

ing to some extent, and grow up with the community in which they make their home, and not settle down and depend upon the precarious chances of obtaining employment in the city, where so many are seeking for employment.

May the Lord bless Israel; may He prosper Zion and all her people; may the way be opened before the poor and the needy, that they may, by their own industry and perseverance, obtain all that is needful for their good. One reason that we are brought so prominently before the world is because we have adhered, in some measure, to the instructions given in the revelations of God through the Prophet Joseph Smith in regard to industry. There should be no idlers in Zion. Even the poor who have to be assisted should be willing to do all in their power to earn their own living. Not one man or wo-

man should be content to sit down and be fed, clothed or housed without any exertion on his or her part to compensate for these privileges. All men and women should feel a degree of independence of character that would stimulate them to do something for a living, and not be idle; for it is written that the idler shall not eat the bread of the laborer in Zion, and he shall not have place among us. Therefore, it is necessary that we should be industrious, that we should intelligently apply our labor to something that is productive and conducive to the welfare of the human family. God help us to do this, is my prayer. Amen.

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

Benediction by Elder George Reynolds.

Conference adjourned till 10 a. m. on Sunday.

THIRD DAY.

MORNING SESSION.

Sunday, April 9th, 10 a. m.

The choir and congregation sang,

Do what is right, let the consequence follow;

Battle for freedom in spirit and might,

And with stout hearts, look ye forth till tomorrow;

God will protect you, do what is right.

Opening prayer by Elder Rulon S. Wells.

Singing by the choir:

Softly beams the sacred dawning

Of the great Millennial morn,

And to Saints gives welcome warning

That the day is hastening on.

PRESIDENT FRANKLIN D. RICHARDS.

Importance of instruction received—Our Savior's Mission—The life and immortality of men—Advice to young men—New and increasing duties during life—Reference to Tithing—Exhortation to faithfulness, with blessing.

Beloved hearers, I arise with a deep sense of the impossibility of any man edifying and instructing such a congregation as this, except he be influenced by the spirit of truth. Certainly, unless he be inspired therewith, he will be unable to feed and nourish the spirits of his hearers, and to refresh and streng-

then them in the way of righteousness. Therefore, I earnestly desire that assistance without which it is impossible to accomplish what is most desirable this morning.

When we contemplate what the Lord is doing in the earth, it is marvelous beyond human comprehension. When we pass in review our personal experiences, we find all along the path of life occasions for the utmost gratitude to our Heavenly Father for His kind and faithful care in preserving us in the way of life till now. When we have seen so many turn to the right and to the left and forsake the cause of God, because of some trivial affair perhaps, it is all the more wonderful and is occasion for deeper gratitude on our part that the good hand of the Lord has assisted, steadied and sustained us until the present. We have received at this conference such a variety of instructions as has seemed calculated to extend over all the periods of human existence, even to our daily economy, the culture of our gardens, our farms and our orchards. The way of life has been dwelt upon; and if we have been careful hearers and have treasured up the things that have been said, certainly to the tractable they will prove very

precious, and to those who fail to be benefited they will meet a great and irretrievable loss. Being surrounded with many cares, with the inconveniences of poverty, sometimes with pinching want, at other times with troubles brought upon ourselves by our indiscretion, we naturally get but part of the benefit which we might receive if we could preserve always that peaceful serenity and that entire composure which belong to those who are the most perfectly devoted to God and His work.

Having had some little experience in the sixty years that I have been in the Church, and hearing the brethren talk as they have during this conference, it has seemed to pick up and bring to review much of what I have experienced.

In large congregations, where the Gospel is preached to strangers, there is a great variety of dispositions present to listen. There are those who receive the words of the Elder and drink them in, because they seem exactly to satisfy the soul, and the whole nature yields accord and acceptance to the things that are taught. Many of us can remember when we first heard the sound of the Gospel. It came to us with a most grateful and satisfying influence, and we embraced it the first time we heard it. There are those whose hearts and consciences are right before the Lord, who are ready to receive the truth, and the Holy Spirit can move upon such and give them testimonies there and then. Others in the congregation who are more of an agnostic disposition, and do not know whether things are true, or whether they want to believe them or not, are there for curiosity, and they cannot accept anything unless it is thoroughly proved from the scriptures. Others again, when anything is proved by the scriptures, are doubtful, skeptical, and of an unbelieving kind—men who have delighted in sin, and their consciences have become seared as with a hot iron, so that they are not sensitive and conscious to the truth. The Spirit cannot work in them, and they are unworthy perhaps of these testimonies. There may be those even who have bloodguiltiness upon them, listening to the words of the teacher. They may be satisfied of their truth, but by their own conduct they have cut themselves

off from accepting or taking in, with any sense of benefit, the glorious words of eternal truth that are being spoken to them, and they pass by them like the wind on the prairie or the barren heath, "and they do not see when good cometh."

