

have not the most positive assurance is right, through the unanimity of my counselors, our seeing eye to eye, and our understanding alike together with as many more of the leading brethren as possible. I do not propose to do anything, or suffer anything to be done or sanctioned which will affect the kingdom of God in the earth, except by common consent, or unless we can see eye to eye upon it, then I know we shall have strength behind us, that the power of God will be with us, and the Saints will uphold and sustain our hands. Now, I want to hear from Presidents Winder and Lund. God bless Israel. May peace and prosperity goodwill and holy love for the truth abide with you and be multiplied upon you, is my earnest prayer. And oh! my brethren, be true to your families, be true to your wives and children. Teach them the way of life. Do not allow them to get so far from you that they will become oblivious to you or to any principle of honor, purity or truth. Teach your children so that they cannot commit sin without violating their conscience. Teach them the truth, that they may not depart from it. Bring them up in the way they should go, and when they get old they will not depart from it. If you will keep your boys close to your hearts, within the clasp of your arms; if you will make them to feel that you love them, that you are their parents that they are your children, and keep them near to you, they will not go very far from you, and they will not commit any very great sin. But it is when you turn them out of the home, turn them out of your affections—out into the darkness of the night into the society of the depraved or degraded; it is when they become tiresome to you, or you are tired of their innocent noise and prattle at home, and you say, "Go off somewhere else." It is this sort of treatment of your children that drives them from you, and helps to make criminals and infidels of them. You cannot afford to do this. How would I feel to enter into the kingdom of God—(if such a thing were possible)—and see one of my children outside among the sorcerers, the whoremongers and those that love and make

a lie, and that because I had neglected my duty toward him or had not kept the proper restraint upon him? Do you think I shall be exalted in the kingdom of my God with this stain and blot upon my soul? I tell you, No! No man can get there until he atones for such crime as this—for it is a crime in the sight of God and man for a father to carelessly or wilfully neglect his children. This is my sentiment. Take care of your children. They are the hope of Israel, and upon them will rest, by and by, the responsibility of bearing off the kingdom of God in the earth. The Lord bless them and keep them in the paths of righteousness, I humbly pray, in the name of Jesus. Amen.

PRESIDENT ANTHON H. LUND.

Past and present status of the Church—Work of God spreading wherever it has reached—Authenticity of the Book of Mormon.

We have had a great many instructions given us during this conference, and I believe all who are present have rejoiced in what they have heard. When I look upon this vast assemblage I ask myself, what would the Prophet Joseph have thought, 72 years ago today, if he could have beheld what we see—this large Tabernacle filled, the Assembly Hall full, and still hundreds of people on the grounds? When they met on the 6th of April, 1830, to organize the Church, it was accomplished with six persons, and there were not more than that number of members of the Church at that time. Those who met on that occasion rejoiced in their meetings; and experienced a rich outpouring of the Holy Ghost.

Even at that time the principle enunciated by our President today, that all things should be done by common consent, was carried out. Joseph Smith and Oliver Cowdery had received the Aaronic Priesthood under the hands of John the Baptist. Afterwards they received the Melchisedek Priesthood under the hands of Peter, James and John. This, no doubt, was in the summer of 1829. We do not know the exact date, but the Prophet Joseph tells us that the Lord commanded him that when the Church was organized he should ordain Oliver Cowdery an Elder, and Oliver

Cowdery should ordain him an Elder. Mind you, they held the Melchisedek Priesthood, but the office of an Elder was to be given them when they could be sustained by the Church. Before they were ordained, they laid this matter before the members of the Church, who sustained them by their votes; then they ordained each other to this office in the Melchisedek Priesthood. They held the Melchisedek Priesthood before, but to be the presiding Elders of the Church they must have the consent of the members, and it was granted.

From that little beginning 72 years ago, this has come to pass! Thousands have heard the name of the Prophet Joseph. In Europe, on the islands of the sea, in America, and in Asia, messengers bearing glad tidings, are proclaiming that God has revealed Himself, and that Joseph Smith was His prophet. Many who hear their testimonies believe and join the Church, while many others have not the moral courage to do so. We feel encouraged to look back on the work of last year. Wherever the Elders have gone success has attended their labors. In England they have baptized more this last year than they have done for a number of years before. We thought that the work was nearly done there, but still the Elders have been baptizing hundreds in that land. In Germany there are good prospects. The Elders there are laboring faithfully and gaining the ears of the people. This morning I read an account of a Sunday school at Koenigsburg, in East Prussia, very close to the Russian empire. The school is composed of children of Saints and of outsiders; in fact, four-fifths do not belong to our Church. These children go to the school, and sing our songs. They sing them, too, in their homes; and other children are falling in love with the songs of Zion. It has been said, "If I can have the making of the songs of a nation, I will mold the sentiment of that nation." If we can get the people to sing the songs of Zion, the Spirit will go with them, and it will draw the hearts of the people to us. In other places likewise they have had success in the Sunday school movement, and also in preaching. In Saxony—a place where the cradle of

the Reformation stood—we have had the most success as a conference; over 100 were baptized there last year. In the Netherlands our Elders have had more baptisms to the Elder than in any other mission in Europe. In Scandinavia the work is progressing as usual. The members of the Church are trying to build a meeting house at the capital of Denmark, which I hope they will finish this summer, so that our good Copenhagen Saints may have a suitable house of worship to which they can invite their friends and be proud to take them. On the islands of the sea the Gospel is also spreading.

