

know what they do? How about those who willfully, intentionally and maliciously malign our brethren, distort the truth, and seek to bring trouble and injury upon the Latter-day Saints? What about them? Just leave them in the hands of the Lord, and do not allow irritation to arise in your breasts for that is what they desire, but let us in patience possess our souls, as Christ commanded. In the tribulations of the latter days, when all men should speak evil concerning His people; when they should revile them and persecute them, and say all manner of evil against them falsely, for His name's sake; "rejoice," said He, "and he exceeding glad, for so persecuted they the Prophets which were before you," and "in patience possess ye your souls."

Now, my brethren and sisters, let us continue in this good work. Let us be proud of the things that God has given unto us, proud of our homes, proud of our State, proud of our glorious country, and of the Constitution of the United States, which God inspired His servants to bring forth, to establish liberty, that every soul might have an opportunity of worshipping God according to the dictates of his conscience, and that perfect liberty might prevail throughout this loved land. Let us rejoice in these things, and thank and praise the name of the Lord, and show our gratitude to Him by walking in the straight way, turning neither to the right nor to the left, but pressing onward, that we may receive the crown of eternal lives in the presence of our Father. May God help us individually to conquer and overcome, that we may sit down with Him in His kingdom, as Christ overcame and sat down upon the Father's throne. Peace and the blessings of God abide with all Israel, through Jesus Christ. Amen.

The choir then sang an anthem, "God of Israel hear our prayer," with brothers Robinson and Phillips and sisters Edward and Cooper as soloists. the disciple whom Jesus loved—came

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If from a distance you look upon the dial of a clock, you may know that the

hands are moving, but you cannot see them move. You may look upon the grass, upon the trees, and upon other forms of vegetation, and you may know that the grass and the trees and the other vegetation are growing; but you cannot see the minute additions made to them by which they grow. And so it is in relation to a work of the character of this work in which we are engaged, and which the world calls Mormonism—a work that has grown to its present proportions little by little; whose doctrines have developed precept by precept, here a little and there a little, line upon line. Its growth has been so gradual, the development of its doctrines so slow, that men, looking upon it casually, or from a distance may not possibly be able to discern its growth. After the lapse of time, however, we may see that the hand upon the dial has moved some distance; that the grass has increased several inches, and that the trees have grown several feet taller and several inches larger in diameter. So also, by looking upon "Mormonism" after the lapse of considerable time, I think we may gather very much of encouragement from the amount of growth discernable in it.

If you count the sending of the prophet of this last dispensation to the earth as the beginning of God's great latter day work, we shall have nearly a century in which to consider its growth; for on the twenty-third of next December it will lack but one year of being a century since the Prophet Joseph Smith was born. At about fifteen, you remember, in response to his beautiful faith in God, he received his first great revelation, in which he beheld the Father and the Son as they communicated to him the great truth that they were about to begin a great and marvelous work in the earth that should prepare the way for the glorious coming of the Son of God in the clouds of heaven with power and great glory, to reign with his Saints in the earth not only as Lord of lords, but also as King of kings. A few years later the knowledge was revealed of the American volume of scripture—the Book of Mor-

mon—an abridged history of the ancient inhabitants of this western world, and containing an account of the hand dealings of God with them. While it was in course of translation, John the Baptist, a resurrected man, an angel of God, came to Joseph Smith and Oliver Cowdery, as was most fitting, to instruct them in the matter of repentance and baptism. I say as was most fitting with reference to John's coming and instruction because the information these men, Joseph and Oliver, were seeking was about baptism; and who among all the heavenly hosts was so competent to teach men on that subject as he who by way of pre-eminence in his earth career was called the Baptist—John, the Baptizer. Upon them, that is upon Joseph Smith and Oliver Cowdery, he conferred what is known to us as the lesser Priesthood, and gave them the great promise that this Priesthood should never again be taken from the earth until the sons of Levi should offer an offering in righteousness to the Lord. He promised them also that soon still higher authority would be given them. In fulfillment of that promise three great Apostles of the Christian dispensation—Peter, James, and John, the disciple whom Jesus loved—came and conferred upon the heads of these men, Joseph and Oliver, the holy Apostleship, the High Priesthood, by virtue of which they were authorized to organize the Church of Christ once more in the earth, and preach the Gospel in all the world. Under the keys of this authority and power, on the sixth day of April, 1830, they organized the Church with six members, in the humble log home of the Whitmers, in Fayette, Seneca county, New York. Shortly afterwards they began to extend their ministry in the surrounding neighborhoods, baptizing the people and confirming them members of the Church.

