

a beautiful spirit in that home by reason of this practice. I thought to myself, what a glorious thing it would be if all the Saints of God would take half an hour every morning to serve Him in this way, and thus assist in setting their own houses in order. In this way we would be able to gain a little knowledge of the Gospel every day. The chapter read from the Book of Mormon, or from the Doctrine and Covenants, or from the Bible, would be with us during the day, and our reflections would be upon that which it contained. I believe that the men and women in Israel who take time to do this will succeed in saving their sons and daughters; for such a practice cannot help but have a remarkably good influence upon the children. But we say we have not time, or we cannot get our families together. Where that is the case, we ought to begin to educate ourselves to carry out this plan, in order to fit and qualify ourselves for something better and greater. If we go back to Jackson County, we will have to take time to serve the Lord. Therefore, I say, what a glorious thing it would be if we could carry out this simple practice in our homes! I will tell you, brethren and sisters, sons and daughters from a home like that do not disgrace their parents; they do not bring shame upon that house. Those who go astray, in the majority of cases, are from homes where these things are unknown. I thank the Lord that this practice was not simply for my benefit in visiting that home; it is a daily practice there, and I wish it were the daily practice in every home of the Saints of God. If it were, we would be a much more faithful people than we are today. There would be no need of sending out special missionaries to regulate families, or wards, because there would be a missionary work done right in the home which would cause the members of the family to live lives of consistency, in keeping with the Gospel of the Lord Jesus Christ.

God help you, my brethren and sisters, to reflect upon these things, and see whether they are worth our attention or not. May His peace and blessings be in the homes of all the Saints

of God, and may we improve year after year. When we come together in our semi-annual conference, with the Spirit of God resting upon us, may we take a retrospective view of the preceding six months, and be able to discover that we have made some advancement, that we have benefitted some one, and that we are keeping pace with the work of God. I am grateful for a testimony that every principle which the Lord has revealed through the Prophet Joseph is of God, and that the work in which we are engaged is God's work, and not the work of man; that Joseph Smith was sent of our Eternal Father to establish the work, which he did establish, and which is gradually filling the whole earth, as it is designed to do, bearing the message of peace on earth and good will towards all men. May the Lord help us that we may keep the spirit of this great and grand work, and prize our standing as members of this Church and Kingdom. I ask it in the name of Jesus. Amen.

ELDER MATTHIAS F. COWLEY.

Why many generations have been left without the Gospel—Growth of the work of the Lord from its inception—An incomparable organization—Sacredness of the name of Deity—Loyalty to the Priesthood and country—Religionists should marry within their own faith.

My brethren and sisters: I feel to express my gratitude for the opportunity of enjoying this conference. I do not know what I shall say, but place myself in the hands of the Lord. I have rejoiced in the many good things which have been spoken unto us, and I dare say that every Latter-day Saint who enjoys the spirit of his calling will hear something said at this conference that will be particularly adapted to his wants. This will always be the case if we come together with a desire to be renewed in our faith and encouraged in the performance of our duties. It is within our reach to know the mind and will of the Lord, not only concerning the Church as a whole through the mouthpiece of God, but also concerning our individual labors. Every Latter-day Saint is entitled to enjoy the promptings of the Holy Spirit to guide him in his particular field of labor.

I was impressed while listening to the

testimony of Brother Woodruff concerning the manifestation which the Lord had given him and his brethren, when they sought Him in prayer, in the establishment of a colony of people in the state of Wyoming. It sounded very different to anything that is carried out in the sectarian world, where religious worship consists simply of a little preaching, praying and singing in their public assemblies. The work of God comprehends far more than that. It seems to me that, out of the hundreds of millions of people in the world who profess to believe in a Supreme Being, there would be more understand the unchangeable character of God and that they are entitled to know His mind and will concerning them. We have often been asked why, if Joseph Smith was a Prophet of God, the Lord left the earth without the light of the Gospel for so many generations. The answer is very plain. They destroyed the men who bore the authority of God to officiate in His name. Then the Lord raised up such men as Luther and his associates of the Reformation to pave the way for the introduction of the truth; but even their lives were placed in jeopardy, though they did not claim to have received any new revelation from God, nor any light regarding the organization of the true Church; in fact, many of them laid down their lives in testimony of that for which they contended. I want to bear testimony that the Prophet Joseph Smith was raised up to introduce this Gospel just as soon as the world were prepared to receive it; and it was according to the purposes of the Almighty that it should be brought forth in the last days.

