joseph Smith the Prophet. And this word is reliable. It is God's word, and God's word is truth; and it becomes necessary for all those who enter into this covenant to understand this word, that they may indeed abide in it, and may not be turned out of the way.

In connection with this Scripture which I have read, I will take the liberty of reading a little more, upon a similar subject, from the Book of Mormon. And while these words which I shall now read were the words of a Prophet who lived anciently upon this continent, and were given before the coming of Christ in the flesh, and before the Gospel was established in its fullness, with the Holy Priesthood, in the earth, yet it relates to the same oath and covenant that is spoken of in the Book of Doctrine and Covenants.

"And now it came to pass that when king Benjamin had thus spoken to his people, he sent among them, desiring to know of his people, if they believed the words which he had spoken unto them.

"And they all cried with one voice, saying, Yea, we believe all the words which thou hast spoken unto us; and also, we know of their surety and truth, because of the Spirit of the Lord Omnipotent, which has wrought a mighty change in us, or in our hearts that we have no more disposition to do evil, but to do good continually."

What a glorious condition was this! a condition in which the Lord God Omnipotent, by the power of His Spirit, had wrought a mighty change in the hearts of that people, that they no longer had any desire to do evil, but were filled only with a fervent desire to do that which was good. This was indeed a great change, and yet it is precisely that change that comes today to every son and daughter of God who repents of his or her sins, who humble themselves before the Lord, and who seek forgiveness and remission of sin by baptism by immersion, by one having authority to administer this sacred or-

dinance of the Gospel of Jesus Christ. For it is this new birth that was spoken of by Christ to Nicodemus as absolutely essential that men might see the Kingdom of God, and without which no man could enter into the Kingdom. Each of us can remember, perhaps, the change that came into our hearts when we were baptized for the remission of our sins. Perhaps it is not proper for one to speak of himself or of his own experiences, because there may be those within the sound of my voice who object to a man speaking of himself, and especially when he shall say any good of himself; yet I speak not of myself, I speak of the influence and power of the Holy Spirit that I experienced when I had been baptized for the remission of my sins. The feeling that came upon me was that of pure peace, of love and of light. I felt in my soul that if I had sinned—and surely I was not without sin—that it had been forgiven me; that I was indeed cleansed from sin; my heart was touched and I felt that I would not injure the smallest insect beneath my feet. I felt as though I wanted to do good everywhere to everybody and to everything. I felt a newness of life, a newness of desire to do that which was right. There was not one particle of desire for evil left in my soul. I was but a little boy, it is true, when I was baptized; but this was the influence that came upon me, and I know that it was from God, and was and ever has been a living witness to me of my acceptance of the Lord.

Oh! that I could have kept that same spirit and that same earnest desire in my heart every moment of my life from that day to this. Yet many of us who have received that witness, that new birth, that change of heart, while we may have erred in judgment or have made many mistakes, and often perhaps come short of the true standard in our lives, we have repented of the evil, and we have sought from time to time forgiveness at the hand of the Lord; so that until this day the same desire and purpose which pervaded our souls when we were baptized and received a remission of our sins still holds possession of our hearts, and is still the ruling sentiment and passion of our souls. Though we may at times be stirred to anger, and our

wrath move us to say and do things which are not pleasing in the sight of God, yet instantly, on regaining our sober senses and recovering from our lapse into the power of darkness, we feel humble, repentant, and to ask forgiveness for the wrong that we have done to ourselves, and perchance to others. The great, earnest, overwhelming desire, which is born of the truth and of the witness of the Holy Spirit, in the hearts of the people who obey the truth, assumes sway and again takes possession of our souls, to lead us on in the path of duty. This is my testimony, and I know it is true.

“And we, ourselves, also, through the infinite goodness of God, and the manifestations of His Spirit, have great views of that which is to come; and were it expedient, we could prophesy of all things.

“And it is the faith which we have had on the things which our king has spoken unto us, that has brought us to this great knowledge, whereby we do rejoice with such exceeding great joy.” [Mosiah, Book of Mormon, chap. 5, vs. 3 and 4.]

Here now in the following words is what I wish to call your attention to, it being especially in harmony with the reference I have read from the Doctrine and Covenants in relation to the oath and covenant of the everlasting Priesthood:

“And we are willing to enter into a covenant with our God to do His will, and to be obedient to His commandments in all things, that He shall command us, all the remainder of our days, that we may not bring upon ourselves a never ending torment, as has been spoken by the angel, that we may not drink out of the cup of the wrath of God.

