

Lillie T. Freeze, Minnie J. Snow, May Booth Talmage, Rose W. Bennett, Emma Goddard, Alice K. Smith, Elizabeth C. McCune, Ruth M. Fox, Julia M. Brixen, Helen W. Woodruff, Augusta W. Grant, Mary A. Freeze, Susa Y. Gates.

General authorities of the Primary associations:

Louie B. Felt, president; Lillie T. Freeze, first counselor; Josephine B. West, second counselor; May Anderson, secretary and treasurer; Olive Derbide, assistant secretary; Euphemia I. Burnham, recording secretary.

Board of Aids—Aurelia S. Rogers, Lulu Greene Richards, Camilla C. Cobb, Cornelia H. Clayton, Belle S. Ross, S. E. Hyde, Zaidee W. Miles.

Officers of Religion Classes—Anthon H. Lund, general superintendent; Karl G. Maeser, assistant superintendent; Rudger Clawson, assistant superintendent.

Leader and Director of the Tabernacle Choir—Evan Stephens, with Horace S. Ensign as his assistant; John J. McClellan as organist, and all the members of the choir.

John Nicholson, as clerk of the general conference.

All the voting was affirmatively unanimous.

ELDER BRIGHAM YOUNG.

A paramount consideration—Good men should be selected for office—One-sided education unsatisfactory—Exhortation to State Presidents and Bishops—A day of separation approaching.

It is very gratifying to me to look upon this vast concourse of people. The building is crowded to its utmost capacity, and I rejoice in meeting so many of my brethren and sisters who have assembled on this occasion to worship the Lord our God. It is on occasions of this kind that the power of the people is manifest. When we come together united in our hearts in prayer to Almighty God, there is a strength developed among the Latter-day Saints that forces itself upon the notice of the civilized world. There is a power among the Saints, endowed as they are with the Spirit of God, that cannot be witnessed in any other congregation on the earth. It is not a loud and boisterous demonstration, but it is a quiet power that penetrates to the hearts

of the human family who contemplate the great work which this people have undertaken to accomplish, under the inspiration of the Holy Spirit, for the amelioration of the condition of mankind. God has been kind to His sons and daughters, and especially so to those who have taken upon them the name of Christ. True, we are a small people; but if we do anything out of the ordinary it is heralded abroad to all the nations of the earth, and we are published from one end of this land to the other.

I do not suppose that I could mention the word "politics" in this congregation without arousing the ire of some on the outside, and perhaps some on the inside, and having to meet the remonstrance of many of my friends. But there are points of doctrine, if you choose to call them so, which press upon me to that extent that I would rather maintain silence than to be called upon to speak and not give them forth. Some things have come to this earth that are paramount to all other considerations with me. The kingdom of God and His righteousness are beyond all other considerations that have ever entered into my heart. But what do these words mean? To me they mean that I will support the institutions that God sustains; that I will sustain the organization which He has so many times testified to me that He has inaugurated for the accomplishment of the salvation of his sons and daughters whom He has sent into this vast school of experience. Will I serve God, or will I serve Mammon? is the question that arises in my breast, and I feel it in my soul.

If the hereafter is important to me, what is the condition of my soul today? I may have to leave this state of existence any moment, or I may live for years. But what situation am I in? How does the Almighty view me as a man whom He has elected to bear the holy vessels of the Lord, to receive His Priesthood, and to assist in bringing to pass His righteous purposes in the latter days? If I am not in a saved condition this moment, I am in a bad plight, because I have no assurance that life will be lengthened out to me. I believe in laboring for my friends; but I have

no friend in this world that stands between me and my God. Then if I have elected to follow Him, what will I do as one who has taken upon him this responsibility? I tell you one thing that I will do: I will support good men in every position. I care not what proposition may be submitted to me, I will sustain good men. For it is written, "When the wicked rule, the people mourn." When the righteous rule, the people rejoice. In every condition, spiritual and temporal, moral, political, religious, and in every sense of the word, I stand before God as a man who has covenanted before Him and before His people, solemnly in sacred places, that I will sustain Him and His kingdom and people. I am not a covenant-breaker, unless I depart from the counsels of the Spirit of God within me. I seek to have that spirit constantly with me; and when there is any doubt I seek light from the source that He has appointed to direct me in the things of life, here and hereafter.