Side by side with this early development of the work of God, there was also developed a spirit of opposition and persecution against it. Wherever the work spread, the spirit of opposition accompanied it. But notwith-

standing the efforts of the adversary, it prospered and grew; for there was the germ of life in the seeds planted by the hand of God and His angels.

In a short time the Zion of God, or the center place for the Zion of God upon this American continent, was pointed out and dedicated unto the Lord. The land of America was declared to be, not the new world, but the old—the land where Adam, the Ancient of Days, dwelt, and where the smoke of his burnt sacrifices to God rose from the altar which he reared in the valley of Adam-ondi-Ahman; located in the northern part of the State of Missouri. The further declaration was also made that that was the place to which finally the Ancient of Days would return, and nations should be assembled, and our father Adam, not bowed and bent with age, but in the full vigor of an immortal manhood, would gather together the hosts of his posterity, and would come there to bless them, while the heavens would open and one like unto the Son of God should come, and there should be given unto him a kingdom, and power, and the dominion of the earth, and the Saints should possess the kingdom forever and forever. (See Daniel, vii.)

These were a few of the things revealed in the early history of this Church. These were the foundation stones upon which your faith and my faith today is resting. This was the beginning of the great building whose Builder and Maker is God—the structure the world may see rising ever higher and higher before the world's gaze.

After a time other great truths were unfolded. Moses came and conferred upon the Prophet the keys of the gathering of Israel; Elias who lived in the days of Abraham, came and conferred upon him the keys of the sealing power; Elijah also came—Elijah of whom it was decreed that before the great and dreadful day of the Lord should come, he should be sent to earth to perform a mission, the effect of which would be to turn the hearts of the children to the fathers and the hearts of the fathers

to the children, lest the whole earth be smitten with a curse at Messiah's coming; and from thence comes the great principle which makes us understand the meaning of that term, "the everlasting gospel"—one that endures not alone in time, but in eternity; one whose saving power is not limited to the brief span of mortal life as known to us, but a gospel that shall endure as long as the ages endure, carrying with it, too, all those great powers that make for the salvation of the children of men.

And so step by step, step by step, line upon line, precept upon precept, these principles have been revealed, and they have been operating, and have brought to pass that which men may see this day. This is the dispensation of the fullness of times, and we see running into it, as mighty streame rush into the ocean, all the former dispensations, putting us in touch with them, putting them in touch with us; and we see that God has had but one great purpose in view from the beginning, and that has been the salvation of His children. And now has come the final day, the final dispensation, when truth and light and righteousness must flood the earth.

This work in which we are engaged is not a mere skirmish with error. It is not a battle of the outposts. It is not an occasion where a more or less brilliant mind has seized upon and developed some fragments of truth, and made them honorable for a moment in the eyes of men, but soon to be lost sight of—to be forgotten with the death of him who advocated them. Our work is not a mere guerilla warfare taken up against error and sin, and against the spiritual bondage of mankind. It is God's heavenly army of peace and of righteousness in the earth with all its companies battalions and divisions properly organized. Its movements remind one of the marching of the old Roman legions. It is God's spiritual kingdom, which is going to remain and prevail in the earth. And I love to think that when the nations shall assemble in the valley of Adam-ondi-Ahman, and when the Ancient of Days

shall sit in honor and glory, when the Son of Man shall come in the clouds of heaven, accompanied by His Saints, there shall be one among them who afore time was known to this generation, the Prophet Joseph Smith. He will be there, glorious among the mighty ones; honored among the Gods. In the very land where he was driven to and fro by his enemies there shall he triumph, there shall he stand a prince among his people, a prophet among the anointed of God, and the nations shall sing, as we sing now:

Praise to the man who communed with
Jehovah;
Jesus anointed "that Prophet and
Seer."
Blessed to open the last dispensation;
Kings shall extol him and nations
revere.

Hail to the Prophet, ascended to hea-
ven;
Traitors and tyrants now fight him
in vain;
Mingling with Gods he can plan for his
brethren;
Death cannot conquer that hero
again.

This great work of ours—and of God's—for it is both His and ours—this work is the truth. And will it win? Why of course it will win. "For truth is truth, since God is God, and truth at the last must win. To doubt it were disloyalty; to falter would be sin."

The Lord bless you. Amen.

GENERAL AUTHORITIES.

The General Authorities of the Church were presented to the conference, by President Smith, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

John R. Winder, as first counselor in the First Presidency.

Anthon H. Lund, as second counselor in the First Presidency.

Francis M. Lyman, as president of the Twelve Apostles.

As members of the Council of Twelve Apostles: Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Matthias F. Cowley, Ruder