

full of knowledge concerning the purposes of the Almighty, as they were of other matters to which they had given attention. Latter-day Saints should guard against stuffing their children with worldly learning, and leaving them without faith in God. Let us educate our children in art, science and literature, but above all else in a knowledge of God. Remembering that to know God and Jesus Christ is life eternal, The religion classes are to be feeders to our Church schools, as well as to our missionary fields, and all the other organizations in the Church, and they are a necessity in the midst of the people. Every father and mother, it seems to me, ought to know this. We should not hesitate to ask the school trustees, those men appointed by the people to manage the educational affairs of the ward, for the use of the public school buildings, which have been erected mainly by the means of the Latter-day Saints, for holding our religion classes. We have a perfect right to ask for the use of these buildings for half an hour or an hour, as the case may be, once or twice a week, or oftener, if necessary, for the purpose of religious instruction, which, of course, is to be in no way connected with the general work of the school. We should also be perfectly willing for the Catholics, Presbyterians, or any other religious denomination, to have the use of these school buildings to instruct their children in their religion, should they desire to do so. The school teachers, those of them who belong to the Church of Jesus Christ of Latter-day Saints, and who are filled with zeal for the Gospel, should also be pressed into service, to act as teachers in the religion classes, and to instruct the children in the principles of the Gospel after school is dismissed, and before the children leave the schoolroom, as it will be almost impossible to get them back after they have once left the building.

I thought I would like to say these few words in favor of the religion classes of the Church, and if a few men and women go from this meeting to their homes throughout the various stakes of Zion, with a determination to foster and encourage and build up religion classes, I will feel very

thankful. God bless you, in the name of Jesus. Amen.

#### ELDER RULON S. WELLS.

My brethren and sisters, I rejoice in the opportunity of standing before you here this morning, and I also feel in my heart to endorse the excellent remarks that have been made by the brethren who have just addressed you.

I, too, like Brother Penrose, feel that I have come into this work for "keeps," and I propose to devote my talents in helping to establish the kingdom of God upon the earth. I rejoice in the testimony of the truth, and in the magnitude of this great and marvelous work which our Father in heaven has set his hand to do in the day and age in which we live. Of all the things yet to be accomplished in connection with this great work, nothing has been referred to that is greater, to my mind, than the one referred to by Brother Penrose, when he spoke about the work that was to be accomplished with us as individuals—the purification of our own selves. If this work will accomplish the purification of the Latter-day Saints and cause them to be better men and women and cause them to advance and grow in the knowledge of the things of God, what a great and marvelous work it is in very deed.

During the few moments I shall stand before you, I wish to call your attention to one particular thing, whereby the Latter-day Saints and their children can become better men and women. If we were to labor for years and accomplished nothing else, what a great and glorious thing it would be. That one thing to which I refer is the keeping of one of the commandments which the Lord thundered down from Mount Sinai in the days of ancient Israel, when it was written upon those tablets of stone, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain." In my own observations, both here at home and in the various settlements in the different Stakes of Zion, in fact, almost every place, I have heard, in a greater or less degree, the name of the Lord is being profaned by the rising generation, and, sometimes,

by those who have advanced in years, who are old enough to know better. I wish to emphasize with all the stress I am capable of the necessity of the Latter-day Saints overcoming this evil. Many have not a sufficient reverence for the things of the Lord and in using the names of Deity. We ought to cultivate reverence among us, and whenever the name of the Lord is taken upon our lips it should be done in reverence and respect. We ought to remember that He is our Creator, that He is the Father of everyone of us, the Creator of the heavens and the earth, and all things that in them are. We ought to remember that He has commanded us that we should not take His name in vain. I do not wish this congregation to become impressed with the thought, for a moment, that this people is given to swearing more than any other people; but I wish to say this: That the people in these western states, in the midst of these mountain districts and throughout the mining districts of this intermountain country, especially, use more profanity than is used in the more thickly settled portions of our country. In my travels in foreign countries I have never heard so much profanity as I have heard right here in Zion. I do not mean to say that it is the Latter-day Saints themselves that are given more particularly to profanity; but, on the contrary, I wish to say that it is more frequently heard among those that have not received the Gospel. Nevertheless, too much profanity is used among the Latter-day Saints also. We, as a people, have entered into covenants with the Lord, have exercised faith in Him, have repented of our sins and have gone down into the waters of baptism, and for what purpose? That we might obtain a remission of sins, that we might be forgiven for all things that we may have done that was displeasing in the sight of God, that when we are summoned before the Great Judge of all we might stand faultless before Him. I want to bear testimony here today that it does not matter how many times we may have repented and been baptized, or whether we have been baptized at all, for when the time shall come, and we

are brought up before the judgment bar of God, if we have indulged in the habit of profaning His holy name—I want to bear testimony that we will not be found guiltless when we stand before the judgment seat. That was the way it was thundered down in the time of ancient Israel, and delivered to that people, through the Prophet Moses, and this commandment is equally binding upon the Latter-day Saints, for it has not been done away with. Therefore, if we want to stand spotless before the throne of God, we must eradicate this evil from our midst and exercise all our power and influence to do so, that it may no longer be said, as some declare, that the Latter-day Saints are not reverential in using the names of Deity.