The Lord has told us, in one of His revelations, that from the time He gave the Gospel to the human family, so far as they heard its truths and rejected them, they came under condemnation. To reject the truths of the Gospel is a fearful condition. We, who have been led to receive and obey, have the greatest reason in the world to be thankful to Him who has given us the understanding that when we heard the voice of the Good Shepherd we received it, and have tried to follow it, notwithstanding all our staggering infirmities and weaknesses, follies and frailties, and all the allurements of the world that have been around us to draw us away. We have reason today to be exceedingly thankful to the Lord that we are still blessed of Him and preserved in His favor.

The Lord, on one occasion, told Moses what His work was. Moses became inquisitive. That is the way we all do when we are brought into the confidence of those who know more than we do. It is natural for us to want to get further knowledge, if we have the spirit of intelligence, which is a little of the glory of God. We hunger and thirst for knowledge. The Savior said, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." So we may take courage if we can only keep on and endure to the end. When Moses first enquired of Him, He turned Moses off and told him that the great things which he saw were for His honor and glory. To Him they were all numbered, He said; but to man they were not numbered. Finally, He told Moses that "His work and His glory was to bring to pass the immortality and eternal life of men."

From this it would appear that before the earth was created and father Adam given possession, it was understood that death might be brought into the world through sin and transgression, and that there was a provision made for that. The trial came, the sentence of death was passed, and men began to die. Then it seemed as if the great ob-

ject for which the earth had been created and man placed upon it was frustrated. The object had been for men to come and obtain tabernacles that they might acquire the knowledge, blessing and power of God in the flesh, and that he might be able to exalt and glorify these tabernacles. When death came into the world, the body and spirit were separated, and this great object seemed to be defeated. But God had provided for this The Lamb of God, "slain from before the foundation of the world," came in His appointed time to correct and restore. How often the Savior told the brethren, when they were together, that the whole need not a physician, but they that are sick. The Son of Man came not to call the righteous, but sinners, to repentance. He came to restore that which was lost, He said. Now, that which was lost was the tabernacle that had been consigned to the grave, and He came to bring to pass the resurrection of the body. That seemed to be the summing up of the saying that "His work and His glory was the immortality and eternal life of man"—to restore man, after being lost, to immortality and eternal life. That is what we are after, that through keeping the commandments of God we may be accounted worthy to attain unto that better resurrection, even the first resurrection, to immortality and eternal life, and an abundant entrance into the kingdom of God. The Apostles seemed to understand this. One of them says that life and immortality are brought to light through the Gospel. He seemed to realize that life and immortality were out of sight, except as revealed and made manifest through the Gospel. Thus, the great restoration, is to be brought about.

Looking on down to our own time, we see that we live in the dispensation of the fulness of times, in which the Lord has promised to gather together in one all things which are in Christ, both which are in heaven and which are upon earth. This is according to scripture, and this is what we are working at. As soon as the Gospel was first preached to the people, they felt the spirit of gathering. When the Presidency, from the Kirtland Temple, sent Elders over to the old country and instructed them not to teach gathering

particularly at present, why the people got to dreaming about gathering and about Zion. It could not be kept from them. The spirit of the work was upon them. Thus the spirit of gathering comes upon the Saints wherever the Gospel is preached to them, and there arises within them an inclination to want to leave where they have become strangers, to go to people whose faith is like their own, with whom they are acquainted in the Lord and have fellowship together.

In speaking concerning the people at the present time, there is one important feature among us of great concern. That is, there are so many young men and young women who are of marriageable age and who ought to be taking seriously into consideration the importance of uniting themselves together properly, and commencing to build up families and to make homes for themselves, thus becoming persons of value and worth among the Saints in the latter days. If I could speak into the ears of a host of young men, I would say to each one of them, Look around you, my young brother, find a young lady who is waiting for you to come and offer to take her to wife—some faithful girl, who is dutiful and obedient to her parents at home, who has been taught to work and to relieve her mother, and who feels a spirit of ambition and energy to take hold of life. Do not wait till you have got enough money to make a home and to store it with all the comforts of life. You that are studying upon that point, let me cite to you a case that occurred just over the river here a little while ago. A couple had got some land, built a house, had it nicely furnished, cupboards well stocked, a fine cow in the stable, and everything prepared for housekeeping. They went away to get married, and while they were away their home was broken into and devastated, so that when they got back they had no home to go to.