The work of God, from its inception to the present, has been growing, so that it is those who fight against it, not the Latter-day Saints, that ought to be discouraged. It would be well for them if, instead of persisting in fighting the work, they would esteem it as a joyful piece of news which the Lord has sent again to the earth—the Gospel restored in its ancient purity and power, by heavenly messengers, for the salvation of the children of men. There have been some men that, while not un-

derstanding the real source of inspiration and strength which has sustained the work, have had sufficient light and understanding to know that it was not to be trifled with. I have often been impressed with the testimony borne by Josiah Quincy, who visited the Prophet Joseph Smith a few weeks before his martyrdom. In his book entitled, "Figures of the Past," he devotes two chapters to the Prophet, and makes the statement that at some future time it was not improbable that the question would be asked, What great American has done more to mould the minds and destiny of his countrymen than any other man upon this continent? and he remarked, "Absurd as it may seem to some, it is not improbable that the answer to this question will be, Joseph Smith, the Mormon prophet!" I want to say that he was guided by the spirit of prophecy when he wrote that statement, and it will come to pass. William H. Seward, who was secretary of state in the days of Abraham Lincoln, impressed with the character of President Brigham Young, made the statement that America had produced no greater statesman than the Mormon prophet, Brigham Young.

What impresses me, my brethren and sisters, is not the idea of securing popularity through the statements of sensible men who speak thus boldly and sincerely at times, but the fact that people ought to see, as we have been led to see, that this work has not been accomplished by the ingenuity of the men who have stood at the head of this Church. I remember a statement that was made many years ago to Brother John W. Taylor, when he was working in the county recorder's office in this city. A gentleman from the East called in, and in the course of conversation he said: "Mr. Taylor, I have examined the organizations of civil government in various nations of the earth; I am informed in regard to the Church institutions as they exist in Christendom; but in all my travels and researches I have found nothing that is at all to be compared with the Church of Jesus Christ of Latter-day Saints.

I appeal to you, my brethren and sis-

ters, to consider these things. Notwithstanding the fact that numerically the Church has grown in a most remarkable manner, as shown by Brother Clawson, there exists a great necessity for us to grow in spirit. It is not the numerical strength that constitutes the power and strength of a people; it is their purity of life, and their possession of the Holy Spirit as a source of inspiration in all the walks of life. As an evidence of this I want to cite to you the fact that notwithstanding the Church now numbers 310,000, there are many who have fallen by the way side. The doctrine has been laid down in a most clear and distinct manner that it is not the professions we make; it is not the fact that we have a standing in the Church, or that we have some knowledge of the Gospel from the "dead" letter, that will give us perfect fellowship with God. Something better than that is required. We must stand in the light that Jesus told His disciples to occupy when He said unto them:

"Ye are the salt of the earth: but if the salt hath lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

What made them the "salt of the earth?" He had told them previously. It was not because He had come and spoken unto them; it was not because they had seen Him work mighty miracles; but it was because they applied in their lives the teachings He gave in that beautiful sermon on the mount.

"Blessed are the poor in spirit; for theirs is the kingdom of heaven.

"Blessed are the meek; for they shall inherit the earth.

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled.

"Blessed are the pure in heart; for they shall see God.

"Blessed are the peacemakers, for they shall be called the children of God."

These were some of the characteristics manifested by them in their lives. As Jesus said to them, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

President Smith alluded this morning

to the habit of profanity among the young people. I heard Brother McMurrin, who is one of the general authorities of the Church, state several times during our recent visit to Arizona and Mexico that there was more profanity on the streets of Salt Lake City in a short time than there was in the great cities of England in a long time. I want to say that, so far as this concerns the Latter-day Saints, it is a disgrace in the sight of God. Altogether I have spent nearly five years south of the Mason and Dixon line in the United States of America, and it was seldom that I heard the name of Deity profaned among the southern people. Co-operating with my brethren who stand here to teach the people, I enjoy upon the young men the absolute necessity of desisting from profaning the name of Deity. We ought to esteem that name as exceedingly sacred. It is so sacred that the Lord has said, in a revelation to the Prophet Joseph Smith, recorded in Section 107 of the book of Doctrine and Covenants:

"There are in the church two Priesthoods, namely, the Melchisedek and Aaronic, including the Levitical priesthood.

