

have largely been secured by others, and we are, in a measure, bearers of burdens that others ought to share with us.

I believe these great forces have come into the world to stay. I do not believe that when the redemption of Zion comes, and when truth triumphs, that all the great discoveries which make for the betterment of mankind are going to be relegated to the back ground, not a bit of it. Electricity has come to stay, the power of steam has come to stay. The power to control these things must be acquired by the people who would be in the foreground. We must progress. Take Nelson or Paul Jones and put them in a modern man-of-war, and what would they do? They would be as helpless as babes, because conditions are changed, and conditions are continually changing, and we have got to take advantage of the conditions to make our way in the world.

Let us see to it that our sons and daughters are educated men and women, and that they compare favorably with educated men and women that go out from other communities. And that need not detract from our faith. A man said to me the other day, "When you come to insist upon these material things, you destroy the faith of the Latter-day Saints." In other words the argument is made that you cannot educate the people and still have them retain their faith in the Gospel. That is nonsense. The Gospel of Jesus Christ comprehends every truth there is in the world, educationally, morally, physiologically, all that we can attain. The Prophet Joseph laid the maxim down to us, that everything that was good, everything that was excellent, everything that made for

the betterment of mankind, belonged to us, and it was our duty to acquire it.

May God bless us, my brethren and sisters, and keep us in the faith. I rejoice in the Gospel, and bear testimony to its truth. I wish you to sustain us, your brethren and sisters down in Mexico, with your faith and prayers, that we may all unite for the upbuilding of the kingdom of God and the consummation of His purposes. May the blessings of the Lord rest upon us all, is my prayer in the name of Jesus Christ. Amen.

ELDER J. GOLDEN KIMBALL.

During the time I occupy this position, I desire to be safeguarded by the Holy Spirit of God. I have no desire whatever to say or do anything that can be construed to hurt the Church. I am perfectly willing to bear my individual responsibilities, but I believe a responsibility rests upon every man and woman in the Church of Christ to protect the Church, although I am confident that the Lord is amply able to take care of the Church of Latter-day Saints, whether we succeed or fail: I have that faith.

I am a strong advocate of individuality and agency. I value it above everything that I can conceive of, except salvation. I am very doubtful if a man can be saved in the kingdom of God who has no individuality, and does not assert his agency, because salvation is an individual work. This is the Church of Jesus Christ, and is no man's Church. It does not belong to President Joseph F. Smith, and he does not pretend to say that it does; nor to his counselors, nor to the Twelve Apostles; it is the

Church of Jesus Christ of Latter-day Saints, and I am sure that the Lord will take care of it, no matter what we do, whether we do right or wrong.

It is my desire to read to you an excerpt taken from a magazine; I do not wish you to get the idea that it is scripture. I presume some of our enemies would like to take issue with us on the ground that we have no right to go outside of the Bible, Doctrine and Covenants, Book of Mormon, and Pearl of Great Price for texts to be used in the pulpit. I read as follows:—

"I believe that a question of super-eminent importance has been raised, the question whether the pulpit shall be free or whether the pulpit shall not be free. The whole question of the churches is involved in this question.

"The chief office of a minister, I take it, is not to represent the views of the congregation, but to proclaim the truth as he sees it. How can he serve a congregation as a teacher save as he quickens the minds of the hearers by the vitality and independence of his utterances? But how can a man be vital and independent and helpful if he be tethered and muzzled? . . . The minister is not to be the spokesman of the congregation, not the message bearer of the congregation, but the bearer of a message to the congregation.

"We are all muzzled by civilization. It is unlawful to speak evil of our neighbor. To refer to his conduct or business injuriously is libelous. It is also dangerous socially. The newspapers are muzzled; they cannot print 'all the news,' or one per cent. of the news; the lawyers, doctors, politicians, merchants, housewives—all are muzzled. An effective cartoon

might depict a muzzled clergyman preaching to a muzzled congregation.

"The fact is that a civilization is a compromise. We waive certain natural rights for security in the possession of other rights. Among the waived rights is the right of free speech. You can say anything you like on a desert island; in town you cannot. And upon the whole most of us prefer to live in town, muzzles and all.

"What shall we say then? Shall we sacrifice truth to conventionality and prudence? As a matter of fact, we do continually. How far it is justifiable to suppress or color religious truth (if we divide truth into sections) in order to maintain the *modus vivendi* rests ultimately on the individual conscience."