I want to tell you, if you have no home, ask the Lord to bless you and open up your way to make one. Go out and get a piece of land somewhere. There is plenty of land to be got in different places around. Young men, take this matter into your hearts, and consider how you will feel when you are 70 or 80 years of age, if you are blessed

to live that long—and you would feel terrible if you had a witness that you would not. Think how you want to be found when you are that age. You want to see your children and your grandchildren come around you, to bless and comfort you, to eat and drink at your table, and to make you feel that you have a generation planted in the earth. Now, it is going to take some years to do this; but if you will get a good, honest-hearted girl, unite with her and plight your troth at the altar of the Lord, in His holy house, and let Him seal your hearts together, and then go into this labor of life and make a home together, you will begin to be happy.

I remember, as if it were only last week, when I married and hired a room, in which my wife and I began housekeeping. Our wants were but few; our means very limited; but we had enough to eat, to be comfortable and happy with each other. I remember the first time I bowed down to pray by that fireside that I had hired to live by. I tell you I felt nearer like a man than I had ever done before in my life. When I was a single man, traveling around as an Elder, I had either to find friends or to make them; for it is the business of the Elder to make friends if they do not find them ready made. I used to think sometimes that maybe I was in somebody's way; and when I was ill or afflicted, certainly I was dependent upon somebody's kindness, and I generally found it. But I did not feel that strange way in my own hired house

Now, my good young brother, to whom I am talking now, you want to become a man among men; you want to become an Elder among the Elders of Israel; you want to have a wife, and a home, where you can have concentrated all the comforts and happiness of mortal life, and where you can have the fulfillment of the promise that where two or three are agreed as touching anything it should be granted to them. I remember how we used to pray that the Lord would grant unto us that we might have children who would be kind and dutiful and obedient, and who would love Him and walk in His ways. The Lord gave us such children, too. That is the way we felt when we called upon the Lord and asked Him for every blessing that we needed. So we worked

our way along as best we could. The Lord helped us and steadied us, until when we had to leave Nauvoo we were able to leave a nice, comfortable brick house, a garden and lot that we had bought and paid for, all fenced and cultivated.

Then again, when the Prophet Joseph was killed, the question was, how shall we finish the temple? I recollect well that. Elders were sent out through the Churches to gather means for this purpose. I was sent to Michigan. The thing was, that temple had to be finished or we could not go get our endowments and learn the things that had been kept hid from before the foundations of the world. What was to be done? When we got back, the Presidency called us together and told us the thing as it was. I recollect distinctly that one after another came forward and offered everything he possessed to finish that temple, and I was thankful that I could count one among that number. Of course, things are different now to what they were then. But this is what the young man wants. If he has the holy faith of the Gospel, he has within him the elements of a kindred and friends, and be a man among men. A Saint among Saints. Oh! what a blessing it will be to you young men when you get to be old, to feel that you have a righteous race around you, who will try to carry out your will and pleasure after you are gone. You must consider, my boy, that your life is not all of today, tomorrow, this year or next year. You are but making a start here to obtain that life and immortality which is revealed in the Gospel, and to stand at the head of a righteous race. Father Abraham lived to be a hundred years old before he got a boy, and see what the Lord has made of him! His name, his seed and his generations are here, and his blood is in you. The promises that were made unto him and to his son Isaac, and then to Jacob, have been renewed upon your fathers and the faithful in these last days. Rise up and take hold of them. They await you.

Speaking of my own case, I recollect well how, as we got along there came a time when we needed some consecrated oil. I took a bottle of oil to Presi-

dent Young in Nauvoo, and asked him to consecrate it. He did so; and said he, "The next time you want a bottle of oil consecrated, do it yourself." This is the way a man develops. He comes to be a father, and he needs to prepare himself to assume the responsibilities of the position, that he may bless his little children as they come along, and consecrate the oil if need be. I remember it struck me all over when the President told me to consecrate the oil. Could I do it? Would the Lord hear me? Well, he told me to do it, and I did it. So step by step we go along in the work of the Lord.

I recollect the first time I went to stop with President Young. When it came to prayer time, he asked Brother Franklin to pray. I was but a boy, and I turned to him and said, "President Young, I would rather you pray; you can pray better than I can." "Oh! well," said he, "you can pray well enough; you try it." So I knelt down and prayed the best I could. Thus we have to prepare ourselves and be ready for every duty as we go along. I wish that some of these boys who are among us, scarcely knowing which way to turn or what to do, would just brace up and do what is right, let the consequence follow; and, as your fathers have done, go and try to be somebody and do something that shall be worthy for both you and your children to remember.

