

through the mercy and blessing of God and the atonement of His Son, to enter into His eternal presence, and reign with Him through the years to come. May God bless you, my brethren and sisters. God bless this conference, that all that is said and done herein may

have God's approval, is my prayer, through Jesus. Amen.

The choir sang the anthem:
Light and truth the world are waking.

Benediction by Elder Charles W. Penrose.

SECOND DAY.

Friday, Oct. 7th, 10 a. m.

Singing by the choir and congregation:

Come all ye sons of Zion,
And let us praise the Lord;
His ransomed are returning,
According to His word.

Prayer by Elder George B. Wallace.
The hymn which begins as follows.

was sung by the choir:

Great God, attend while Zion sings
The joy that from Thy presence
springs;
To spend one day with Thee on earth
Exceeds a thousand days of mirth.

PRESIDENT JOSEPH F. SMITH.

The right of the Saints to participate in affairs of the Church—All should be interested—Spiritual and temporal affairs inseparable—Necessity for mutual aid, industry and enterprise—True order of equality—Principle of stewardship—Thoughts on home-building—Difficult personal experiences.

It is with a feeling of great dependence upon the Lord that I arise to speak to you for a short time. I sincerely desire an interest in your faith and prayers, that I may be guided in my remarks by the Spirit of wisdom and by the inspiration of the Lord.

I have enjoyed the spirit of the conference so far. I was heartily in accord with the remarks that were made by the brethren who spoke to us yesterday. I trust that the same good spirit may continue with us throughout the conference. It is a great privilege that Latter-day Saints enjoy, to come to this Tabernacle once or twice a year to listen to the voices of the servants of the Lord who have been chosen as our leaders, and to partake of the spirit which accompanies the gatherings of the Saints on occasions like this, and to participate in

the business which may be brought before the people for their consideration and approval. We come together as officers and members in the Church of Jesus Christ of Latter-day Saints, each and all of us having rights and the privilege to participate in the affairs of the Church, as to the spirit and principle of government, in the continuance of our organizations, in sustaining the measures that may be presented before us or that may come up for consideration by the people. We are commanded indeed that we shall meet together in conference to attend to the business of the Church. It is here that we have the privilege of expressing our faith and confidence or otherwise in those men who have been appointed to fill the various positions as general authorities of the Church, from the First President down to the last general officer in the Church. This is not a mere form. There is efficacy in it. It means something. And it is a matter that we should all appreciate and take part in intelligently, feelingly, and with an earnest desire in our hearts to see the Church of Christ established upon the foundation of direct revelation and inspiration from the Almighty. We should come here with a determination in our hearts to sustain that which is good, and to discountenance that which may not be good. It is our privilege and right to determine by the Spirit of God between the right and the wrong, between that which will build up and sustain the work of the Lord in the earth and that which in its nature will tend to disintegrate and destroy or to divide the people of God in the earth. Every member of the Church should be deeply interested in the welfare of the whole Church.

Those who are called to official positions in the Church are not by any means the only ones who have an interest in the welfare or the advancement of the kingdom of God. Every true and faithful Latter-day Saint ought to feel as earnest a desire in his or her heart for the advancement of the cause of Zion and for the firm establishment of the principles of truth in the earth as President Snow, or his counselors, or any of the Twelve Apostles, or any of the leading authorities of the Church. This Church is not established for one, or for a few; but the great plan of salvation and eternal life, which has been revealed to man in this latter day, is for the purpose of saving and exalting all mankind who will yield obedience to the requirements that are made of them. It is not necessary to argue the point that all men must receive the truth and obey it in order to be benefitted by it. The Lord has spoken from the heavens, and men must become acquainted with this fact. This truth must be declared unto men, and they must receive it before they can be benefitted by this great revelation in the latter day. All men must believe; they must repent of sin and forsake it, in order that they may be restored to fellowship with the Lord and be brought into His fold, be numbered as His children and become entitled to the special gifts and blessings of the Spirit of God which are promised unto those who are born again.

