

from the things of this mundane sphere; that there is nothing mean or low that a man who has such grand ideals could stoop to do." She talked in this way and looked at me rather curiously, and at last I asked her if she would not like to know what school of philosophy I belonged to. She said she would, and I told her that I was an Elder of the Church of Jesus Christ of Latter-day Saints, commonly called "Mormons." She exclaimed, "O, horror! horror! I would not have sat there if I had known that." After a while, when she had to get off the train, having considerable baggage, I proffered my assistance, and she accepted it, but I told her that before I would help her off I would like to ask her a question or two. "Why is it that when I told you of the philosophy of the evolution of man along the lines of right, and all that is good and legitimate, that you praised it as the grandest philosophy you ever heard of, and said it was soul-satisfying and elevating, and that it lifted men above the mundane things of this sphere, and then when I told you that this was the philosophy of the 'Mormon' people you turned away from me in disgust and derision." "Well," she said, "Mr. Robinson, it is such a horrid name; why can't you call yourselves something else?" I rejoice in the name we bear, my brethren and sisters, that of the Church of Jesus Christ of Latter-day Saints. Have you ever thought of the fact that, out of the hundreds of churches and isms in the world, ours is the only one that bears the name of the Lord Jesus Christ, and that even nineteen hundred years after the Savior's time upon the earth? Of all the churches I have heard of, and we have a great many in California, the one that came the nearest to that name was an independent church on Broadway, in Los Angeles, called "the Independent Church of Christ"—not the Church of Jesus Christ.

I rejoice in the Gospel and in the opportunities that it holds out to us, and in the assurance it gives me that we shall live, as spoken of by Brother

Pratt this afternoon, and be clothed upon with eternal youth and everlasting life, associate with our loved ones, and answer the full end of our creation; that all of the grand ideals, all of the hopes and ambitions that are God-like in this life shall be met with a full complement, and be realized to the fullest extent in the life to come, and we shall rule and reign forever with Jesus Christ, our Lord.

God bless you, my brethren and sisters, and help us to realize these things, is my prayer, in the name of Jesus. Amen.

The choir then sang, "Count Your Many Blessings."

#### ELDER J. GOLDEN KIMBALL.

I am ready to confess that I am keyed up to a pretty high tension, and the only thing I am afraid of is that I will say just what I think, which would be unwise, no doubt.

I feel a good deal, or at least I imagine I do, like a man does when held up by a burglar and he is looking into the muzzle of a six-shooter. I would quietly and willingly hold my hands up, but during the time would think very profoundly of what I would do if given my liberty. We are in a similar position today, but all the men in the United States cannot prevent a man from thinking. There are not Apostles enough in the Church to prevent us from thinking, and they are not disposed to do so; but some people fancy because we have the Presidency and Apostles of the Church they will do the thinking for us. There are men and women so mentally lazy that they hardly think for themselves. To think calls for effort, which makes some men tired and wearies their souls. Now, brethren and sisters, we are surrounded with such conditions that it requires not only thought, but the guidance of the Holy Spirit. Latter-day Saints, you must think for yourselves. No man or woman can remain in this Church on borrowed light. I am a strong believer in the following statement made by my father in the House of the Lord in 1856

"We think we are secure in the chambers of the everlasting hills, but the time will come when we will be so mixed up that it will be difficult to tell the face of a Saint from the face of an enemy to the people of God. Then, brethren, look out for the great sieve, for there will be a great sifting time, and many will fall; for I say unto you there is a test, a test, a TEST coming, and who will be able to stand?"

I think we are able to decide these matters for ourselves, through the grace and favor of the Lord. We ought to know where we stand. There are a multitude of thoughts springing up into the minds of the people regarding our present condition, and as for myself, I believe if we, as Latter-day Saints, those of us who have a testimony, will testify that Jesus is the Christ and Joseph Smith is a Prophet of God, it will bring us all the trouble we can stand. At least, that has been my experience. Our special mission and calling is to see to it that all peoples and nations hear the glad tidings of great joy. Personally, I have no feelings against the Gentiles and those who are not of our faith, and I can say it honestly, thanking the Lord that I am broad minded enough to carry the olive branch in my hand and preach the Gospel of peace to the nations of the earth; but when it comes to apostates and our own people lifting up their voices against us, I tell you there is not influence enough to restrain me from rebuking them. I am not willing to fold my hands and stand silently by and hear apostates abuse our leaders and people. Why? Because they know better. They have been taught, nurtured and warmed at our hearths, and they know they falsify the truth. I will say to the Latter-day Saints, I have no use for a traitor, unless he will speedily repent of that great sin. I do not believe the Lord will give to a traitor salvation, unless he repents. The people of these United States have no use for a traitor. The Masons have no earthly use for them, neither have the Methodists, Baptists, or any other Christian people, and I join them in the cry against traitors and those that love and make lies.