Why the first is called the Melchisedek Priesthood is because Melchisedek was such a great High Priest.

Before his day it was called the Holy Priesthood, after the order of the Son of God;

But out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that Priesthood after Melchisedek, or the Melchisedek Priesthood."

Let us stop and reflect upon that for a moment. It does not imply, when they called the Priesthood after the order of the Son of God, that they did it irreverently, or that they were profaning the name of Deity; but the change was made "to avoid the too frequent repetition of His name." This ought to impress us with the sacredness that the Almighty places upon His holy name.

Allow me to teach a few simple ideas, that possibly ought to be taught to the Sunday school children; but we are all children, and need teaching and nursing, so far as the work of the Lord is concerned. When a child speaks to his

father he does not call him John Jones, nor Samuel Brown, nor Golden Kimball; he calls him father, or some name equivalent to that. Our Savior, in teaching His disciples how to pray, said, "After this manner therefore pray ye: Our Father which art in heaven." He warned them against praying as the hypocrites did, who loved to stand in the synagogues and on the street corners, to be seen of men; and He advised them to enter into their closets and pray to their Father in secret. The Spirit says to me that the Latter-day Saints do not enter into their closets and pray in secret as much as they ought to do. We do not, as we should, test the words of the beautiful hymn that has been sung this afternoon, "Lord, thou wilt hear me when I pray." The Savior also told His disciples not to use vain repetitions, and in His prayer He did not repeat the name of the Father. He simply said in the beginning, "Our Father which art in heaven." What could be more simple, more gentle, or a more humble acknowledgment of our relationship to God, than this expression of the Messiah? We are the children of our heavenly Father. We were created in His image, physically, as well as spiritually. Therefore, in our prayers we should address Him as our Father. By so doing it will surround the sacred name of Deity with due reverence. We should teach our children to approach the Father in this way, in the name of the Son; and then the name of Deity will not be so familiar to them that when they are on the street, and perhaps become irritated, that sacred name will come to their minds and find profane expression on their lips. We ought to be governed by the Savior's example in all our prayers, private and public, as well as in our discourses before the public, and not repeat too frequently the name of Deity.

I allude to this because it has been suggested by those who stand in authority over us that we shall take up, as it were, a crusade against profanity. You know the effect of the spirit of revelation through President Snow on the subject of tithing, and how it has been attended by the blessings of the Almighty. As was stated by Brother

Reed Smoot in regard to the law of consecration, we have been brought nearer to that law by the preaching and labors of the brethren on the question of tithing. Now, let us take up a crusade against these evils that exist among the young people, and in some instances among the older people. And this ought not to be confined to those who are working in the Mutual Improvement cause. It ought to be taken up by the Bishops of the wards, by the Teachers in the wards, by the Presidents of Stakes, and by the local missionaries. Wherever we find a man who, either in moments of excitement or through carelessness, profanes the name of Deity, we ought to take up a labor with him. The same may be said with regard to those who do not observe the Word of Wisdom; for the Word of Wisdom is not so extensively practiced as it ought to be.

Brethren and sisters, reverence for the name of Deity, the observance of the Sabbath day, the attendance upon our prayers, the payment of our tithing, the performance of these simple duties that the Gospel enjoins upon us, constitute the key for our safety in the Church of Jesus Christ of Latter-day Saints. We may talk about the mysteries of the kingdom of heaven; we may talk about becoming as the Father is now (which is within the possibility of the Gospel); but it is almost absolute folly to talk about such glorious things unless we have faith to quit smoking a cigarette or an old pipe, and to cease breaking the Sabbath day or profaning the name of Deity. There ought to be consistency in all the practices of the Latter-day Saints. The good, substantial Latter-day Saint is the one, whether old or young, who is willing to take hold readily of any labor that may be assigned unto him or her. Whenever a young man goes on a mission, and is exceedingly successful, and enjoys the Spirit of the Lord, he ought not to be imbued with a desire to do missionary work abroad all the time, and feel that he wants to be distinguished in that respect. He should possess such a feeling that if the Bishop wants him to act as a Deacon and look after the house of the Lord, he will be a Deacon.