Having gathered together, as we have done, in these valleys of the mountains, we have great responsibilities resting upon us. It is our business, whatever the world may say about it, to look after the temporal as well as the spiritual welfare of the people of God. We cannot divide the temporal from the spiritual, or the spiritual from the temporal. We cannot give advice and counsel to the people calculated to benefit them spiritually that will not also benefit them temporally; neither can we give to the people advice or admonition which will be beneficial to them from a temporal point of view that will not tend to benefit and strengthen them spirit-

ually. We are of a dual nature. We are not all spiritual, neither are we all temporal. The spiritual and the temporal are blended together. It is absolutely necessary in the cause of redemption, in which we are engaged, that the temporal welfare of the people should be looked after, and their temporal salvation secured unto them as well as their spiritual salvation. It is for this purpose that the Lord Almighty has gathered us out of the nations of the earth and called us into the tops of these mountains, where we can be organized according to the pattern that He has given to us, and where, by means of appointing officers in the Church to look after the people, all the people may be guarded from the evils of the world by the shepherds that are placed over them in the various organizations of the Church, from the Presidency down to the Teacher, who is called to minister unto the people in their homes. And it is not one of the least considerations that the people should be provided with employment, and be put in a position where they can obtain homes for themselves, so that they may all become, if they are not already, self-sustaining and, so far as temporal wants are concerned, absolutely independent. It is, of course, impossible for any individual to become entirely independent of others. The Lord Almighty has not designed that we should stand severally or alone in the world. He has made us social beings, and He has ordained that we shall help one another and be associated with each other. Therefore, no man or woman can be absolutely independent of all others. There is a certain degree of dependency that must exist. It is perfectly natural and proper that it should be so. And that consistent and natural relationship should not be ignored nor forgotten; for the moment we forget or ignore this principle we become, as it were, a law unto ourselves, and under those conditions we are an element of disorder and of contention. It is a law of God, which should be recognized by us, that we should love one another, that we should extend the helping hand to

each other, that we should seek to do good one to another, and that we should uphold one another in that which is right and acceptable in the sight of the Lord. But it does not follow that we should be dependent one upon another for the food that we eat, for the raiment we wear, and for the shelter we need. We will take, for instance, the family unit. In a family organization the wife assists the husband, the husband assists the wife, the children assist the parents, and the parents watch over and protect the children. Thus they are united together as one family. Now, in that family each member can do something that is worthy of his hire, so to speak. Every member of the household should be industrious, frugal and prudent, and diligent and earnest in seeking the welfare and benefit of every member of the family. The family should be in a position to take possession of a portion of the earth that the Lord has given to us, for an inheritance; and by means of industry and labor and the exercise of wisdom, they should be able to obtain out of the earth, and from the flocks and herds and the other means of wealth which the Lord has placed within our reach, all that is necessary to sustain the family and make it independent, so far as its food, raiment and habitation are concerned. And if all the families that compose the Church of Jesus Christ of Latter-day Saints were in a position to sustain themselves out of the earth or by the skill of their labor the whole Church would be independent in this respect. Of course it is necessary that labor should be diversified. It is not necessary, nor would it be prudent, for us all to be farmers. It would not do for us all to be mechanics, or manufacturers, or merchants. According to the multiplicity of labor or of openings for industry that exist in a community will be the independence of the community and employment for the people.

But there are many people who seem to be unable to obtain labor, and they come around from time to time asking if the brethren cannot give them em-

ployment. This should never be in any community, and especially in a community of Latter-day Saints. This country, in the beginning, was called Deseret—the honey bee—signifying industry; Utah, in the early days, was likened to the hive of bees, in which every bee was busy and was supposed to be able to do something toward building up and strengthening the entire colony. This should be the condition of the people of Zion. Every individual should be in a position to add something to the wealth of the whole. Everyone should be increasing, improving, and advancing in some way, and accomplishing something for his or her good and for the good of the whole.