“And now, these are the words which King Benjamin desired of them; and therefore he said unto them, Ye have spoken the words that I desired; and the covenant which ye have made is a righteous covenant.” [Mosiah, chap. 5, vs. 5 and 6.]

Surely, it is a righteous covenant. It could not be other than a righteous covenant; for the covenant was with God, to do His will, to be obedient to His commandments in all things all the remainder of their days. Cer-



tainly this is good; this is a proper covenant to make on the part of fallible man, and it is an eternal covenant, entered into with that Eternal God who deals with His children not as temporal or mortal beings, who appear to live but a short span in the earth and then pass away, but who deals with reference to the immortality of their being. There is nothing that God has done for the children of men that is solely of a temporal character. He deals with us with a view to our eternal being, our immortality; with reference to the fact that we are His children, or ought to be, and will be when we enter into this covenant and obtain the change of heart which entering into this covenant is sure to bring to the honest in heart.

"And now, because of the covenant which ye have made, ye shall be called the children of Christ, His sons, and His daughters; for behold, this day He hath spiritually begotten you; for ye say that your hearts are changed through faith in His name; therefore, ye are born of Him, and have become His sons and His daughters.

"And under this head, ye are made free, and there is no other head whereby ye can be made free. There is no other name given whereby salvation cometh; therefore, I would that ye should take upon you the name of Christ, all you that have entered into the covenant with God, that ye should be obedient unto the end of your lives.

"And it shall come to pass that whosoever doeth this, shall be found at the right hand of God, for he shall know the name by which he is called; for he shall be called by the name of Christ." [Mosiah, 5th chap. vs. 7, 8 and 9.]

Think of that! Who understands its import, the scope of its meaning? "Ye shall be called by the name of Christ."

"And now it shall come to pass, that whosoever shall not take upon them the name of Christ, must be called by some other name; therefore, he findeth himself on the left hand of God.

"And I would that ye should remember also, that this is the name that I said I should give unto you that never should be blotted out, except it

be through transgression; therefore, take heed that ye do not transgress, that the name be not blotted out of your hearts." [vs. 10 and 11.]

In other words, as the Doctrine and Covenants has it:

"Therefore, all those who receive the Priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved;

"But whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come."

I wish to admonish this vast concourse of people to take this great truth to their hearts. Let it take possession of your minds, think upon it, consider well your standing, and your continuance in repentance and the remission of sins, and in the love of truth, and in the earnest desire to do right and forsake all evil. Consider yourselves and see whether you have transgressed this great covenant into which you have entered, because if you have and you do not repent of it, but continue in disobedience to this covenant, and choose to remain in sin, then, as God lives, and as He has spoken in His word, there is no forgiveness for you in this world nor in the world to come. If God's word is true at all, then this is true; and it applies to such of us as have entered into the new and everlasting covenant, having been born again, or spiritually begotten of Christ, and having become the sons and daughters of God.

I continue from the Book of Mormon:

"I say unto you, I would that ye should remember to retain the name written always in your hearts, that ye are not found on the left hand of God, but that ye hear and know the voice by which ye shall be called, and also, the name by which He shall call you;

"For how knoweth a man the master whom he has not served, and who is a stranger unto him, and is far from the thoughts and intents of his heart?

"And again: Doth a man take an ass which belongeth to his neighbor, and keep him? I say unto you, Nay; he will not even suffer that he shall feed among his flocks, but will drive him away, and cast him out. I say

unto you, even so shall it be among you, if ye know not the name by which ye are called.

"Therefore, I would that ye should be steadfast and immovable, always abounding in good works, that Christ, the Lord God Omnipotent, may seal you his, that you may be brought to heaven, that ye may have everlasting salvation and eternal life, through the wisdom, the power, and justice, and mercy of Him, who created all things, in heaven and in earth, who is God above all. Amen." [Book of Mormon, Mosiah, 5th chap. 12 to 15 vs.]

