

is one of the duties God requires of him; but I do say, and yet not I, but a greater than I has said, "Seek ye first the kingdom of God and His righteousness;" and that should govern the laborers for Zion, both at home and abroad. If we give the Lord that allegiance if we put Him and His kingdom first, and labor with an eye single to His glory, what a grand work will be accomplished by this magnificent organization which our Father has established upon the earth for the salvation of the whole world! We are not placed upon this earth simply to eke out an existence, to earn bread and butter, live a while and die. No, there is a grander and nobler purpose, that is, we come here upon this earth, obtain these tabernacles which the Lord designed should be His temples, and seek to cleanse and purify them, that we may be prepared for the great eternal life which is beyond. May the Lord help us to attain it, is my prayer, in the name of Jesus. Amen.

ELDER BRIGHAM H. ROBERTS.

My brethren and sisters: The fact that we are here assembled in the morning, in an overflow meeting of the general conference is one among other evidences of the growth of the work of the Lord.

I presume that when the great tabernacle on this block was erected, it was supposed by the brethren who accomplished that very remarkable work—that is, remarkable when their circumstances are taken into account—that for very, very many years there would be ample room for the gathering of the people at the general conferences; but, in the course of time, it was found it was not equal to the requirements of the people upon the Sabbath afternoon, at least, and it became necessary to hold an overflow meeting. Then, after a little while, it became necessary to hold the overflow meeting in the morning as well; and we find it necessary on this morning to hold such a meeting. I

expect the time will come, as Israel shall continue to gather into the stakes of Zion and more representatives shall come from the various stakes to attend these conferences—I expect that we shall find it necessary to hold overflow meetings, not only upon the Sabbath day, but upon other days, until we will hold our general conference in sections.

We will find ourselves in the same condition that the Nephites were in during the time that the Savior ministered among them. They gathered together in such multitudes that it became necessary to divide them into groups, and to send members of the council of the Apostles to these different groups to hold meetings with the people and dispense the word of God. And this in order to accommodate the multitudes, who were gathered together. So I doubt not we shall have to do in the future.

I think we may comfort ourselves with the reflection, however, that no matter into how many sections the conference may be divided, in order to accommodate people, we shall find that in every case, in every section, the word of the Lord will be there to meet the people and instruct them; and there will be no reason why that Spirit of the Lord will not be as potent in one division of the conference as it is in another; so that all the people may rejoice in receiving instruction from the one Spirit, from the one source, even as we, this morning and this afternoon, in the overflow meetings, may partake of the one influence that is present and dominant at this conference.

And that is what we seek, that is what we come to these conferences for—to partake of the influence of the Spirit of God and receive instruction and enlightenment from it; and those who come hungering and thirsting for it shall not go away empty.

I listened to a speaker, not long since, who expressed the conviction that "An inspired speaker requires an inspired audience." I believe that is

true. And if that is a conclusion drawn from the experience of one not of our faith—and the man in question was not of our religious faith—how much more abundantly true it is in our experience who have been so definitely taught the necessity for both speaker and hearer to be inspired by the Holy Ghost in order to understand divine truths.

In my thought upon the Gospel and its development, there is no one thing connected with it which has more impressed me than the fact that of all the teachers, the Lord is the wisest instructor. He adopts strictly scientific methods in teaching. He is a splendid workman. If He were to undertake to fashion or mould iron, I do not believe He would attempt to bend it cold, but like a wise craftsman, He would heat the iron. If He desired to weld it together, He would put the metal into at least a half-fused state, so that there would be some prospect of uniting it, or welding it together. As He would heat the iron, and then bend it to His purpose or design, so in giving instructions to a prophet or to a people, we shall find that He prepares the minds of the people to receive the truth before the truth is announced.