Then again, it is written that "it is not given that one man should possess that which is above another." Of course, there is some allowance to be made for this expression. A man who has ability superior to another man, and who is able to manage and control larger affairs than another, may possess far more than another who is not able to control and manage as much as he. But if they each had what they were capable of managing and of using wisely and prudently, they would each have alike. It is like the quart and the pint measures. You cannot put a quart into a pint measure; but you can put a pint into a quart measure, and then you can duplicate it. If the pint measure is full, that is all it has capacity to hold; if the quart measure is full, it can hold no more; and they are equal, so far as their capacity is concerned. I never expect to see the day when we shall come to the iron bedstead plan—that if a man be too long for the bedstead he will have to be shortened to fit it; or if he be too short, he will have to be stretched out. I expect to see every man a steward over his inheritance, and I expect to see every man manage his inheritance according to the light and wisdom that he possesses and in accordance with his capacity for managing. If his capacity is greater than another's he will have more than another, because he cannot be cur-

tailed in his liberties or rights to do good and to magnify, to enlarge, to increase, to be greater and better, because there is another that cannot be as great or as good as he. What is meant then by this passage which says that it is not given that one man should possess that which is above another? I take it that in part at least it means this: It is not right for one man, because of superior advantages that he may possess in a social or financial way, or in any other way, to take advantage of others and to deprive them of that which naturally and rightfully belongs to them. I understand, too, that it is not right for men to combine together in order to oppress their fellow beings and to take advantage of them. The Spirit of the Lord forbids this, and commands that it shall not be in the midst of the Latter-day Saints. Furthermore, the Lord requires that when men have abundance they shall be as humble, as economical and as prudent in the management of their abundance as the man who possesses much less is expected to be prudent and economical in the management of that which is given to him.

I want to make an application of this principle in the matter of homesteads. Only a few days ago I visited a locality where I looked over a broad extent of country, containing large fields, some of them enclosed, some of them partly enclosed, others not fenced at all; many of them cultivated nicely and carefully, others filled with weeds and noxious growths. The latter were not being made useful to man, and I said to myself, why should this be? Here are opportunities for many men to be employed. Some man possesses here more than he is capable of controlling, more than he can wisely handle, and he is simply half-doing or quarter-doing that which should be done, and in a sense he is depriving others of privileges that they should enjoy. I asked who owned a certain field there. I was told who owned it. What is the reason it is not cultivated? The answer came, Because the man that owns it has 1,800 acres of land

here, more or less, and possessions in other parts of the country and he has more than he can attend to, so his farm here is left to go to weeds. He cuts one crop of lucern a year, whereas if it were properly attended to three crops might be secured. I said to myself, Here is an exemplification of the word of the Lord that it is not given that one man should possess that which is above another. This man has more than he can attend to. That 1,800 acres of land more or less ought to be divided up. Other men ought to be invited there, and they ought to have the privilege of cultivating that soil, and getting three times the wealth out of it that this man gets. They would have an inheritance that they could attend to, that they could labor wisely upon, and that they could accomplish something with. Then, pointing to another field, I asked whose field is this. I was told that that belonged to another man, who had a thousand acres or more. Now, a thousand acres of land, when it is properly cultivated, will produce a great deal towards the sustenance of man, and a number of men could make a living off that land; whereas it is doing the man who now holds it, and who is unable to give it the proper attention, one-third the good perhaps it ought to do. This I consider to be unwise stewardship. Our sons and our daughters who are seeking homes are under the necessity of going to Idaho, or to Arizona, or to Mexico, or to Wyoming, to find land, when there are fields on fields nearer home that should be opened up and made into homes for our young men and women. Why should the wealthy, because they are wealthy monopolize the land, when they themselves cannot cultivate it as it ought to be? It is a wrong principle, and I think advice and counsel might properly be given to some of these rich men that have large tracts of land here in this valley in which we live or elsewhere which they cannot use wisely or profitably, to persuade them to divide it up with their children or with somebody else's children, upon such terms as the young people will be able to

make homes for themselves near the parental roof, instead of having to go a long distance, and leave the land here to be taken up by strangers. I will relate one other circumstance. I asked about another farm there, and was told that the brother who owned it possessed more than a thousand acres of land, all under mortgage. How did he get it mortgaged? I asked. Well, this good brother, in the land boom that we had some years ago, conceived the idea that he could make lots of money by securing land and then selling it out again at an advance; but the bottom of the boom fell out, the money that he borrowed to buy the land with drew interest, and he could not make the interest out of the land that he possessed; the result is that in a short time it will go into the hands of Eastern people, who have advanced money to this good brother. The meaning of that is that a large tract of land together with all the improvements thereon, will ere long go into the hands of strangers, to be held by them in large quantities and probably at exorbitant prices, so that our young people will be unable to purchase it, and will be compelled to go elsewhere to seek homes for themselves, or else pay large interest into the coffers of money lenders. This is all wrong. I said to my friend that it was a great pity, the people of the neighborhood could not form a union and each contribute a portion of the means necessary to create a fund sufficient to redeem this land and hold it among themselves. That, however, did not seem to be feasible, because every man had all the land he could use, and nearly every one had more than he could use, and therefore had their hands full to attend to their own affairs; besides, they did not have any means to spare to help another brother out of his trouble or to secure those lands to the people at home.