There is a great deal of this kind of instruction contained within the lids of this sacred book, which it would be well for us as believers in Christ, as sons and daughters of God, having been spiritually begotten by Him, having been born anew, and the old man of sin having been put away, the carnal, devilish and sensual desires of our human natures having been subdued or conquered and banished from our souls and the new desire for righteousness and purity having been begotten within us, that we have been redeemed from the spiritual death which came upon our first parents, and which by reason of the fall is upon all flesh until they repent of their sins and receive a remission of them by baptism, or by the new birth—that is, by the birth of the water and of the Spirit; for the birth of the Spirit comes by or through the birth of the water, and the gift of the Holy Ghost. We are first required to be buried with Christ in baptism, typical of His death and burial, burying the "old man" with his sensual and devilish nature, and rising to a newness of life, and thus by the spiritual baptism which follows through the laying on of hands we become a son or a daughter of God, an heir of God and a joint heir with Jesus Christ. It is through this ordinance that men are begotten spiritually. It is the door through which Jesus himself passed. He is the door, the light and the life of the word; and if anyone enter by Him, then shall he have eternal life; but whoso attempteth to get through in any other way shall be counted a thief and a robber, and we may well judge how far he will succeed.

This is the Gospel that we have covenanted to obey. We have entered into the bond of that new and everlasting covenant agreeing that we would obey the commandments of God in all things whatsoever He shall command us. This is an everlasting covenant even unto the end of our days. And when is the end of our days? We may think it has reference to the end of our mortal life; that a time will come after we have finished this probation when we can live without obedience to the commandments of God. This is a great error. We shall never see the day, in time nor eternity, when it will not be obligatory, and when it will not be a pleasure as well as a duty, for us as His children, to obey all the commandments of the Lord throughout the endless ages of eternity. It is upon this principle that we keep in touch with God, and remain in harmony with His purposes. It is only in this way that we can consummate our mission, and obtain our crown and the gift of eternal lives, which is the greatest gift of God. Can you imagine any other way?

God has established all things in their order. The house of God is a house of order, and not a house of confusion. In this house, God himself is the supreme head, and He must be obeyed. Christ is in the image and likeness of His being, His begotten Son, and He stands as our Saviour and our God. We must walk in His paths, and observe His precepts to do them, or we will be cut off. Next unto God and Christ, in the earth is placed one unto whom the keys of power and the authority of the Holy Priesthood are conferred, and unto whom the right of presidency is given. He is God's mouthpiece to His people, in all things pertaining to the building up of Zion and to the spiritual and temporal salvation of the people. He is as God's vicegerent; I do not hesitate to announce this truth; for it is His word, and therefore it is true. The people who have entered into covenant to keep the commandments of the Lord must hearken unto the voice of him who is placed to preside over them; and secondarily, to those who are called to act with him as his counselors in the Holy Priesthood. It takes

this council of three to constitute the presiding and governing authority of the Priesthood in the earth. God the Father, God the Son, and God the Holy Ghost, constitute the Godhead and the matchless governing quorum over all the creations of the Father. Three men stand at the head of the Church on the earth. Yet there are those who call themselves Saints who hesitate not to rise up in condemnation of and to express words of hatred and malice toward these men who stand at the head of the Church of Jesus Christ of Latter-day Saints! Of course, they often do it clandestinely; ashamed of their own acts, too cowardly to attach their names to their own writings; but they nevertheless rise up against these men—men whose only thought is to do good to all mankind, whose greatest care is for the welfare of the people of the Lord, and whose constant endeavor is to unite them and cause them to labor, each in his place and calling, to help build up Zion. They earnestly desire that every man shall be a working bee in "the hive of Deseret," in the house of God. If any man feels offended at me, let him come to me like a man, and tell me wherein I have done wrong, and thus give me a chance to explain myself. I am ashamed of some people who profess to be Latter-day Saints. I have on my desk anonymous letters, teeming with a spirit of violence, hatred, malice and condemnation toward me, and my brethren, especially toward President Cannon and myself, for what we have never done, or thought of doing in the world, condemning us for evils that exist only in their own wicked imaginations; for no man with the Spirit of God in his heart will ever condemn these men openly, in secret or through anonymous letters, numbers of which are sent to us from time to time. Pardon me for referring to this matter, because it is perhaps trivial; but I look upon the authors of anonymous letters as sneaks, as cowards of the lowest type, as among the meanest of God's creatures. If a man has any fault to find with me, let him come to me; or if he has any fault to find with Brother Cannon, let him go to him. Let him pour out his grievances to us, and give us a chance to explain or to

make reparation if we have done wrong; and let him not cowardly hide himself behind a *nom de plume*, or anonymous letters breathing wrath and vengeance toward the servants of the Lord and of the people. We have to reprove sometimes in sharpness; but if by reproof we have wounded them unnecessarily, we will pour out a double portion of the balm of meekness, humility and love toward them, that we may heal the wounds we have made, just as the Prophet has said in the 121st section of the Doctrine and Covenants. Read it for yourselves.