All these principles are important; and if the young folks sensed their importance I know there would not be so much carelessness as there is. You want to go into this union that I have been speaking of with a determination of purpose to bring to yourselves the pleasures and exaltations of the future life, bring back the pleasures and blessings of the former life, enter into the fulness of that life which is eternal, and take hold on the things of God, as if you meant to be men and women of God. Remember the pathway that some of your fathers and mothers have had to travel to get where they are today. Think of your condition as it is today. The chances for you to get and make homes now, why there is no comparison to what they were when we were in the States! There is no possible chance for you to have to pass through the

severe, rugged and trying scenes that many of your parents have had to pass through to get to this place and make Utah what it is today. Then be brave, and daring, and strike out in that which is manifestly your duty to do.

The first thing we have any account of our Father commanding Adam was to multiply and replenish and subdue the earth, and take dominion. And that same saying is just as applicable now to all good Later-day Saints in this new part of the world as it was when it was first given to father Adam. I really do wish that it could be sensed and acted upon more generally. We should live by every word of the Lord and every principle of truth that is given to us.

I feel like saying a few words about tithing—that old, threadbare subject, that you have not heard anything new about for a long time. I tell you it looks as new to me as it ever did, because it is the word of the Lord; and unless we can take it in and make it to operate upon us, and we operate in it, we shall never become the people that we want to be. The Lord has told us positively that if we do not keep the law of tithing this land shall not be a land of Zion unto us. Is not that as straight and as strong as anything we get? On the other hand, He says that if we will do this He will make it to be a land of Zion unto us. What does it mean to be a tithepayer? It means that of all which the Lord gives to us in this life we should devote one-tenth to Him. We should recognize that it is all His till He puts it into our possession as stewards; and when He does this we should remember that one-tenth is not ours. It says expressly in the scriptures that the tithing is the Lord's, and therefore we have no right to appropriate it to our use and say we will restore it at the end of the year, or at the end of the job. It is the Lord's. We have only right to take that which He gives to us. We must take this course if we want to get the real virtue and benefit of a true and faithful stewardship. You want to so arrange it that the food you eat, and the clothing you wear come to you through that which has been tithed; that your body and all that is

in it are composed of that which is rightfully given you of the Lord, and that you have paid your tithing on—if it is proper to say “paid your tithing.” If you have not trespassed and used the Lord’s tithing, you can feel that you are doing in that what the Lord permits and requires.

It is just so with everything you have around you. Young man, when you get married and secure that farm that we have been talking about, be sure that everything has been tithed before you get it; or, when it is given you with the principles of increase, that you tithe it faithfully while you have it in hand, in order that you may plant yourselves in righteousness on this land, so that wherever you locate it shall become a Zion unto you. That is the way I look at the matter of tithing. I think if we entertain that subject correctly, live on the nine-tenths of what the Lord puts in our possession, and give to Him that which is His (which is never ours), we shall institute the rule and law that the Lord wants us to do. To me it is so simple and plain that a farmer would not have to stop to quarrel with himself to know whether he should reckon out his labor and reckon out this and that before he paid his tithing. If we as a people would thus deal with the Lord in that which is our stewardship, how often we have been assured by the authorities of the Church that that would give enough revenue to meet the general expenses of the Church, and we would not have to be taxing so much and so often for other offerings.

For my part, this plan of salvation is, as the Lord has pointed out, the way we have to accept; for He says if any bring an offering except as appointed by the Father, it will not be accepted. We have to come to the Father by the Lord Jesus Christ; and by His principles and instructions, to become like Him. He wants the whole human family to be just as dutiful and obedient as He was. We pray, “Our Father, which art in heaven; hallowed be thy name; thy kingdom come, thy will be done on earth, as it is in heaven.” The Lord says, in the Book of Doctrine and Covenants, that it is His good pleasure to give to His people the kingdom. He told the early Elders to be of good

cheer; “it is your Father’s good pleasure to give you the kingdom.” Now the kingdom of God has come; that is to say, the government, the priesthood, the ordinances and the principles of salvation are revealed to us to build up the Church of Christ, as we may have it to build up until the Savior shall come, or until the prophets shall come and reveal to us more than we have already attained to.