Have you ever studied the conditions under which the Lord gave revelations to the Prophet Joseph? If you have, you doubtless have been struck with this truth, namely, that in every case the mind of the Prophet was in an inquiring attitude towards God. How came he to receive that first, great revelation with which this work began, and by which he was brought into the very presence of God, the Eternal Father and His Son Jesus Christ? Why, you will find that he was inquiring of the Lord, anxious to know. And by putting himself in that attitude, he bore witness to the heavens that he was prepared to receive the truth, and hence the Lord revealed Himself fully unto this Prophet, created him in fact a witness for God in the earth; a witness who could speak to some purpose, and testify with

power, because he knew. He had seen the Lord, he had conversed with Him in the heavenly vision. He had received a message from God; he had received knowledge of such a character that it must end in revolutionizing the whole world in respect of its conception of the nature of God. You will find in every case where the Prophet received communication from God, it was the result of his asking. When others received revelations or intelligence from God it was because they came to the Prophet asking. Joseph Knight, Oliver Cowdery, Martin Harris, Samuel H. Smith, Joseph Smith, Sr., came to the prophet to enquire of God, and they received revelations, and commandments not a few. The quorum of the Twelve Apostles, sometimes asked for revelations. That great revelation which sets in order the quorums of the Priesthood and puts them in their proper relationship one with another, that describes the extent and the boundaries also of their respective powers and authority—(Doctrine and Covenants, Sec. 107)—that great revelation came for the instruction of the Twelve Apostles and the Church of Christ, because the quorum of the Twelve Apostles sent a written petition to the prophet, asking that he inquire of the Lord that they might know their duties, and that they might know the extent and also the limits of their authority in the Church, that the mistakes and blunders they had theretofore made might not be repeated. The revelation on tithing came in response to the inquiry—"Show us, O Lord, thy will concerning the tithing of thy people." And the revelation telling how it was to be disposed of came in response to a similar inquiry. The great law of marriage, the system which includes the eternity of the marriage covenant, one of the most splendid principles ever revealed unto the children of men—the fact that the union between husband and wife, the holy family relations of children and parents, this great central, primary truth concerning these relationships and their continuance in time

and in eternity, came in response to earnest inquiry on the part of the Prophet. Well now, you have these examples before you, and I admonish you Latter-day Saints, in coming up to the house of the Lord, in coming to conference, that you come with minds anxious to know and to learn; and inasmuch as you come with this hunger for knowledge, this thirst for instruction, you will find the Lord responsive to that spirit of inquiry in your minds and you shall not go away empty. "Blessed is he," said Jesus, "who hunger and thirsts after righteousness, for he shall be filled." But it is necessary that men come in a prepared state when they would have a blessing of the Lord.

Now, my brethren and sisters, in thinking of the work of the Lord, the nature of my work calls upon me to study it as one of the world's great movements; to look upon this work of the Lord's and the doctrines it advocates in their relationship to the religious world, its relationship to the state, its relationship to all the systems of philosophy that have ever been in the world; its relationship also to all the dispensations of the gospel that have preceded it. Viewing it from that standpoint, I am sure it is rising to take its place in the systems of the world's thought. It is a religious force that will give direction to the thoughts of men in respect of their relationship to Deity, and of the relationship of Deity to the world; the relationship that ought to obtain between man and man; the relationship that men sustain to the eternities that are to come. And viewing Mormonism from that standing point, a standpoint forced upon me by reason of the work that I am engaged in as a teacher of the Mormon faith, and assisting in a humble capacity to set forth its history, I find my faith growing in this great Latter-day work. I am as satisfied as I am that I live that the system of truth that God has revealed to His Church will dominate the thoughts of men in generations to come; that it will gather together in one all truth, pertaining

both to ideas and conduct, and fix the world's standards of philosophical thought and ethical action in ages yet unborn. I predict that to be the destiny of this work in which we are engaged.

I would like to invite the thought of the Elders of the Church to this future destiny of the great Latter-day work.