Now, these thoughts have simply come to me on the spur of the moment. They may have been unnecessary altogether. But I feel justified, so far as I am concerned, in making these remarks. If these threatening letters were from backsliders or antagonistic Gentiles, we would not be surprised; but when they come signed "Your brother in the Gospel" we suppose, though of course we do not know, that they come from men who profess to be Latter-day Saints.

The other day I spoke of counsel that was often given to some of our poor brethren who were seeking work; among other things, that they should go out into the new parts of the country and take up land, cultivate the soil, and build themselves up among beginners in new settlements, and thereby establish homes for themselves. I have been told that I had better try the medicine myself. Now, I want to tell those who do not know it that I have tried that very medicine. The first plow that I plowed with in this valley was made from wagon tires. We did not have any plows from the East. It was all we could do to bring ourselves into this valley with sufficient to keep soul and body together when I came here in 1848. We then fed on close rations until the Lord gave us the fruits of our labors from the soil. I know what it is to go out on to the deserts and break up the barren ground, and then go to the creeks and make ditches to convey the water from their natural channels upon the soil. I know what it is to earn my living by the sweat of my brow. I have done it before; and if the Lord wills, and will give me strength to do it, I can do it again. I am not above



doing it, if the Lord requires it. I believe there is no labor on earth more essential to the wellbeing of a community or more honorable than the labor which is necessary to produce food from mother earth. It is one of the most noble occupations. And next to it is the tending of the flocks of sheep and cattle. This is another noble occupation, if it is only carried on properly and righteously. These are the foundation of the prosperity of every community in the world. When the farming community is prosperous, when the Lord blesses the earth and makes it fruitful, then the blacksmith, the carpenter, and those who follow other pursuits, will also be prosperous. But when the earth refuses to yield of its strength for the good of mankind, then all other business is stagnant and will languish. Therefore, let us till the earth; let us cultivate the soil; let us produce our own living out of the earth, by the blessing of God, as far as we possibly can, always keeping in mind that we have entered into a solemn covenant with God, which is an eternal covenant, and from which He cannot depart or be moved, and which we can only fail in by ourselves transgressing that new and everlasting covenant and turning away from it.

God help us to be true and faithful to our calling and standing in His Church, is my prayer in the name of Jesus. Amen.

Singing by the choir:

Though in the outward church below  
The wheat and tares together grow,  
Jesus e're long will weed the crop,  
And pluck the tares, in anger, up.

Benediction by Elder Joseph E. Taylor.

### OVERFLOW MEETING.

Assembly hall, 2 p. m.

As the great Tabernacle was not near large enough to accommodate the people, an overflow meeting was held in the Assembly Hall.

The choir singing the hymn which begins

Great God, attend while Zion sings.

Prayer was offered by Elder Willard Done.

The choir sang the hymn,

God moves in a mysterious way,  
His wonders to perform.

ELDER DAVID H. CANNON.

I trust that while I shall endeavor to address you, I may have the benefit of your faith, that our Father may suggest words to my mind that will be beneficial to those who are here assembled

I have rejoiced very much in the testimony of the Holy Spirit that was manifest through the Prophets and Apostles of God who have addressed us during the various meetings of this Conference. And I feel that, so far, it has been to me one of the best Conferences that it has been my privilege to attend, because of the plain manner in which our duties have been made manifest to us as a people. And I felt, when listening to our venerable President Woodruff in his testimony regarding the financial condition of this Church, that I would not only myself endeavor to do my duty and pay my tithes and offerings, but that I would use my influence with those whom I associate with in the Stake where my labor calls me, to get others to do likewise. For I believe it to be a veritable truth that if we as a people would draw near unto the Lord and observe the commandments that He has given to us more strictly, greater prosperity would attend our efforts, and we would become free from the thralldom of debt with which we are at the present time oppressed.

I am satisfied that this work with which we have become identified, is "the power of God unto salvation" to all who will render obedience to its requirements, and that it is destined in the due time of the Lord to revolutionize the whole world and bring mankind generally into a condition when "every knee will bow and every tongue confess that Jesus is the Christ," to the honor and glory of God our eternal Father.

At the time of the dedication of the Salt Lake Temple, I remember with a great deal of pleasure the promises that were made to the people by President Woodruff, that if we would go forth from that time and seek to keep the commandments of God, and conform our lives to the requirements of the Gospel, that our sins as a people though as scarlet should become as