He should be willing to adapt himself to the duties of the Priest or the Teacher, though he may be a High Priest or a Seventy. Those who are thus humble and willing are the kind of people that make good Latter-day Saints and turn neither to the right nor to the left. I remember hearing President Snow say on more than one occasion how determined Lyman E. Johnson was to see an angel from the Lord. He plead with and teased the Lord to send an angel to him, until he saw an angel; but President Snow said that the trouble with him was that he saw an angel one day and saw the devil the next day, and finally the devil got away with him. My brethren and sisters, it is the angel of good works that we want around us all the time. The Lord will send angels whenever there is a necessity for it; He will speak to us by the gift of tongues or in some other way when occasion requires; but the great thing—that which goes to make us the salt of the earth—is that we shall do our duty and live according to the principles of eternal righteousness, which the Almighty has revealed unto us.

The work of the Lord is extending in the earth in a most remarkable manner. People have asked the question whether or not Brother Grant would be successful in Japan, and whether the Gospel would gather people from other nations. Such a question need not be asked, for it was answered this morning in the revelation read by Apostle Smoot, where it says in relation to Zion, "And there shall come unto her out of every nation under the heaven." We need, therefore, have no concern whatever about that. We need not trouble about the prosperity and the destiny of the work of God, and we must not think that we can devise some plan that will benefit the people of God better than the suggestions which come from the Prophet of the Lord who stands at the head of this Church. Let me say to you, brethren and sisters, sustain your local priesthood. Do not jump over the President of your Stake and go to the Prophet when it is not necessary. The presidents of Stakes have been appointed to preside over

you, and they are men of God. This is the work of the Lord, not the work of man. It is not the work of Lorenzo Snow, nor of Brigham Young, nor of Joseph Smith; it is the work of the Almighty, and though men are fallible and imperfect, He will never allow the work to be stopped. Another thing, He will never allow any man or woman to be crowded out of the Church. The man that lives his religion will enjoy the Spirit of God, and no power can crowd him out of this Church as long as he is in the discharge of his duty. When a man leaves this Church it is because he has apostatized or departed from the order of the Holy Priesthood. There is an order in the work of the Lord, which must be respected. Even the angels of heaven respect the Priesthood of God upon the earth. When the angel appeared to Cornelius did he baptize Cornelius? No; he sent him to that humble fisherman of Galilee, Peter. When the Messiah appeared to Paul on his way to Damascus, did he baptize Paul? No; he sent him to Ananias, a humble servant of the Lord, who baptized him. The Nephite Apostles and John the Revelator, who are laboring among the people, at times perhaps in this land, and possibly among the tribes of Israel, will not baptize and lay hands upon people for the gift of the Holy Ghost who are within the purview of this Church. If they should do such a thing, it would be understood by the Prophet who stands at the head of this Church. Joseph Smith received all the keys that pertain to this dispensation; and although the Bible says that John the Revelator has a mission to gather the ten tribes of Israel, I desire to say that it will be done under the order of the Priesthood established in this Church and by the keys that were given to the Prophet Joseph Smith; for it belongs to this dispensation, and it will be done under the direction of whoever stands at the head of the Church at the time.

Another thing: Sometimes the Latter-day Saints get a false idea about prophecy. Some of the brethren have said that the temple in Jackson County, Missouri, must be built in a very short time, because the Lord has said that

