

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-

day Saints in the four temples that have been built in these valleys of the mountains. When you hear anybody say that we have changed the ordinances, that we have transgressed the laws, or have broken the everlasting covenants which were entered into under the personal administration of the Prophet Joseph Smith, tell them for me, tell them for President Snow, for President Cannon, and for all those who are living today who received blessings and ordinances under the hands of the Prophet Joseph Smith, that they are in error. The same Gospel prevails today, and the same ordinances are administered to-day, both for the living and for the dead, as were administered by the Prophet, himself, and delivered by him to the Church. So far as I know, there is not an ordinance of the Church now enjoyed or practiced that was not revealed to the Church by the Prophet Joseph Smith. I know of no new doctrine that has been revealed. Principles that were revealed to the Prophet Joseph have grown and developed more fully and clearly to the understanding; but we have received nothing new that I know of. Yet if we should receive something new, through the proper channels of the Church, we should be as ready and willing to receive it as we were or would be to receive the same at the hands of the Prophet Joseph himself.

The law of tithing is no new doctrine. The revelation upon that principle was given to the Prophet Joseph Smith. The only trouble is, the Latter-day Saints have more or less neglected to obey that law. It is to the credit of President Snow and his administration, and to the credit of the Latter-day Saints, that they have hearkened to his counsel and that many of us observe that law more faithfully today than we have done in years past. So far as I am personally concerned (and I think I could speak for some others of my acquaintance, although I prefer that they should speak for themselves), the preaching of the law of tithing within the last year and a half has made not one whit of difference with me. My tithing today is the tenth of all that God gives me. My

tithing heretofore has been the tenth of all that the Lord has given unto me. It has been my pleasure as well as my bounden duty to pay my tithing to the Church every year on everything that the Lord has made me steward over. The man who does not believe in this principle ignores a revelation of God made known through the Prophet Joseph Smith. It is a commandment unto the people, with promise. It is essential to the temporal welfare of the Church of Jesus Christ of Latter-day Saints. The sectarian world keeps up their revenue by begging, by passing around the collection-box every time they assemble for worship. They beg from the people for the maintenance of their churches. In their case the burden falls upon those who are willing to contribute of their substance. Those who are not willing or not so disposed, bear no part of the burden. This is unequal. It is not just. Furthermore, it is a system of the world, devised by man; and if there were a blessing attached to the maintenance of their churches, those who were unwilling to contribute would, of necessity, not be entitled to the blessing. In the law of God more is not asked of one man than of another. The Lord has placed the duty or burden if duty with compensating blessings can be called a burden equally upon every individual. His requirement is a just one, and it is simply to give one-tenth of what He gives to us as the reward of our industry, economy and perseverance. If my one-tenth is large the payment of it is no more of a burden upon me than it is upon the man whose tenth is a small amount. It is only a tenth for all—no more, no less. The Lord requires no more, under this law; and the interests of the Church would, under existing circumstances, require no more if all the people would observe the law. Therefore, those who neglect this privilege neglect their opportunity to receive a blessing at the hands of God. They are not law-abiding members of the Church; for a man who keeps all the laws, save one, and offends in not keeping that, he is a law-breaker, and he is not in harmony with the purposes of the Almighty. When he is weighed in the balance, he must of ne-

cessit; be found wanting, because he has disobeyed one law at least that has been given for his own good as well as for the maintenance of the temporal interests of the Church. It is the law of revenue for the Church. We do not come to you begging, nor asking favors. We merely ask you to do your duty as we do ours, to obey the law of God as we do, and thereby put yourselves in harmony with the requirements of God, by which you help yourselves to the favor and blessing of the Almighty, and assist in maintaining the temporal interests of the kingdom of God on earth.

We ask you also to be united, to be one. The brethren have said a good deal during this conference about oneness. I believe in union. I believe that except we are one in those things which pertain to the building up of Zion, we are not God's children. But I want to say to you that we are not one. There is not that union amongst us that should exist; sometimes when President Snow tells a brother what he would like him to do, he at once turns on his heel and says that comes in contact with his manhood and his independence, and he prefers to follow the bent of his own mind rather than to take such counsel. In that respect we are not always one. And I want to say that this lack of oneness is not confined to the people. It reaches into the higher ranks of the Priesthood, if I have any power to discern spirits.

Let me read what the Lord says:

"And now, verily verily I say unto you concerning the laws of the land it is my will that my people should observe to do all things whatsoever I command them."

This is the first point. It is the hub of the wheel.

"And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me;

"Therefore, I, the Lord, justify you, and your brethren of my Church, in befriending that law which is the constitutional law of the land;

"And as pertaining to law of man, whatsoever is more or less than these, cometh of evil.