It is not my intention to decide "that we are all muzzled by civilization," nor "the fact that civilization is a compromise," but my conviction is that this people have "waived certain natural rights," as well as religious rights "for security in the possession of other rights."

The chief point I have in mind at this time is that when we became members of the Church of Latter-day Saints we waived certain rights and privileges. At least that was my understanding when I became a member of the Church. Of course, my case is different from those of our people who were converted to the Gospel in the world, as I had no choice in the matter. I was born in Salt Lake City in 1853, and when eight years old was baptized and became a member of the Church. It was hardly a voluntary action on my part at that time, although I strongly believe, as Elder John Nicholson has said, "that Latter-day Saints are born and not

made." I am hopeful that the Gospel has found its way into every fiber of my being, as I truly love the Church of Jesus Christ of Latter-day Saints and its organization, and am thoroughly converted that the Priesthood and authority of God has again been restored to the earth. I love the people, and hope the day will never come in my life and history that my integrity and devotion to the truth of the Gospel will ever be in question.

Now, as I said, I waived certain rights when I became a member of this Church; I waived the right of sin. I had my agency and individuality; but as long as I am a member of this Church, I waive the right to sin, to transgress. When you joined the Church, became members of it, you also waived the right to do a great many things. You have no right to break the ten commandments, have you? You have no right to be dishonest. You have no right to commit adultery, or to be immoral. You have waived all these rights. You have waived the right to break the Word of Wisdom. And in many other things we have waived our rights, and sometimes I feel muzzled when I wrestle with my nature and human weaknesses. You know there is no other man just like me in all Israel, and probably you are glad of it. I am having a pretty hard time wrestling with myself. I don't feel self-righteous; I feel more like that poor fellow who stood on the street corner and bowed his head and said, "O God, forgive me, a poor sinner." I feel confident, when I think about the matter carefully, that some people become self-righteous in their own estimation, because they keep one or two or more commandments they then com-

mence to exercise "unrighteous dominion" when they find a transgressor in the Church. Now, Latter-day Saints, you have all "sinned and come short of the glory of God," and you stand condemned before the Lord unless there is such a thing as repentance and forgiveness of sins. It is a question, How long will it take for me to secure salvation? The Lord only knows; I don't: I am not competent to tell whether I will be saved or not. I am making an effort for salvation, and, as I said, I waived a great many rights in order to become a member of the Church. I have trampled ambition under my feet, for I have an ambition, and it takes me all the time to keep my feet on it. I am sometimes afraid of my friends, because if one don't qualify every statement he makes, he may be like one man said of me in the north country: "Well, he didn't say it but he intended to, and if he will say to me that he did not intend to say it, then I will take back everything I said against him."

I wish to properly express my thoughts and feelings on this occasion. I will read to you from the Doctrine and Covenants:

"Behold, there are many called, but few are chosen, and why are they not chosen?"

(I have been surprised that I was chosen, but there will come another time of choosing, and I don't know whether I will be among the number then or not. You don't know, either.)

"There are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson: That the rights of the priesthood are inseparably connect-

ed with the powers of heaven." Our hearts are set so much upon the things of this world and aspire to the honors of men;" that is our weakness, the weakness of the human family. If you ever change some men along that line you will have to grind them over, for they have got it burned into their souls, and they love the honors of men. As I stand before you today, I do not love the honors of men, but I honor God, and want to keep His commandments.

"And they do not learn this one lesson"—and it is the hardest thing in the world to learn—"that the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the spirit of the Lord is grieved; and when it is withdrawn, amen to the Priesthood or the authority of that man."

It matters not what position a man holds in the Church, if he uses any unrighteous dominion it is amen to the Priesthood that he holds, which is inseparably connected with heaven, and we should begin to learn it now.

"Behold! ere he is aware, he is left unto himself to kick against the pricks; to persecute the saints, and to fight against God. We have learned, by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose,

they will immediately begin to exercise unrighteous dominion. Hence many are called but few are chosen."

"No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by longsuffering, by gentleness, and meekness, and by love unfeigned; by kindness and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile."

I grant you that men holding authority have a right to reprove sharply, but they must be sure that they are moved upon by the Holy Ghost.

"Reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reprov'd, lest he esteem thee to be an enemy; that he may know that thy faithfulness is stronger than the cords of death. Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God, and the doctrine of the Priesthood shall distil upon thy soul as the dews from heaven."