I will now read to you a few words from the sayings of the Prophet of the Lord, at a meeting held in Nauvoo, Illinois, July 2nd, 1839, with the Twelve Apostles and some of the Seventies who were about to go on their missions to Europe.

"O ye Twelve!" said Joseph, "and all Saints! Profit by this important key—that in all your trials, troubles, temptations, afflictions, bonds, imprisonments, and death, see to it, that you do not betray heaven; that you do not betray Jesus Christ; that you do not betray the brethren; that you do not betray the revelations of God, whether in the Bible, Book of Mormon, or Doctrine & Covenants, or any other that ever was or ever will be given and revealed unto man in this world, or that which is to come. Yea, in all your kicking and floundering, see to it that ye do not this thing, lest innocent blood be found on your skirts, and you go down to hell. All other sins are not to be compared to sinning against the Holy Ghost, and proving a traitor to thy brethren."

I pray God to bless you, my brothers and sisters. I wish there was more time for us to speak to the people. I say to you, as a servant of the Lord and as a watchman upon the towers, it is high time that we were looking up. I tell you, if there is anything on earth that we need in the Church, in this day in which we live, it is not money or temporal power, it is a spiritual uplifting, and it must take place in Zion, or else there will be a falling away.

Now, brothers and sisters, in your comments and conversations and in expressing your views, see to it that you do not express yourselves thoughtlessly before the rising generation: don't pass your opinion too quickly, and by doing so cause the young people to fall away from the Church, for they have not received the testimonies that you have. You have a great mission to perform at home. See to it that you do not "lift up the heel against the Lord's anointed," crying out that they have transgressed, for the Lord

says, "those who cry transgression, do it because they are the servants of sin, and are the children of disobedience themselves."

May the Lord bless, direct and prosper this people, I ask it in the name of Jesus. Amen.

ELDER DAVID H. CANNON,  
(President of St. George Temple).

I have rejoiced in listening to the testimonies of the brethren who have preceded me this afternoon, and in the words of counsel and admonition we received from the Prophet of the Lord and His counselors, in the meeting of the conference held this morning. I desire that, during the few moments I shall occupy, my utterances may be under the guidance of the Spirit of God, because this is His work with which we have become identified.

I was very pleased with the remarks of President Kimball, in regard to being true to the Gospel, and to the obligations we have assumed in connection with this great latter-day work. I remember meeting a man who had been diligent during his early experience in the Church, who had been valiant in testimony regarding the principles of the Gospel that God had revealed for the redemption of His people. This man left the Church, after having been faithful to the Gospel for many years. I asked him how it was that he had lost the testimony. He said he could not say, that he was just as sincere after he denied the faith as he was at the time he was preaching the Gospel. I met him again, a few years afterwards, when he was reunited with the Church, and I asked him how he accounted for these changes. He told me that the cause of his apostasy was made known by the revelations of the Lord to him, and that it was because he had grieved the Spirit of the Lord by talking against his brethren, men who were appointed to preside over him. He told me that President Young had inaugurated co-operation in temporal affairs, and that it came in contact with his own preconceived ideas; that he murmured against President Young, and also against others of the servants of God,

and the Spirit of God became grieved and by degrees withdrew from him, and he was left to himself. As he fell into darkness he neglected his duties, neglected to say his prayers and to live according to the requirements of the Gospel, until his mind became blank, the light that had shone within him before ceased, and he was an apostate. Subsequently the Lord touched his understanding, and caused him to realize his position; he then began to see if he could not regain the light by humbling himself before the Lord and manifesting exceeding humility. By degrees the Spirit returned to him, and the light in its glory, and the beauties of the Gospel, dawned upon his mind, and he again became faithful and diligent, and continued so until the time of his death. Now, the light of the sun, when it illuminates the world, does not come suddenly, for we, with our natural eyes, would not be able to endure it. If you will arise early in the morning you will, probably, see the morning star preceding the daylight, then a glimmer of sunrise in the east, and, as time advances, the earth becomes bathed in an effulgence of light, and, by its coming gradually, we are able to endure it. Just so with the Gospel. The principles God has revealed for the redemption of His people do not manifest themselves to the people suddenly, but the man who conforms to the first principles, having faith in the Lord Jesus, repenting of his sins, going down into the water and being baptized for the remission of his sins, receives the Holy Ghost, which will lead him into all truth. As he obeys the laws of the Gospel, and conforms to its sacred requirements, his understanding of the Gospel broadens; but when he ceases to do right the light of truth begins to wane within him. As long as he proves faithful and diligent in the observance of the laws of God has revealed, that light continues to grow within him, and the Gospel satisfies his heart's desire in the shape of religion; but when he becomes derelict in his duties, and begins to neglect his prayers, and speak evil of the