Am I talking about politics? No. But I tell you one thing that burns in me, and I pray to God that it may never be extinguished. The last words that our late President said to me were, "Sustain good men, and put good men into office." Good men, not drunkards, not immoral men. None of this class of individuals shall rule over the Latter-day Saints with my consent, or by my vote and acquiescence. I ask you, Latter-day Saints, and latter-day sinners, men in the Church and men out of the Church, shall we have men who are just and upright, whether they are Mormons, Jews or Gentiles? Shall we have men who are honorable and will seek the interests of the honest of every nation and creed? You know as well as I do, that the perpetuity of this people, the perpetuity of the nation, depends upon the virtue that is developed in the midst of the people. It is a reproach to any nation, or to any individual, to be unvirtuous. I feel for one that the day is come when the voice of this people shall be raised for good men to rule over us. What do I care about party feeling! A lot of men meet together and get up names, among them some shyster that has foisted himself into notice through some means or other of his own making, and they rush

that upon me, and because I would not vote for such men two or three years ago, they said, "You are a mugwump." Well, I would rather be a know-nothing than to subscribe to conditions which will make me responsible for the actions of the wicked. I will not do it, I do not care who it cuts, nor what the consequences may be. I say it to the nation, I say it to the world: As God lives, I will never support a man that I know is a wicked man, for any office. The word of the Prophet of God has been given to me, as it has to you, and we have got to take cognizance of these things.

There is another subject—education. Educate our children! That is right and good. A great share of our attention is given now to educating our youth—and how? Well, I would not have to go far in this State to find an example. In the early days here we owned lots in the ten-acre field, and in the five-acre plat, and in the city plat, and we paid taxes on them. By and by harder times came, taxes increased, and we sold the ten-acre lot to pay the taxes on the other. Then the five-acre lots went, and by and by the city lots began to go. Here is a case of a badly balanced estate—plenty of realty, but no cash to keep up the current expenses. That is the condition in which our educational affairs are at the present time. We educate one side of the individual, and the other side remains unimproved. Why do I say that? Because all that goes to make the foundation of life, that builds up a country, and that develops the mines and the manufactures, is left out of the education. It is all letters!

Educate a young man in mineralogy in our schools, and what does he know? Take him into the field, where you think he will be useful, and you will find that one of the most unlearned of men who has made a little practical study of this subject will go around him a dozen times a day. Why? Because the educated man cannot apply the knowledge he has received. Educate him as a surveyor. Well, he has to go into the field to labor and practice for a long time before he becomes proficient in that department. The education is good, but where the school drops them we leave them, and the result is, they have to get some other occupation to

make a living. Where are the shoemakers, and the manufacturers of woollen and cotton goods? Is there a man educated in Utah that can go right into a woollen or a cotton factory and understand the business? Is there a man that can go into the south and take up the business of manufacturing cotton goods? There is not such a man educated in the State, unless he is down South, and I doubt there being any there who could go into the cotton factory and know what to do with the machinery and the cotton. This is a languishing industry in Utah.

There was an ox killed in one of the settlements, with a certain brand on the hide. That ox-hide was sold, and in about eight or ten months it returned to that settlement in the shape of sole leather, with the same brand on it. From the time it left Wellsville until it was returned here it had passed through the hands of eleven men, and we paid them for handling it. This is the system that we have been following. If it had not been for the mercy of God, who saw our ignorance and slothfulness and put it aside, this people would have been in poor temporal circumstances in these mountains. But I do believe that the time has come and sufficient information has been given us, that if we do not take hold of these things and do them properly, God will make us responsible and we will suffer for it. I believe in education, but I want to see the boys and girls come out with an education at their fingers' ends as well as in their brains, that they may be able to support themselves. Take our girls who are educated and receive commissions to teach, and if they cannot get schools, what do they do? They clerk in a store, or do something or other that people can do who have had very little education, and their time has been wasted, because their education has not been in the right direction.

I believe today that God intends that this people shall take hold of these manufacturing institutions, and put their sons and daughters to such labor as is suited to them. Educate them in these things as well as in letters. If we do not do this, where shall we draw from for men with the capacity

to build up Zion and make it a perfect home? It has been stated that Utah includes within her borders all that is necessary to make the people wealthy. But we are neglecting the very means that God had put in our hands to educate our children in the right way. The time has come, in my opinion, when our schools, instead of having so much in the line of gymnastics, should give good manual training. They are good to develop the muscles it is true. If they developed them with the hoe, or the ax, or the plow, or something that is useful, it would do them more good. If we could have our little farms, our blacksmith shops, our turning lathes, our carpenter's shops, our factories, and educate our children in these things as they go along, we would turn out men who could be moulded and used for the benefit and upbuilding of the Zion of our God. Zion has to be built up, and we want men who are capable of superintending in every department. God designs that men should be educated for this purpose.