Now, I do not object to good people owning land here, no matter where they live or where they come from. But this is the point: You and I have come here to live and stay. We have not come here to speculate and make

money, and then take it away. We came here to make our home, to live and to die here. But there are people who come here simply to make money; and after they have made money out of the people, they are only too willing to go somewhere else and spend it. That is not building up Zion, or the people at home. That is not looking after our interests here.

I do not know just how this matter can be worked out; but I am satisfied that there is a solution to it. If I had a thousand acres of land, and I could only attend to a hundred acres, I would try to get nine other families to come on to the land. I would parcel out my thousand acres between myself and these nine families; and I would say to them, "Here is the land; cultivate it, and pay me out of the products of your labor from year to year such an amount as you can afford until you have paid for the land, and then I will give you a deed to it." If I had more land than I could take care of, I would invite other men to come with me and build up a community, and thus give to others a chance to live as well as myself. Will any of the brethren do this that have more than they can take care of?

We have had a bountiful harvest. The Lord has blessed the earth, has made it extremely fruitful, and the people have been greatly prospered. Now let us remember each other. Let us look after the poor and the oppressed and those who need counsel and succor. Let us each be interested in the other. Let us not leave it all to President Snow, and his counselors, and the Twelve Apostles; not leave it to the Bishops and their counselors, or to the official members of the Church. Let every man who possesses wealth or an inheritance in Zion, that can part with a portion of it to a brother in some reasonable way, do so in order to help his brother and to build up our country. Those who have come to live and to die in this work in which we are engaged, it is our business to look after them first; and when we have looked after them to the utmost, then do as much good to others as we possi-

bly can. Our mission in the world is to do good to all mankind.

These are some of my feelings and thoughts in relation to home-building. Many of our people have had to move away from here and go to distant parts, separating from kindred and the homes of their birth, in order to find homes for themselves. This is all right; and whenever it is done it should be done under the counsel and with the knowledge and blessing of the authorities of the Church. Every man holding a standing in the Church of Jesus Christ of Latter-day Saints, if he wants to move from one place to another, should take his recommendation from the Bishop of the ward where he lives, to locate in some other place where he can find members of the Church. I say this is essential. It is designed of the Lord that we should form communities, that we should associate together, be one people, and have one faith, one Lord, one hope, and one baptism; that we should be united in the labors of life, and the labors of life should be to promote the welfare of mankind, to increase the happiness of the children of men and their knowledge of those things that pertain to eternal life. For we have the words of eternal life, no matter what people think or say about it. We cannot stop to listen to their cavilings, their disputations, and their denials of the truth. We know that we have received the truth. We know that we have received a portion of the Spirit of truth; not in its fullness, for we are not perfect. Now we only see and know in part. We never can see and know and feel perfectly until we overcome the weakness of mortality and bring ourselves into subjection to the laws of God. The Lord help us to do this, and strengthen us in every good desire of our hearts. For we must build up and beautify Zion. We should encourage the people of Zion to be industrious and self-sustaining. We must not depend upon one another for our existence in that sense. We must be working bees in the hive of Deseret, industrious, prudent, instant in season and out of season.

We must find something useful for our lands to do. If we cannot find it here, let us go somewhere else and seek for it. If you can find out who these men are that own from 500 to 2,000 acres of land in this valley or elsewhere, more than they can attend to, go and make a proposition to them to take a hundred acres of their land, make it fruitful, and pay to them so much per annum until you have paid for the land. This, of course, is only a suggestion. It may not be worth very much; but any proposition tending to ameliorate the condition of mankind or to open up the way before them, is worthy of being tried. There is nothing like trying except success, and trying earnestly means success. This idea of sitting down and saying, "I cannot," is a foolish thing. No Latter-day Saint should get to this condition. We should feel in our hearts to say, "I will, I can, I must; my necessities require it; God requires it; my fellow creatures require that I should do something for the common good; therefore I cannot sit down and be idle, like a leech, sucking my nourishment from the life blood of my fellow beings."

