

lished. We are preaching the Gospel of the Kingdom, and preparing the people for the coming of the Lord Jesus Christ, our glorious King in Zion. I hope that, during the few remaining years I have to live to fill up the days of my probation, that I may possess the same Spirit and blessings I have enjoyed ever since I embraced this Gospel. The Lord has blessed me, and filled my soul with unspeakable joy. He has blessed me in the opportunities that I have of being associated with the highest order of intelligences that dwell upon His footstool, men who are devoted to the establishment of His Kingdom on the earth. The Lord knows their hearts, and He will bless and protect them. He has set His hand to establish His Church and Kingdom upon the earth, and He is going to do it. His work is rolling on in its majesty, accomplishing the purposes for which it was instituted, and it will continue to do so until the wicked are overthrown, and the righteous shall dwell upon the earth in that glorious Millennium of a thousand years. Amen.

ELDER RUDGER CLAWSON.

Utah fulfills the prophecy of Isaiah.—
A striking example of transformation.
—Zion will continue to flourish.—The
Lord's favored people should be
faithful.

Brethren and Sisters: I desire to make myself heard by this large congregation and to increase the volume of my voice, possibly, as I progress in my remarks.

Are we not a blessed people, and is there any member of the Church that is so blind as not to be able to recognize the providences of the Lord in His hand-dealing with this

people? What do we witness this morning? Why, the hosts of Israel have come up to worship the Lord. For this purpose they have come from the most distant corners and recesses of Zion,—that beautiful Zion of which we have heard during this conference, and of which we hear at all our conferences. You will remember, brethren and sisters, that Isaiah, that mighty prophet of Israel, looking down through the centuries twenty-six hundred years, makes use of language something like this: (speaking of Zion) "And the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing. . . for in the wilderness shall waters break out, and streams in the desert; and the parched ground shall become a pool, and the thirsty land springs of water." Speaking of the same thing in a little different language, he says: "For the Lord shall comfort Zion; He will comfort her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody." Now, I submit that anybody who is looking for Zion must expect to find at least two very essential features: first, he must look for a wilderness and a solitary place, which shall afterwards become like the garden of Eden, and shall blossom as the rose. In the year 1847, a small band of pilgrims, headed by Brigham Young and consisting of 143 men, three women, and two children, entered the Salt Lake valley. They stood at that time upon the soil of Mexico, but they took possession of the country for and in

the name of the United States; and later the "Stars and Stripes" were unfurled upon Ensign Peak, as an expression of their loyalty to the government, notwithstanding the fact that they had recently been driven out of three states of the republic, by mobs inspired by the spirit of persecution. This land was designated as the land of Zion, and as they increased in numbers and spread out over the land, it was divided into ecclesiastical districts, which were called "Stakes of Zion," but the great central stake of Zion was located in the Salt Lake Valley, including Salt Lake City, and was known as Salt Lake Stake for many years, but afterwards it was divided into other stakes—into four great central stakes of Zion: the Salt Lake, Ensign, Liberty, and Pioneer stakes,—all very suggestive names. As the people grew stronger in population and branched out, the number of stakes increased until at present there are fifty-five stakes of Zion. One member of that little band of pioneers wrote his impressions of the surrounding country at that time, and he used language something like this: "The first impressions of the Salt Lake valley were very disheartening, and but for two or three cotton-wood trees, not a green thing was in sight, and there was nothing to vary the scenery except rugged mountains, the sage brush and the sunflower." He further states that the whole country was covered with millions of black crickets which the Indians were gathering and harvesting for their winter food. Here was a feast of fat things, but it was a feast of crickets for the Indians, nothing whatever for the Pioneers. And as it was in the Salt Lake valley so it was in all this mountain country.

Perhaps I can give you an example: Away back in the year 1851, a few people settled on Box Elder creek, a little stream of water that came out of the mountains and threaded its way through the canyon down into the valleys. The soil, it was said, was of the poorest quality.

There were two or three spots of meadow and farming land which by irrigation could be made to yield a fair crop but otherwise it was a desert place. Two years later another site was laid out at Box Elder, under the direction of Apostle Lorenzo Snow, who went there with about fifty families, and the new town as laid out was afterwards known as Brigham City, named after the great Prophet and pioneer of this people. Now, when the new colony came in, the older colonists were very much disturbed in their feelings, claiming that there was not sufficient water there to furnish the new-comers, and that they would go short; and so there was some dissatisfaction and some discontent and complaint upon this score. That was about fifty-five years ago. An effort was made at once to establish orchards at Brigham City, but it was a failure. They planted the peach tree, but it would not grow: the early and late frosts came and cut it down, their fruit trees were destroyed. But how changed is the scene after fifty-five years. Today that city and the surrounding country is covered with orchards and beautiful farms, sustaining in the city a population of about seven hundred families or 3,500 souls.