Brethren and sisters, a reformation in this respect is very needful among the Latter-day Saints, and if we labor to this end and accomplish our purpose, what a great and grand thing it would be. What utility can there be in profaning the name of the Lord? Will it distinguish a man among his fellowmen or gain him respect? Is there a boy here who has received any more respect from his companions by profaning the name of the Lord? No. They would not respect you a bit more for committing this wrong act; such a boy would not even gain the favor of his own clique, by so doing, to say nothing of the opinion others would have of him. A person that indulges in this bad habit is almost sure to offend somebody; there is one who sits on high who will also be offended, and what will be the consequence of this, of offending our Father in heaven? Our young men go to the various colleges, and some become graduates of great institutions of learning; but they are no more accomplished in swearing than the most ignorant among us. It is no mark of culture, and has no merit whatever. It does not even enable us to express our ideas with any more force. If we desire to obtain a good knowledge of the English language, it is not necessary that we learn to profane the name of the Lord. We are admonished not to swear at all. It is an idle use of words and a thing we ought to abominate and avoid.

I do not feel justified in occupying any more time this morning, for there are several Apostles here, from whom you no doubt wish to hear. I know this is the work of God, and that the Prophet Joseph Smith was sent of God to usher in this great and glorious dispensation. I know that the influence of this Gospel is to help us purify ourselves and overcome the evils that are in our midst, and that we may devote our energy to endeavoring to overcome these evils is my prayer, in the name of Jesus. Amen.

#### ELDER HYRUM M. SMITH.

My brethren and sisters, there is an item I would like to speak of, for the benefit of some of the Latter-day Saints. Many words of instruction have been spoken, and I like to speak them myself; but, somehow, I cannot always get through a conference or meeting without hearing a word or two of condemnation.

I well remember the remarks of Brother John W. Taylor here, while out in one of the missions. There was quite a congregation of outsiders present, and he was endeavoring to teach them the Gospel of Jesus Christ, and was telling them what the Latter-day Saints believed in. He was speaking on the first principles of the Gospel, and was telling them that it was necessary to yield obedience to the commandments of the Lord and be baptized for the remission of sins, and have hands laid upon them, by those holding the proper authority, for the reception of the Holy Ghost. While he was thus speaking two or three of the congregation, as I remember it, arose to their feet, and, with a look of contempt on their faces, started to leave the room. Brother Taylor then added, "We also believe that every man and every woman who enters a house of worship ought to have enough good manners and breeding to remain until the services are concluded." I thought that was pretty good doctrine, and I hope the Latter-day Saints believe and accept it; but in case that some of us had forgotten it, I just mentioned it for our benefit.

I was delighted with the testimony of Brother Penrose, and, in listening to

the same I was hoping that when I got to be as old as he is I would also have the same testimony to bear, and that I shall have passed the most of my life in preaching the Gospel and trying to do what good I can in my calling. (Turning to Brother Penrose). How old are you Brother Penrose? Over 70 years of age, and yet Brother Penrose does not look to be so old; but he could yet make many young men perspire freely, were they to accompany him in a walk. He has a testimony of the truth and has been faithful all the days of his life, thus far, and, evidently, will be the remainder of his life. May God grant him many years of life, that he may still defend, in his champion way, the Latter-day Saints. He spoke of the union of the Latter-day Saints. They adhere together; they all cling around one standard, because they receive their inspiration from one source.

My brethren and sisters, God is at the head of this great work, and He is exalting His people. Look at the multitude here and in the Tabernacle to-day who have gathered together to hear the word of the Lord. It is with the spirit of envy that some of those not of our faith witness our unity in assembling together to be instructed in the ways of the Lord. We are Latter-day Saints, brethren and sisters, we are one people, no matter where we are or how we may be scattered, and there is only one kind of "Mormons," only one kind of Latter-day Saints.

I have a clipping here from a newspaper, with reference to a paper which was read by a minister in a religious convention, or convention of ministers, which I will read. It says:

"The paper of the day was by Rev. Charles J. Godsman, pastor of the Presbyterian Church at Auburn. His subject was 'The Essential Unity of the Christian Church.' He named the different varieties of churches: Six kinds of Adventists, seven kinds of Catholics, twelve kinds of Presbyterians, thirteen of Baptists, sixteen of Lutherans and seventeen of Methodists, with 100 separate entities of churches besides. The speaker deplored this condition of things and looked upon it as contrary to the Scriptures. He maintained, however, that there was a real, deep union of all beliefs, notwithstanding this outward variety. The paper was well received."