

mandments. The Presidency of the Stake are united, and in my youth and inexperience I have been exceedingly blessed in my ministry among the people there by having two faithful, stalwart counselors—Brother Gibbs, who has been associated with the Presidency of the Stake since its organization, and Brother Ward, who has been presiding for the last twenty-two years among the Indians of Washakie. In that connection I may say that we feel proud of the fact that we have an Indian ward in our Stake, thoroughly organized, and with all the auxiliary organizations. These Indians are endeavoring to serve the Lord, and we feel that they are a credit to our Stake.

My brethren and sisters, I desire to testify that the Gospel of Jesus Christ is true, and that those who are placed at the head of this Church are inspired of the Lord to perform the work that they have been called to do. I trust that the Latter-day Saints may go forth from this conference to the various Stakes of Zion and carry the instructions they have received to the home of every member of the Church, that this work may grow and prosper in the earth. This is my prayer in the name of Jesus. Amen.

PRESIDENT ANTHON H. LUND.

Importance of an education, secular and religious—Missionaries should avoid debates—The God we worship—Only the accepted standard works of the Church authoritative.

This conference has been a very interesting one to me. It has been instructive to hear the reports from the different stakes and missions, given by those who are present; and as far as I have learned the conditions, I know that they have reported truly.

I have one or two things I would like to speak upon, if the Spirit of the Lord shall lead me upon those subjects.

Winter is coming, and during the winter time our day schools are all in session. We have an excellent school system in the state, and we desire to ask all parents to see to it that their children attend school and receive all the benefits they can from the schools in our midst. We have been accused

of being an ignorant people, and that the authorities of the Church believe their strength lies in the ignorance of the people; but this is not the case. We do not want to foster ignorance. On the contrary, we desire that all our children shall enjoy the blessings of an education, as far as it lies in our power to give it them. The Prophet Joseph said that no man could be saved in ignorance. We look upon ignorance as a hindrance to salvation. Hence we want our people to be an enlightened people, an educated people, a people trained in all that leads to eternal life.

Besides our district schools, we have schools instituted in our midst for the teaching of the principles of the Gospel. Last night we had a large congregation here of Sunday school workers. We would like our brethren and sisters throughout the stakes of Zion and in the different missions where Sunday schools are established, to see the importance of having all their children attend them, and receive the instructions given there. We look upon the Sunday school as a very important organization in our midst, and we are indeed pleased that so much interest has been taken in this matter. While speaking about Sunday schools, I want to mention the Juvenile Instructor, and to ask the parents to support that journal and place it in the hands of the children. Remember that it belongs to the Sunday schools; and is not a private enterprise. Hence we ask the Sunday schools to be loyal in its support, so that we can spend more means on improving it and making it what it ought to be—a journal in very deed for the instruction of our juveniles.

Religion classes have also been started in our midst; and now that the day schools are opened, we want these classes started, too, that the instruction given in the district schools may be supplemented with religious instruction. It is not intended, however, to mix the two. We cannot interfere with the state schools. We do not desire to take any rights from our friends living here; but we do claim the right to see to it that our own children are given the privilege of learning that which we believe to be of the utmost

importance. Presidents of stakes and Bishops of wards, we depend upon you to put forth a strong effort to the end that in every ward a religion class be established, if there be not one already. We have quite a number of Church schools, and we encourage our young men and young women to attend them. We are pleased to hear from all our academies that they have opened with better prospects than ever before. A greater interest seems to be taken in these institutions, and the First Presidency and the Church board of education, realizing the importance of this work, have made a greater appropriation in favor of it than ever before. We feel that the expenditure of means for the education of our children in these schools is profitable. We cannot fully estimate the value of these institutions. It may cost us a great deal, but if we can save if it were but one soul, how great will be our joy, saith the Lord. I believe these institutions will be the means of saving thousands of souls. In our academies missionary courses have been established, which many of our young men have been called to attend, in order to study the principles of the Gospel and get a systematic knowledge of the plan of salvation, so that when they go out into the world they may know how to teach that which they believe. These courses are doing a great deal of good.