There are two or three more subjects, but I forget them. Perhaps I have said enough. However, I have said what is in my heart; and I say to the Presidents of Stakes, and to the quorums of the Priesthood, did you hear the words that were spoken by one of the brethren in relation to this matter? There is President Snow and his two counselors, and here are the Twelve Apostles; I testify from actual knowledge that these men are one, spiritually and in every way that Christ is one with the Father, to the extent of their knowledge. The Presidents of Seventies are one with the Twelve. Why cannot every quorum of Seventy be one with the Presidents of the Seventies? Why cannot the Elders be one, the High Priests be one, and all of us come together as one man. No, you will hear men say, I cannot do that; I cannot swallow that doctrine. Where does it come from? From the head. You cannot swallow it? It is the only medicine that will cure you. I wish that the great body of the Church could cleanse itself and be delivered from the corruption which surrounds it. But we cannot just yet. Here, however, is the antidote for the ills to which human

life is heir: It is to be one before God. I testify here today that unless we are one we will not be received by our Savior when He comes.

Presidents of Stakes, when will you see that the Bishops do their duty? Bishops, when will you see that those under your charge do their duty? How long will you procrastinate? How many times will you have to be taught this subject. I say to you, brethren, in the name of the Lord, rise up and from this time forth see that your wards, your Stakes and your quorums, are thoroughly renovated, and that the people attend their meetings. If they do not, there will be a great deal of dropping off in the near future; for God will not submit to this land being polluted. I tell you the day is not far distant when you will see a separation between the sheep and the goats. I felt impressed with this when it was mooted the other day by a man who had a right to teach it, who said that the things before this people will try them to the uttermost, and we have to round up our shoulders and prepare for them, or, as God lives, we will turn our backs upon the Church of Christ. That is the condition, and I testify to it. How long will we hold back and say, "Oh! I am floating with the current; I go along as the current takes me, and Brother So-and-So and I hobnob together, and I guess we are all right." Oh! you do not know the consequences of neglect. If you did, brethren and sisters, you would not neglect the principles that God has given.

Brethren and sisters, God bless you in every particular. Do not let the summer pass and the harvest end and you be forced to say, Lo, my soul is not saved. Now is the summer, and when the harvest shall end let it be that you are in the kingdom with those whom Christ has established. May God grant eternal life to the people. God bless our Presidency, and the people, and give us strength that we may overcome and not do anything harshly. I have been cautioned by the Spirit not to do it; but it is all I can do to keep it down sometimes. Do nothing rashly. Be moderate and wise in all things. Let God rule, whose right it is to rule, and He

will bring all things out for the good of His people, if we do our duty; which may God grant, for Christ's sake. Amen.

"Come unto Me" was sung by Brother Anthony C. Lund.

PRESIDENT JOSEPH F. SMITH.

Our labors relate to temporal as well as spiritual things—Temple work—Laws and ordinances administered now the same as administered in the days of the Prophet Joseph Smith—Law of Tithing—Necessity for greater Union—Home industries.

I am requested to occupy the few minutes that remain of this forenoon meeting. I most earnestly endorse all the subjects that have been dwelt upon by the Apostles during our Conference, and I sincerely hope that these important matters will find an abiding place in the memory of the people. We are engaged in a temporal as well as in a spiritual labor. You must continue to bear in mind that the temporal and the spiritual are blended. They are not separate. One cannot be carried on without the other, so long as we are here in mortality. The Church of Jesus Christ of Latter-day Saints on the earth is a physical organization as well as a spiritual organization. We need practical faith—that is, we need to practice the principles of our faith. Without the practice of the principles of the Gospel we can never realize our hopes and expectations concerning the results of this great latter-day work.

We are engaged in temple work. We have built four temples in this land, and we built two temples in the eastern country before we came here. During the lifetime of the Prophet Joseph Smith one of the two was built and dedicated, and the foundation of the other was laid and the walls had well progressed when he was martyred. It was finished by the efforts of the people under the most trying circumstances and in poverty, and was dedicated unto the Lord. The ordinances of the house of God were administered therein as they had been taught to the leading authorities of the Church by the Prophet Joseph Smith himself. The same Gospel, the same ordinances, the same authority and blessings that were administered by the Prophet Joseph Smith and taught by him to his associates are now being enjoyed by and taught to the Latter-