I recollect very distinctly hearing the Prophet Joseph say that the kingdom had come, but the will was not done yet on the earth as it was done in heaven; and in order that the sisters especially might understand it, he said, “You sisters can understand it by this little similitude. When you scald out your milk pans, you have the milk pan.” “Yes.” “But it is not full of milk?” “No, of course not.” “Now, here the kingdom has come, but His will is not done on earth yet as it is done in heaven. The milkpan is not filled up yet in doing the will of God.” We are here to learn and to toil to this end; not only those who are grey-haired and bald-headed, but the boys and girls. It is for all of us to do the works of righteousness and faith, that the will of God may be done on earth as it is done in heaven, so that there may not only be a milkpan, but a pan of milk. I heard the Prophet make use of this figure in the grove at the top of the hill, just in front of where the temple stood, in Nauvoo.

My brethren and sisters, we have before us the law of the Lord. We are blessed today as we have not been blessed in a great many years. We are blessed with the First Presidency fully organized. We are blessed with the quorum of the Apostles, and all twelve of them are with us today. It makes me to feel very joyful and thankful; for as long as I have been in the quorum—now over fifty years—it has been but a very few times that we have had the pleasure of coming to conference with a full quorum of the Twelve present, or coming into our council and talking over the things of God with a full number. The other councils are also generally well filled. We have over a hundred quorums of Seventies! The organization is complete, and the Lord has designed to bless us remarkably

with all the facilities to keep His commandments, to covenant with Him, to go into His holy temples and learn how to become saviors for our dead, and labor to bring to pass this restitution of all things which are in Christ Jesus, both which are in heaven and which are upon earth.

I pray that the blessings of the Lord may be multiplied upon us all, through obedience and faith in the Lord Jesus Christ. It has to come through obedience, that our faith shall increase. We must draw near to the Lord. We do not ask the Lord so much as He would like us to ask. He has said emphatically that to him that asketh it shall be given; there is none that seeketh that shall not find, and to him that knocketh it shall be opened. Let us cleave unto the Lord and walk in His ways; strive to serve Him in all things, that we may be able to increase in righteousness; that we and our generations after us may grow up in fear of the Lord, honor Him in the earth, and be counted worthy of that life and immortality which are being brought to light in the Gospel, and which the Savior has died to bring to pass unto us.

We ought not to forget that this is but the beginning of a people who are to have such a position that by and by the Lord will come and dwell in their midst on the earth. O glorious thought! We often hear it talked about swords being beaten into plowshares, spears into pruning hooks, the cow and the bear feeding together, the lion eating straw like the ox, etc. All these things, and a multitude more, have to take place, and the sooner or later depends upon our faithfulness and our diligence in keeping the commandments of God and helping to build up righteousness in the earth; for He will weed out and remove the wicked to make room for the righteous as fast as there is necessity for it.

I pray the Lord to bless you, my brethren and sisters, in all your varied interests; in your persons with health and faith to overcome your infirmities, and with ability to live and become full of years and laden with experiences of the goodness of God. God bless you in all your temporal affairs; and you will be if you tithe them properly and then use what you do use to advance the interests of His work. We must

never lose sight of the fact that it is our great business to send the Gospel to the people of the earth. That is why we are calling upon you continually for brethren to go in the ministry. We calculate to keep calling. The demand is increasing everywhere. You fathers and mothers, brothers and sisters, please hear it, and take notice, and be ready for the word when it comes for that son, that brother, that father to go and thrust in his sickle and reap, for the harvest is great and the work is increasing wonderfully.

May the Lord bless and prosper every interest of Zion. May He bless the Presidency, to be full of wisdom, revelation and knowledge; and the Twelve Apostles, that we may be such men as we ought to be, to take the counsels of the Lord and dispense them to the people, and administer salvation everywhere we go. I pray that the Lord will increase His kindness and His affection and love towards us, and increase our kindness and affection and love towards you.

You that have weaknesses, and perhaps have sinned, do not take it into your heart that the Lord wants to see you afflicted and cut off. He will not that any shall perish, but that all shall come to repentance. Therefore, draw near to the Lord, You who may feel yourselves the farthest from Him, find your way back to Him, that you may walk in His ways, and He will work in you by His Spirit after a while, and will show unto you His good pleasure, and you shall know of His favor, His loving kindness and forgiveness of sins. That we may so live that He may increase His favor and loving kindness toward us, I humbly desire and pray, with all the rest of you, in the name of the Lord Jesus Christ. Amen.

The Temple choir sang the selection,

A beautiful City,

the solo being rendered by Sister Maggie Hull.

ELDER BRIGHAM YOUNG.

The leading object of tithing is to educate the Saints—The necessity of being guided by the Spirit of God.

If you will give me your attention I will endeavor to speak loud enough that all the congregation may hear what I