I started by saying that we want all to attend the district schools. Now, we have in this state an excellent university. There has been some talk that the First Presidency and other authorities of the Church were inimical to that institution, and did not want our people to send their young men and young women there. We want it understood that this is not the case. In the past our legislatures have been composed mostly of men belonging to this Church, and they have made large appropriations in favor of that institution, to equip it and make it worthy the name of a university. We feel that our people should avail themselves of the advantages of that institution. Many who go east for education could go to that institution and receive just as much, I believe, as they do at the

eastern institutions of learning. We want it understood that we are not against the university, but we favor our people getting the advantages which it offers. Religion cannot be taught there, of course. There all sects and denominations must meet on neutral ground. But for the students belonging to the Latter-day Saints it is possible that some means can be found whereby they could be given religious instruction outside of the institution. If any of them could make arrangement to attend the theological course in the Latter-day Saints' university, it is open to them.

When we were down south we encouraged the people to also attend the Normal school established at Cedar City. We consider that these state schools are well equipped and supplied with able instructors, and that our young people can derive much benefit from them. In short, we want to study how we can make the most of the educational advantages in this state and in the other states throughout Zion, that all our children may receive an education.

In listening to the reports from the presidents of missions, I was pleased with one feature. Some of them said that the missionaries avoided debates and contention. I look upon this as the right course. Some there are who think we are afraid to meet anyone in debate. Not so. It is much harder for our young brethren to keep from debating than it is to engage in it; for they feel that they have the truth, and they are not afraid to meet anyone in defense of the principles in which they believe. But we have only one object in view in going out amongst the nations, and that is to follow the Master's instructions—to go out and teach men. That is our work. We do not go out to win battles as debaters; but we go out to teach men that which we have received, and which we know is true. If men are not willing to receive it, that is their own concern, not ours. When our Elders show the world the beauty of the principles of the Gospel as revealed to us, it is for men to say whether they will receive them or not. The Elders do their duty, and leave the

result to the Lord. Those who seek to debate with our Elders and thirst for the honor of beating them in argument, do not want to be taught; they simply want contention. Paul tells us to avoid contention. He said: "But if any man seem to be contentious, we have no such custom, neither the churches of God." So we say; contention is not our custom, and we advise our missionaries not to contend, but simply go out and teach the principles of the Gospel.

Some there are who follow our Elders, and after they have preached the principles of salvation, these men get up and charge that the Elders do not believe in God, but that they believe in Adam as their God, and they will bring up a few passages from sermons delivered by this or that man in the Church to substantiate this charge. Now, we are not ashamed of the glorious doctrine of eternal progression, that man may attain the position of those to whom came the word of God, that is, gods. When Jesus was preaching unto the Jews on one occasion they stoned Him, and He wanted to know if they stoned Him for the good works He had been doing. Oh, no, they say, "for a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God." To meet this, Jesus said:

"Is it not written in your law, I said, Ye are gods?"

"If he called them gods, unto whom the word of God came, and the scriptures cannot be broken;

"Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?"

We believe that there are gods, as the Savior quoted. He repeated what was written in the law, and He did not say it was wrong, but used it as an argument against them. While, however, we believe, as the scripture states, that there are more gods, to us there is but one God. We worship the God that created the heavens and the earth. We worship the same God that came to our first parents in the Garden of Eden. In the revelation contained in Section 116 of the Book of Doctrine and Covenants the Lord speaks con-