I was very much interested in what Elder Wells was saying to you just now in regard to there being a great difference between our religious institutions and the religious institutions of the world. The difference of distinction for instance between laymen and clergy, as held in the Christian sects, and the absence of such a marked distinction in our system. Still I am of opinion that it would be well for us to recognize this fact, that while our system truly affords opportunity for all to be active and to be workers in the hive of the gospel of Christ, yet there is a woeful neglect by us of some of those opportunities. I do not know but what we can do, and perhaps with some profit, what it is said the peacock does. When we contemplate this work of ours, its height, and depth and breadth and grandeur; when we contemplate its completeness of organization, we have a right to feel proud of it; yet all personal pride ought to be dismissed from the thought, because we have had very little to do with bringing it into existence. Our pride in it must consist in pride of what God hath wrought; and I suppose it is proper to be proud of what God has achieved. But I doubt whether we can be just as proud of our individual conduct and actions connected therewith. And this is the point at which the action of the peacock, referred to a moment since, comes in. You doubtless have observed that the peacock is a very beautiful bird, and among other things, it has a most splendid tail, one that it can spread out, fan-shaped, to catch an immense amount of sunlight, and wherever a beam of sunlight strikes it, it gilds it with many and ever changing hues. The bird seems conscious

and apparently proud of this fact. It struts about the yard and spreads its tail to the utmost extension to catch every sunbeam possible, that it may reflect all the glory of which it is capable; and yet, in the height of its pride, as it struts about, if it happens to glance down at its feet, bare, scaled, black and ugly, its pride vanishes and it feels ashamed because of its ugly, black feet. So with us. We may be proud without limit of the Church which God has founded—but whether we may be as proud of our own personal conduct within the Church is a question that may present a different aspect. If we will think of it from this standpoint, I believe that we too will draw in our feathers as the peacock does; and see but little occasion for self glorification. I speak in this way because of my connection with the quorums of the Seventy, and the Young Men's Mutual Improvement Associations. When I contemplate these institutions, and think what might come of them, and then think of what they are, and how we fail to reach the high levels of excellence upon which we might be moving, it seems to me that a little wholesome reproof for the mental laziness that obtains among us is quite seasonable. I am not so very proud of the status of our Seventies quorums. It seems to me that if our Seventies and all the quorums of the Priesthood could view the Gospel of Jesus Christ in some of its grander aspects, they would find in it an incentive that would prompt them to more vigorous study of the doctrines of the Church until they would make those great truths which God has revealed more perfectly their own, before going out into the nations of the earth to teach them. This is important, brethren, because if we are going to master this world, we must master it through our ideas, through the truths that God has given us; and we may not master the world even with that truth if we ourselves remain ignorant of it and its relations. And so, my brethren, the thing I would urge upon you, especially upon you who hold the priesthood,

whether you are operating in Mutual Improvement Associations or in the quorums of the holy priesthood—my admonition to you is that you go more earnestly about acquiring a knowledge of these great truths revealed to us, that when the opportunity comes to you to be a witness for the Lord Jesus Christ among the nations of the earth, you may be effective witnesses; that you may have something of which you can testify to some purpose; that you may give an intelligent reason for the hope that is within you. If there is one thing more than another to be reproved in Israel today, it is a lack of mental activity and earnest inquiry concerning the great things that the Lord has revealed to His people in this dispensation of the fullness of times. Now, don't regard me as an extremist in these things. It is necessary sometimes to contemplate things in their extremes, in order that you may beget even a reasonable amount of activity among the people in any given direction; and I present these thoughts to you, in the hope that you will be admonished by them to a more earnest effort to acquire an understanding of the great things that the Lord has so graciously committed to our keeping; and through which He expects that we, through an intelligent proclamation of them shall master the world. May the Lord bless you, is my prayer. Amen.

ELDER SEYMOUR B. YOUNG.

My beloved brethren and sisters, I have listened with very much satisfaction to the testimonies of my brethren, and have felt a thrill of divinity in their remarks. If I shall be favored with the Spirit of the Lord as they have been, I shall also be able to say something that may bring joy to my heart and to yours. Brother Roberts alluded to the condition of the Prophet Joseph when he besought the Lord with a full desire to know His mind and will, to be inspired with intelligence, light and knowledge, and his petition was answered in full measure. The personal manifestation of Divinity, the