

after the magnificent arraignment made by Brother Roberts of this fallacious, foolish, nonsensical theory—this “fried froth”—gotten up by vain philosophers to account for something they would like to destroy from off the face of the earth, but are impotent to do it.

The choir and congregation sang the hymn which begins:

Guide us, O Thou great Jehovah.

Benediction was pronounced by Elder Joseph M. Tanner.

CLOSING SESSION.

Tuesday, Oct. 6, 2 p. m.

The choir and congregation sang:

How firm a foundation, ye Saints of the
Lord,
Is laid for your faith in His excellent
word!
What more can He say than to you He
hath said,
You who unto Jesus for refuge hath
fled.

Opening prayer was offered by Elder Joseph E. Taylor.

The choir and congregation sang:

Now let us rejoice in the day of salva-
tion,
No longer as strangers on earth need
we roam;
Good tidings are sounding to us and
each nation,
And shortly the hour of redemption
will come.

PRESIDENT JOHN R. WINDER.

Distinction between gathering of the Saints and
Salvation Army colonization—Law of tithing—
Acceptance of principles of the Gospel would
benefit the world—Sacredness of Temple work.

I am very glad, brethren and sisters, to have another opportunity of meeting with you in this conference, and I pray that the Spirit of the Lord may be abundantly poured out upon us this afternoon, as it has been thus far.

Two or three things were mentioned yesterday that I have thought about today. One was in relation to gather-

ing. A comparison was made between the gathering of the Latter-day Saints and the colonization or gathering of the Salvation Army. It struck me very forcibly that there was no proper comparison between them. The gathering of the Latter-day Saints was inaugurated by revelation, through Joseph Smith the Prophet. It is part and parcel of the Gospel of this last dispensation, and it was preached in a very early day. I remember distinctly that when I first heard the Gospel there was little said about the gathering; but, it was very remarkable that every person who received the Gospel began to prepare to gather with the Saints. When they received the Gospel they received the spirit of gathering with it. As I understand it, the Salvation Army is simply colonizing. Consequently, I think there is considerable difference between the gathering of the Latter-day Saints and the colonization of the Salvation Army.

Another matter mentioned was in relation to tithing. It was stated that some of the Christian denominations are commencing to pay tithing. Now, I remember that as long ago as when I was a member of the Church of England, the principle of tithing was taught in that church. But, there was one difference between the tithing collected there and the tithing of the Latter-day Saints: one was collected by law, the other is a voluntary contribution. I have known a parson to send his team into the grain field and take the tenth shock of grain out of the field, if the man did not pay the money. I have seen this done myself. So it is nothing particularly new to them, though it may be to the Methodists. I look upon the tithing of the Latter-day Saints as entirely different to that practised by other denominations. The principle of tithing came to us by revelation, the same as did all the ordinances of the Church.

Again, while the brethren were speaking of these organizations accepting some of the principles of the Gospel, it occurred to me that it would not be a bad thing if they accepted every one of the principles of the Gospel, provided they practised them, because it would

have the effect to better the condition of all the people in the world. I have the same opinion regarding that as I have in relation to the ordinances in the temples. It has been said that things are taught in the temples which cannot be spoken of outside. I want to tell you—and you who have been there know what I say is the truth—that every principle taught there is of a holy and sacred character. They are all calculated to make people better, to make better fathers, better mothers, and better citizens of the United States. This statement could be verified by thousands in this congregation. So true is this that one president of a stake has commenced to organize the people in his stake to go to the temple and work for the dead; and one reason he assigns for doing this is that the people who attend to ordinance work in the temple make better members of a ward, better fathers and mothers, and better citizens; consequently he wants all the people in his stake to go to the temple, and partake of the blessings and spirit of that holy house. I think this is an example that might well be followed by other stakes of Zion, where they are so situated that they can do it. The Prophet Joseph Smith said shortly before his death, that the one thing that was exercising his mind more than any other was in relation to the ordinances for the dead. It is true, a considerable work has been and is being done in our temples. About 2,490,000 ordinances have been performed in all the temples, and about 78,000 have been performed during the past year in the Salt Lake Temple. But we can do more. If this is as important as the Prophet Joseph said it was surely it is our duty to attend to it, and not put it off when we have the opportunity. This is a matter worthy the consideration of all the presidents of stakes. Let them encourage their people to go to the house of the Lord, and redeem the dead.

May the Lord bless us in all our labors, and may we so live before the Lord that we may always have a claim upon His promised blessings, in my prayer in the name of Jesus. Amen.

PRESIDENT ANTHON H. LUND.

Comprehensive redemption—Salvation include^s
dead as well as living—Sacredness of work done
in Temples.

The subject Brother Winder alluded to—work for the dead—is a very interesting one. It is a principle peculiar to the Gospel as preached by us. There are churches whose members believe in praying for the dead; but we believe in working for the dead. It was a new thing when the Prophet Joseph laid this principle before the world. The Christian world had been taught for hundreds of years that death ends all with man; that if he did not believe in Christ at his death there was no hope for him. When you consider the small number of the inhabitants of the world who have heard of the name of Christ, and then think of all the rest being damned because they did not obey that which they had never heard, the inconsistency and injustice of such a doctrine as that is very apparent. The Gospel of Christ was formulated in love. God is love. He loved His children so much that He sent His Only Begotten Son, who gave Himself a sacrifice for the sins of all. Jesus came and filled His mission. His name has been preached to the nations for centuries. Yet the Christian world today does not constitute a third of the whole population of the globe. The other two-thirds do not believe in Christ, and when they die, according to some, their chance of salvation is gone. We believe that the Gospel is much broader than this. We believe that the plan of salvation, formulated before this earth rolled into existence, was framed by heavenly beings who could see the future, and who understood what would take place, and were able to provide for the salvation of all who should inhabit this earth. They did so. We have learned, through the Prophet Joseph, that there is a possibility for those who have departed, to hear the truth, to believe in God and in His Son, to repent, and to have the ordinances of the Gospel performed for them. I know that many have held that these doctrines are blasphemous; but they are