cerning Adam-ondi-Ahman, "the place where Adam shall come to visit his people, or the Ancient of days shall sit, as spoken of by Daniel the prophet." In the 107th section, the Lord speaks of Adam as "Michael, the Prince, the Archangel," and says that he shall be a prince over the nations for ever. We may with perfect propriety call him prince, the ancient of days, or even God in the meaning of the words of Christ, which I have just quoted; but we do not worship him, we worship the same God that he worshipped. When our missionaries are met with these sophistries and with isolated extracts from sermons, we say to them that anything that is a tenet of our religion must come through revelation and be sustained by the Church, and they need not do battle for anything outside of the works that have been accepted by the Church as a body. When men come with extracts from sermons, let them bring the whole sermon, so that the context can be taken to see what was the meaning of the preacher, and not bring a few isolated passages whose meaning can be twisted and distorted to something opposite to what was intended. Our brethren have a right to ask for this. They can defend the principles they teach by the revelations of God as contained in the Bible, the Book of Mormon, the Book of Doctrine and Covenants, and the Pearl of Great Price, the standard works of the Church; outside of these they need not go. Many of our Elders, when they go out into the world, have never heard of the things that are brought up against us, because they are not doctrines believed or taught here. In regard to the young man who lately committed a fearful deed, in New York, and the charge that the teachings of Mormonism had caused him to do it, I am safe in saying that the young man never heard at home in Zion a single thing taught by the people here in regard to the horrible doctrine attributed to us by the world, called "Blood atonement," for nothing is taught either in private or in public that would lead to such a dreadful crime. It is only out in the world where we are accused of holding such views. I have alluded to the argu-

ments brought against us and the works considered by us as standards in order that our missionaries may not feel at a loss what to do. They know the works which have been accepted by the Church; they can read the word of God unto His people, both ancient and modern, and let them plant themselves firmly thereon. God bless you all. Amen.

PRESIDENT JOHN R. WINDER.

Temple work—The Sacrament—Fast offerings.

While listening to the reports made by the Presidents of Missions, I thought it might not be out of place for me to say a few words in relation to some missionary work done at home. I refer now to the work that is done in the house of the Lord. We have in the Salt Lake Temple about fifty missionaries—brethren and sisters who have been called to that labor—and they work without compensation. Some of them have been on that mission for more than nine years. I have in mind one sister who has been working in the temple nine and a half years, and I do not know that she has ever missed a day during all that time, when the temple has been open. She is not quite as old as I am, but she is nearly 81 years of age. If you will pardon me, I can say the same thing for myself: during the nine and a half years I have never been absent from the temple one day when it has been open.

I will give you a few figures bearing upon the work that is being done in the houses of the Lord. In the Salt Lake Temple, during the past six months, there have been 34,758 ordinances performed, and during the past year 73,060 ordinances. Since it was opened in 1893 there have been 726,924 ordinances performed there. In all the Temples now in existence there have been 2,447,000 ordinances performed.

This is a brief sketch of the work that is done by the missionaries who are called to work in the houses of the Lord.

Be it remembered, brethren and sisters, that this Temple work was one of the most important subjects that

the mind of the Prophet Joseph Smith, in his last days, was very much exercised over. And it is an individual work. It is the duty of all who have relatives and friends on the other side of the veil to see that this work is done for them. These temples have been erected at great expense; millions of dollars have been expended on them; they are kept open at a heavy expense; and we ought to avail ourselves of the opportunity to obtain blessings in them. There is room in them for all who desire to perform ordinance work. I hope, therefore, you will take this into consideration, and remember the words of the Prophet Joseph, that it is the duty of every person who has received ordinances for themselves to seek after their dead relatives.

There is one more subject that I wish to say a few words upon: it is in relation to the administration of the Lord's supper. When visiting wards and stakes I have thought there is not that solemnity surrounding this ordinance that ought to be. It is a matter that the presiding officers should look after. Call the attention of your people, when the sacrament is being prepared, to the sacredness of the obligations they are about to enter into. I remember the first time I ever visited a Latter-day Saint meeting after I obeyed the Gospel, that when the sacrament was prepared the presiding officer arose and spoke to those present in relation to the obligations they were about to enter into, and time was given for any who had been overtaken in a fault to make confession before partaking of the sacrament of the Lord's supper. I believe we are too careless in relation to this ordinance. When the bread and the water are passed around, we are too apt to partake of it in a mechanical kind of a way, without thinking scarcely of what we are doing. Consequently, I call the attention of the presiding officers to this subject.

One more subject I want to touch upon. Your attention has been called to the fast offerings, and it has been said that some stakes and wards had no poor, consequently they did not deem it necessary to fast. Don't you know, brethren and sisters, that a