The Book of Mormon has been translated into Tahitian and Samoan, and it is already printed in the Maori and Hawaiian. You have heard the good report from Apostle Grant concerning Japan. There a Shinto priest has joined the Church. In Turkey a leading Mohammedan has been baptized—something very unusual. When the Lord begins the great work of touching these nations, many will accept the truth. His work will grow in the earth. He has commenced it, and He will see that it is carried forward triumphantly. The Book of Mormon has also been translated into the Turkish language, by Brother Hintze. Gradually the word of the Lord contained in that book will be translated into the leading languages of the earth, so that all men can read it. The external and internal evidences in favor of it are many. Any one who will read the Book of Mormon with a prayerful heart will feel that he is reading what has been written under the inspiration of the Holy Ghost. Men have doubted the origin of it; they knew that Joseph Smith could not write it, and have therefore tried to give the honor to others. The theory that Spaulding was the author of it has been exploded by the discovery of the Spaulding manuscript, though I hear that the argument is being put forth now. "Who knows but he wrote some other manuscript, if that which has been found and given to the world is not the origin of the Book of Mormon?" If such arguments as that may be used, when can anything be refuted? Others have said that Sidney Rigdon was the writer. Sidney Rigdon did not

see the book till it was printed and delivered to him by Parley Pratt and others who visited him. Anyone who will read what Sidney Rigdon has written may know that Sidney Rigdon was not the author of the Book of Mormon. His style was totally unlike the style of that book. The style of the Book of Mormon is plain and simple. Sidney Rigdon's style was diffuse and labored, often lacking in clearness. He was a great preacher, and when he was moved upon by the Spirit he could enthuse his hearers; but he could not have written the Book of Mormon. Who that has seen a man's handwriting and become familiar with it, that cannot tell it when he sees it again? Men show their individuality in their writing, and one does not write like another. If you have studied style, you will readily see that Sidney Rigdon is not the author of that book.

The Prophet Joseph did not pretend to be a writer; still he had a clear and forcible style. When I read his little daybook from 1832 to 1834, I am struck with his ability to express his thoughts.

Notwithstanding all that the Lord had done for him he was a humble man. Yet he was by nature an able man, and when the Lord endowed him with the Holy Spirit and gave him revelations from on high, he became a great man—the one chosen to usher in the dispensation of the fulness of times, and by the help of our Heavenly Father he laid the foundation broad and wide.

Brethren and sisters, let us do our duty in helping to carry on this work. You have received a testimony of the truth; let it continue to burn in your hearts. Do not feel to stop your work or to lag in your diligence; but continue zealous for the cause. Remember what you have received, and how the Lord has blessed you in giving you the truth, and remember the duty that rests upon you to make it known unto others. How thankful I am when I see the response our brethren give to the calls to go upon missions! Daily we receive their letters, and generally they contain these words: "We are ready to go." We commend the brethren for this readiness, and hope that in all other duties devolving upon them they will show the same readiness. God

bless you, and help us to serve Him, to do our duty while opportunity is given us, that at last we may be saved, in my prayer in the name of Jesus. Amen.

PRESIDENT JOHN R. WINDER

Importance of Temple work—Vicarious labor for the dead—Responsibility attached to this duty.

My brethren and sisters, there is one principle connected with the Gospel of Jesus Christ that has a very warm place in my heart, and that is, our temple work. It was referred to yesterday by Apostle Merrill. I desire to emphasize the remarks made by Brother Merrill concerning this, and I know no better way to do it than to read a few remarks made by the Prophet Joseph Smith in relation to this principle. We find in section 128 of the Book of Doctrine and Covenants an address to the Latter-day Saints by the Prophet. He starts out thus:

"I now resume the subject of the baptism for the dead, as that subject seems to occupy my mind, and press itself upon my feelings the strongest, since I have been pursued by my enemies."

In the 15th paragraph of the same address, we find the following:

"And now, my dearly beloved brethren and sisters, let me assure you that these are principles in relation to the dead, and the living, that cannot be lightly passed over, as pertaining to our salvation. For their salvation is necessary, and essential to our salvation, as Paul says concerning the fathers, 'that they without us cannot be made perfect;' neither can we without our dead be made perfect."

This address was given in April, 1842, not very long previous to his martyrdom. Again, in April, 1844, he preached a sermon at the funeral of King Follet, and in that sermon the following appears:

"The greatest responsibility in this world that God has laid upon us is to seek after our dead. The Apostle says, 'They without us cannot be made perfect;' for it is necessary that the sealing power should be in our hands, to seal our children and our dead, for the dispensation of the fulness of times. It is necessary that those who have gone before and those who come after, should have salvation, in common with us; and thus hath God made it obliga-