it shall be built in this generation; but we should not forget that the Almighty can prolong the years of this generation, if necessary. Did not Jesus say to the Twelve in Palestine, "There be some standing here, which shall not taste of death, till they see the Son of Man coming in His kingdom?" And some of the generation of Jesus, according to the flesh, are upon the earth today. Therefore, if the Latter-day Saints are not prepared, and the Lord does not feel disposed to raise up another people to redeem Zion and to build the great temple in Jackson County, He may prolong that generation just as long as He sees fit. I do not know that He will, but I mention it that you may not entertain a mistaken idea. I have heard President Smith and Brother John Henry Smith say at various times that when the people were sent to settle Provo and build up Zion in Utah County, they would not plant out shade and fruit trees, because, they said, the day was near at hand when they would go back to redeem Zion, and trees would not be needed there. But they are in Provo yet, unless they are dead and gone to a better place. When I was in Arizona with Brother McMurrin, we found in some places—not many, thank the Lord—and among a few people a little discontent. They said the land was too good for them, and they could not hold it down; so they wanted to get up and leave. I felt so impressed with the remarks of Brother McMurrin down there, encouraging the spirit of patriotism to the Territory of Arizona and to the Republic of Mexico, that I wanted to say to the Latter-day Saints, "Wherever you live be patriotic to the country in which you live; not only to the soil and to the elements, by which God shall sustain your lives while you promote His work in that land, but be patriotic to the institutions of the country, under whose flag you receive your rights and have the opportunity to life, liberty and the pursuit of happiness." If you are in Canada, be true to the flag of Canada. If you are in Mexico, be true to Mexico. If you are in these glorious United States of America, whose Constitution was framed under the inspir-

ation of the Almighty, be thou true to thy country in general, and specially true to Arizona, or to Utah, or to Idaho, or to Wyoming, or wherever the Lord has planted your feet and said, Here shall be established a Stake of Zion. It is not within the spirit and genius of this work to destroy the Stakes of Zion. They will not be destroyed. The Lord has said through Isaiah, "Not one of the stakes thereof shall ever be removed, neither shall any, of the cords thereof be broken." In another place Isaiah says, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes." The word of the Lord is to build up the Stakes of Zion, and the day will come when the Latter-day Saints will cover the American continent; when the seed of Lehi shall embrace the Gospel, come to the standard of Zion and be mighty in the redemption of Zion upon this land; when the Jews will build up Jerusalem, and the tribes of Israel will come from the north country.

We ought to have all these things in remembrance, and in order that we may do so we must not forget to teach our children that Joseph Smith was a Prophet of the Almighty; that every principle revealed to him is just as true today as it was the day he sealed his testimony with his innocent blood in Carthage jail; that this is the dispensation of the fulness of times; that without the principles which the Lord revealed to Joseph Smith this dispensation is not complete; and that the work of God will never be destroyed, either in part or as a whole, for so hath the Lord spoken. So, my brethren and sisters, be not discouraged, but be faithful. Let me say to the young people: Keep good company. Do not go out with those who profane the name of Deity. Do not cast your lot with those who have no faith in the Almighty. Do not mingle with those who smoke or chew tobacco, who dabble with liquor, and who desecrate the Sabbath day. Do not risk going into company where there is danger that your affections will be established in an object that is not a saint of the Most High. Young

women, seek the Lord in prayer, to guide you in the selection of a man to stand at your head for time and all eternity. I give the same counsel to the young men. Taking the opposite course has never resulted in good. Evil always arises from union with those outside the Church. If it were my right, I would say to the Methodists, marry within your own church. I would say to the Baptists the same. I would say to the Methodist, the Catholic, the Baptist young man: Do not marry a Latter-day Saint girl; she will make you trouble just as sure as you are born. You know, the preachers said a few weeks ago that when they got a "Mormon" into their net he was a source of trouble to them, because his old "Mormon" theories would crop out. If a Gentile marries a "Mormon" girl, when she has a baby she will want that baby blessed at a "Mormon" fast meeting, and when it is eight years old she will want it baptized; and there will be trouble and discord in the family. I lift my voice against such marriages. I want to protect the Baptists, the Methodists and the Catholics against you "Mormon" girls. I want to protect the Catholic girls against you "Mormon" boys. I say to girls not of our faith, Do not marry a "Mormon" boy: for if you do he will make you trouble. ["Unless they repent," President Smith remarked.] Yes; but they are not very apt to repent. When you marry a man to save him, you are engaging in a very risky thing. I remember reading many years ago a piece of poetry in the "Woman's Exponent," which said, "Do not marry a man to save him." And it is better not to marry a woman to save her. If you cannot convert her beforehand, you will have a sorry job on your hands afterwards. I say further, I would not advise a young lady to marry a young man, unless he believed in the Gospel and every principle of it. Though we cannot carry out the law of consecration today, the day will come when we can, and if anybody is opposed to it they will find themselves in a disagreeable predicament. So in regard to everything else in the Gospel.