I talked a little in this strain at one of our late conferences, and was grossly insulted for it. I received anonymous letters from people who said, "Try your own medicine." They wanted me to do what I had advised others to do. Now, to save such the trouble of repeating their suggestion, I want to tell them that I have not advised you to do anything that I have not done myself in the days of my youth. I know what it is to cultivate the desert soil. I know what it is to take water from the natural channels and to conduct it upon the dry, parched land, digging ditches for that purpose. I was not a blacksmith, but I know what it is to have to take off the well worn tires from our old wagons—the worn-out tires that were used in crossing the plains—and taking them to the blacksmith, with a crooked stick for a beam, and with our crooked sticks for handles and get the blacksmith to make a plow out of our tires. I know what it is to herd cattle on the plains,

and mountains, and in the canyons; for I have done it years and years of my life. I know what it is to go into these mountains and get wood for fuel, for the winter's use, and also for those who would buy, in order that I might get my school books, or some clothing that I needed. I know what it is to go into the canyons and cut poles for fencing farms; for I have done that, too. Therefore, I have had some experience in these matters, and I only say to you that which I would do myself, if I were in the circumstances that I once was, or in the condition that some of my brethren are in today. Then, too, in those days we could not go to a brother and borrow of him that which we needed, because all the brethren were in the same condition. We could not borrow a plow, because our brother did not have a plow perchance; or if he did, he needed to use it himself at the same time. Furthermore, I know how to set a tire with rawhide. We used to have to do that. I know how to fasten the spokes of the wheel in the hub by wrapping green rawhide around the spokes to hold them together, when we could not do anything else. And we know what it is to work, and toil and delve for a living out of the barren soil, and that, too, before the curse was removed from this soil; for the curse of sterility was upon the soil when we came to this valley. Today there are tens of thousands of acres of land that are producing rich harvests of grain and fruits, which, when we came into this valley, could not be cultivated at all, and would scarcely raise a sunflower. I have seen the transformation, and I know what has brought it about. It has not all been the labor of man. It has also been through the blessing of God upon the soil. God has removed the curse, has removed the sterility from the soil, and has made it fruitful. Therefore, I give glory, honor, praise and adoration to God my Father, the giver of every good and perfect gift. I acknowledge His hand in the prosperity of this people in this State. I acknowledge the blessing of the Lord upon all the Saints, in that they have

been preserved from the hands of their enemies, and from the spirit of apostasy and darkness, dissension and division; that we have had the spirit of union in our hearts, and of love one toward another and towards the Presidency and Apostles of the Church of Jesus Christ of Latter-day Saints. Let us continue to cultivate this spirit of union and love, and of community-interest. Let us adhere to it, cleave to it with undivided and unyielding pertinacity, that we may be indeed one, that we may be God's people; for unless we are one we are not His. God bless you, is my prayer in the name of Jesus. Amen.

The choir and congregation sang:

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

Benediction by Elder C. D. Fjelsted.

2 p. m.

The choir sang the hymn which begins,

Praise ye the Lord! my heart shall join
In work so pleasant, so divine,
Now, while the flesh is my abode,
And when my soul ascends to God.

Prayer by Elder Angus M. Cannon.
Singing:

High on the mountain top
A banner is unfurled,
Ye nations now look up,
It waves to all the world.
In Deseret's sweet, peaceful land;
On Zion's mount behold it stand.

PRESIDENT F. D. RICHARDS.

Self-support—President Woodruff's last addresses
—Organizing the First Presidency—The Prophet gave the keys to the Twelve—Hour of God's judgment—Wars are necessary.

In contemplating the duty immediately before me, I earnestly desire a liberal measure of the Holy Spirit to assist and strengthen me, to enlighten me, and to enable me to speak unto your edification. I have been very happy in listening to the instructions that have been given us. I realize that these occasions are designed for our great benefit, as spiritual feasts, to refresh