"I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free;

"Nevertheless, when the wicked rule the people mourn;

"Wherefore, honest men, and wise men, should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil."

The question in my mind is this: Who is to judge who are the good men and the wise men? If you leave me to judge, I say one man; if you leave Brother Brigham to judge, he may say another man; or, if we leave it to the people to judge, one says this is the wise man, and another says that is the wise man. The question with me is: Am I in a frame of mind, that when I get the word of the Lord as to who is the right man, will I obey it, no matter if it does come contrary to my convictions or predilections? If I feel that I can obey the word of God on this matter, then I am in harmony with the spirit of the work of God. If I cannot do it, I am not in harmony with that spirit.

We believe in home industry. We believe in self-protection. We want the people to patronize home industries, that they may not languish or fail in our midst. Today we have a woolen factory down in Provo. It has been there for many years. President Young was the practical founder of it. He inaugurated it. What for? That we might make our own blankets, and not have to import them; that we might make our own wearing apparel, employ our own people, keep our money at home, and grow wealthy, as the Lord has designed we should. But what is the result? Eighty-five per cent of the goods manufactured at that factory has to find a market in the east, or west, for the want of support at home. We have to send our goods abroad to sell them. Think of it! only fifteen per cent of the product of the woolen mills at Provo are consumed by the people at home; and yet that factory has not capacity enough to furnish one-half of what the people here require—not one-quarter, Brother Smoot says, and he knows. How loyal we are to the principles that have been taught us by Brigham Young! How loyal we are to our own interests! Are you not ashamed of these facts? I wear home-made

clothes, and I am proud of them. I have worn but little else for years. If I have to pay a little more for them than for eastern goods—which I do not think I do—they are more serviceable, and it is far cheaper in the long run. But no! Some of our people would rather buy shoddy from the east, made by eastern workmen from rags gathered from pest houses and from the gutters, and ground up and mixed into your cloth that you buy from the world. You would rather have this than patronize home manufacture. Are you ashamed of my appearance? These clothes that I wear are of home-made cloth; the wool is from Utah sheep, made up by Utah workmen at the Provo factory; and the clothes themselves were cut and made by Utah tailors at John C. Cutler's. I am not ashamed of them. I therefore admonish you to look to our home industries. Not only is the Provo factory manufacturing goods; but there are factories elsewhere. There is one in Ogden, another in Logan and still others on a small scale. They all are struggling against great odds, because the people are not in sympathy with them; in fact, they discriminate against them by buying their shoddy goods from the east instead of patronizing home industries. I am ashamed of that conduct. I think every honest and intelligent man ought to be ashamed of such conduct. We ought to be loyal enough to one another to sustain ourselves and make ourselves independent. God bless you. Amen.

"As the Dew from Heaven Descending" was sung by Sister Luella Ferrin and the choir.

Benediction by Bishop William B. Preston.

OVERFLOW MEETING IN THE ASSEMBLY HALL.

Owing to the large body of people unable to gain access to the Tabernacle, an overflow meeting was held in the Assembly Hall in the afternoon, beginning at 2 p. m., at which Elder Heber J. Grant, of the quorum of the Apostles, presided.

The Temple choir and congregation sang:

Now let us rejoice in the day of salvation.

Prayer by Elder George Romney.
Singing:

O, say what is truth.

ELDER J. W. McMURRIN.

The Latter-day Saints a free people—A word to the Missionaries—Danger of becoming "rusty" in the service of the Lord—An age of opportunities for the young—How to sustain authority.

I am pleased, my brethren and sisters, to be with you on this occasion, and to have the opportunity of lifting up my voice in your presence in testimony of the Gospel of the Lord Jesus Christ, as it has been revealed in this age of the world. And I sincerely trust that while I occupy this position I may be blessed of the Lord and have the inspiration of His Spirit resting upon me; for without that Spirit I know that my words would be as a sounding brass or as a tinkling cymbal in the midst of this great body of people. But on the other hand I also know that when men speak by the promptings of the Spirit of the Lord their words are of great worth to the children of men, not only to those who may hear the words that are spoken, who are in the congregation, but to the person that does the speaking as well. For all men are instructed by the Spirit of the Lord. I feel that the people who have attended our Conference and who have listened to the testimonies and instructions that have been imparted by the Apostles of the Lord Jesus Christ, know in their hearts that the brethren have been inspired and that they have not been giving them anything that has been cunningly devised, but that they have been delivering the word of the Lord, and the power of God has been made manifest in the utterances of His servants. There should be with us as a people a disposition to receive the counsels that have been imparted, and an anxiety that we may be in harmony with the servants of the Lord who have been chosen to direct the affairs of His Church in these times. It is a glorious thing to have the feeling in our hearts that we are in accord with the authority of the Lord and to feel, inasmuch as we have put our hands to the plow and