God has established this work, my

brethren and sisters. I know it is true. I know that Joseph Smith was a prophet of the Almighty; that Brigham Young was inspired of the Almighty; that he led this people into these chambers of the mountains. So was John Taylor and Wilford Woodruff, and so is Lorenzo Snow. The foundation of this work was laid by the Almighty through the Prophet Joseph Smith. Brigham Young never gave a new doctrine unto this people. All the ordinances and blessings were given to the Prophet Joseph, and his successors have built upon that foundation. God established through him the dispensation of the fulness of times, which comprehends every key, every blessing, every authority and every principle that is essential for the salvation of the human family in this life, not only spiritually, but socially, politically, financially, and in every sense of the word. Then what is the good of going outside and joining Christian Science or anything else, when you can get everything in the Gospel, and ten thousand times more than they dare to offer you? What is the good of joining any of these sectarian institutions, which have not been founded by the Almighty, where the authority of God to administer the ordinances of eternal life do not exist? What is the good of dropping the meat to grasp a miserable shadow?

May God bless you, my brethren and sisters. May the Lord inspire you and our young people to hold sacred the name of Deity, to observe the Sabbath, to honor the law of tithing, to live lives of virtue, honor and chastity. May our Eternal Father bless President Lorenzo Snow. May He heal his body, that he may come and speak unto us and give us the word of the Lord. May He bless his counselor, President Smith. May He bless the Twelve Apostles. May He bless these men who sit before me, and who are the general authorities of the Church: for the Almighty has appointed them, and through them will His will be manifest to the children of men; and those who receive and act upon it He will bless and establish in the faith, while those who fight against it He

will withdraw His fellowship from, and they will go into darkness. Heaven bless you, my brethren and sisters, in the name of Jesus Christ. 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 Angus M. Cannon.

SECOND DAY.

Oct. 5, 10 a. m.

The choir and congregation sang the hymn which commences:

Come, come, ye Saints, no toil nor labor fear,
But with joy wend your way.

Prayer was offered by Elder Lewis W. Shurtliff.

The choir sang:

Come, dearest Lord, descend and dwell,
By faith and love, in every breast.

ELDER ANTHON H. LUND.

Conferences a blessing to the Saints—The people should be true to their obligations—Advantages of a progressive course—Importance of keeping records.

I earnestly ask an interest in your faith and prayers, that the few moments I shall occupy this stand I may be heard by you and be able to say something that will be for our mutual benefit. I was very much interested yesterday in the proceedings of our conference. I enjoyed the remarks made by our brethren, and felt that they were dictated by the Spirit of God. It is pleasant to come together upon these occasions to receive instruction and to be strengthened in our holy faith.

The Lord instituted these gatherings of the Saints, and they have proved a great blessing to the people. The Israelites of old were commanded once a year to go up to Jerusalem, to worship at the temple; and this was a potent means to keep the people united. It cemented them together, and they renewed old acquaintances. When Jeroboam rebelled, and the ten tribes separated from the government of Rehoboam, he saw the danger in having the people come together at Jerusalem, and so he forbade this, and raised

strange altars for his people at Bethel and other places. He did not want the people to go to Jerusalem to worship there, because he felt that his government would not be so stable. The Lord, in ordering these gatherings and likewise the quarterly conferences in the Stakes, has done it for the good of His people. The people come together, mellowed in their feelings, listen to the servants of God, renew old acquaintances, and are strengthened in the brotherhood to which they belong. I know many who make it a point to attend these conferences, and they feel well paid for doing so. They would feel bad if they were not able to come here and drink in the spirit of the conference.

President Smith yesterday gave us warning against many dangers that surround us, and the brethren have alluded to these. They are seasonable topics. We should study ourselves and the high position that we occupy. We profess to be Latter-day Saints, and to be a Latter-day Saint in spirit and in truth means to walk uprightly before the Lord, and to shape our course here below so that we may obtain eternal life. The world knows what is meant by being a Latter-day Saint, and if they see that we act in a way different from what a Latter-day Saint should act, they put us down as hypocrites; and justly so. Professing to be Latter-day Saints does not make us Latter-day Saints. It takes watching and praying, a continual examination of ourselves, to live the lives of Saints. We have hoisted the flag of Zion; we are sailing under it. Let us be true to it. Let us be true to the professions we are making, and show the world that not only in word