Let me give you an idea, my brethren and sisters, of what was accomplished during the past season in Brigham City; and when I speak of Brigham City I speak of

other places—other cities and settlements of the Saints in the mountains, this is only a sample you might say. There was shipped out of Brigham City, during the past summer, small fruit, such as strawberries, raspberries, dewberries, etc., amounting to about \$50,000. There were shipped 95 full carloads of peaches; and then there were sold, in small orders, at least ten carloads of peaches, making 105 carloads, representing 140 thousand cases of peaches shipped from that little town to large cities of the East, to Minneapolis, Chicago, New York, and Boston; to Winnipeg, Canada, on the North, and to many cities in the South. As many as fifteen carloads of peaches were shipped out in one day. This you can readily see would furnish work as well as revenue for the people of the city. They realized about \$50,000 for their peaches, making \$100,000 for their crops of fruit. There were about one hundred children, between the ages of fourteen and sixteen, employed to wrap the peaches for shipment. The peaches were put up sixty in a box, and they were paid one cent a box for wrapping. These children earned on an average \$1 a day. One little fellow, fourteen years of age, wrapped 240 boxes in a single day, earning \$2.40, and wrapping something like 14,400 peaches. Thus employment was furnished not only to the growers and shippers, but also to the little children of the people who were employed and their time was well paid for. Altogether, the children of Brigham City earned, during the short season of gathering and shipping fruit, something like \$1,200.00, which of course is a very creditable showing.

And all this, brethren and sis-

ters, in fulfilment of prophecy. Are not the words of Isaiah fulfilled literally? Did not that band of pioneers find a "wilderness" and a "solitary place?" and later on, as the years rolled by, did not this wilderness blossom as the rose? Take Salt Lake City and the Salt Lake valley, Provo and the Utah valley, Ogden and the Weber valley, Logan and the Cache valley, and Brigham City and the Bear River valley. Are not these places like Eden? Are they not fruitful as the garden of the Lord? Again, think of Davis County. Is it not the very garden spot of the world? Is there any soil anywhere that produces more abundantly and richly than the soil of our neighboring county? And never upon Mother Earth has there been raised and matured such beautiful, such luscious fruit as will be found on exhibition today at the Davis County Fair,—this very day! At the Irrigation Congress which was held at Boise, when the fruits of Utah, Idaho, Washington, and other western states, were brought into competition, the fruits from Utah, the fruits of Zion, took the first prize and justly so.

Brethren and sisters, Zion is here and Zion will continue to stand. No power under Heaven will overthrow this mighty work; it may not be, it cannot be. Think of the wonderful progress of this work; Joseph Smith, the prophet, who organized the church, presided over a few thousand souls. Think of it. In his lifetime he presided over a few thousand while today our present leader, President Joseph F. Smith, presides over about 400,000, who are scattered over the waste places of Zion, which waste places have become a fruitful garden, and are blossom-

ing as the rose. My brethren and sisters, since the Lord has so greatly and abundantly blessed us, and since we can recognize the fulfillment of prophecies to the very letter, concerning this latter-day work, shall we not be faithful? Shall we not honor the Lord, and remember our covenants that we have made with Him? Shall we not pay our tithes and offerings, and remember our prayers? Shall we not remember the Word of Wisdom which has been given for our deliverance and for our escape from many evils? Shall we not stand together as one united band, honoring the Lord and keeping His commandments? Shall we not be true to Him and true to every righteous cause upon the earth? And, in the words of Isaiah, shall we not "cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow?" Shall we not seek to establish justice in the earth, and be charitable to the widows and fatherless? Shall we not maintain just and righteous laws, and uphold and support and sustain righteous and good men in our midst?

We stand for Zion; we stand for the cause of righteousness. May the Lord bless us and guide us, may His spirit abound in our hearts, and may it be poured out abundantly upon the congregations of Israel, is my prayer in the name of Jesus, Amen.

ELDER REED SMOOT.

Allegiance to God, to country, and to the state.—Importance of instruction and proper example at home.—Folly and sin of indulgence in smoking and drinking.—Prosperity and abundant employment. — Possess homes and become landowners.—Dry farming advocated.—Practise econ-

omy in prosperous times.—Bad men greatest enemies of the Church.

My dear brethren and sisters: The feeling that is in my heart at the present time I fear I cannot express to you just as I would like to do. I have partaken of the spirit of this conference; I have enjoyed every word that has been uttered; I endorse the testimonies of the faithful brothers who have spoken; and I hope and trust that the same spirit may guide my remarks that attended them.

"I am not ashamed of the Gospel of the Lord Jesus Christ, for it is the power of God unto salvation." I am not ashamed of my brethren and sisters, and I am proud of the achievements of this people in the past, in establishing themselves here and building up this commonwealth. I am not ashamed of my country, nor her institutions, and I love the Stars and Stripes. I am not ashamed of dear Utah, nor of Salt Lake City. I am not ashamed, of the principles that have been revealed by God to His people in this dispensation. I hope and trust that so long as I have breath I never shall do aught to bring reproach either upon the people of God or the state in which I was born. While I acknowledge that my first duty is to God, I also acknowledge that my allegiance and duty to my country and to my State is paramount over all earthly affairs. I wish to say that my duty to God, my love for Him, does not conflict with my love for and duty to my country. It does not conflict with the love I have for the brethren here; nor with the love that is in my heart for the people of God. It only gives me greater power, strength, and a desire to love all mankind. I have no desire