Experience teaches me that when I have been angry, I am quite sure I did not have the Holy Ghost, and I was not in any proper condition to administer reproof. It took me quite a long while to learn that. When I became excited, fanatical, and over-zealous, I mistakenly thought it was the Spirit of the Lord, but have learned better, as the Holy Ghost does not operate that way. My testimony is that the internal fruits of the Holy Ghost are joy, peace, patience, long suffering, and kindness.

I hold the Melchisedek Priesthood; I have the information by which I can trace my authority back to Joseph Smith, the Prophet. Elder William Moore Allred ordained me a Seventy; Levi W. Hancock ordained Elder Allred to the priesthood, and Elder Hancock was ordained by Joseph Smith, the Prophet. Now, I am speaking of myself; I am not criticizing others; I am talking about principles. I stand before you a transgressor, but I am trying to be saved, and that is all God asks me to do. Any man who tries to do the right thing and continues to try, is not a failure in the sight of God. Dreyfus a Jew of the French Army, was falsely accused by his associates because of jealousy and hatred, and it resulted in his losing his appointment, being disgraced and banished. He was afterwards proven innocent and reinstated with honors. His experience and sorrow would not be as great or as serious as mine would be, if, for cause or otherwise, I was to lose my Priesthood and appointment. Such things have occurred through sin, or apostasy, and sometimes it may be because men holding the Priesthood have exercised unrighteous dominion, and have accepted statements made by tattlers, and thus become suspicious, prejudiced and unfriendly.

My brethren and sisters, I want you to be good to me, and help save me. If I can be saved it is an encouragement to every man, woman and child in Israel to make the effort. If you have weaknesses, try and overcome them, and if you fail, try again, and if you then fail, keep trying, for God is merciful to His children. He is a good deal kinder to us than we are to ourselves, more kind to us, perhaps

than some who hold the priesthood are to each other. I have learned the lesson that nothing on earth would be a greater failure to me than to fail to keep my family in the Church. They were God's children before they were mine, and I think the Lord will look after their interests and save them in His own due time. If Golden Kimball, can't be saved in the flesh, after all the struggles and efforts he has made—and I have made a few sacrifices—then I believe God will save him on the other side, and it may be that his earthly father will come to his rescue, and lift up his voice to God in behalf of his child and plead for his salvation. It may take a hundred years to save me, but if I get through in a thousand years it will be a most profitable investment. I have no fancied notions; I have gotten rid of tradition, and of a few false ideas that rested on me. I do not expect to become a god, right away. No, it will take a long time; I am too ignorant. When I stand before my Maker, in the other world, I will be like some of those poor Elders who have been laboring in missions, I will speak with a stammering tongue, and God will look upon me, no doubt, as a child, mediocre in intelligence compared with those who have preceded me.

I conclude my remarks by briefly calling your attention to difficulties that the First Council are meeting in selecting the names of Seventies from the many quorums of Seventy for missions. Letters of inquiry are sent to them to ascertain as to their moral, spiritual, financial and physical condition, and as to their willingness to accept a call from the Presidency of the Church for a mission. A very

great effort is being made by the brethren to protect the interest of our people at home, as we are no longer in possession of all the business interests in the State of Utah, but are met with sharp competition and unless great care is taken to protect these interests, our people will be the "hewers of wood and drawers of water." Also we find many Seventies living in cities and other places as employees, and as soon as they are called on missions, their families are left without means of livelihood. The Lord has said "that men who will not provide for their own are worse than an infidel, and has already denied the faith," and as there is no plan established for a missionary fund, such men cannot very well be called on missions. Besides, the Stakes and Wards of Zion must be protected, as well as the home circle, as it sometimes happens that fathers go on missions and their children lose the faith. We also excuse Seventies who are aged, physically disqualified, financially disabled, and others who are in debt and their homes mortgaged, so that you can readily understand how difficult it is to secure missionaries who have had experience and are qualified to preach the Gospel. There are many pathetic stories that might be told as to the unflinching, unwavering faith of many of our brethren of the Seventies, as well as their wives and children, who are willing to make any sacrifice in order to preach the Gospel to the children of men. They have not forgotten that the Gospel found them in foreign lands through the efforts of other Elders who have made greater sacrifices than Seventies are called upon to make at the present time. These Seventies are

sometimes, from a human point of view, disqualified because they are not educated, but we feel confident that the Lord is well pleased with His Seventies when they manifest a willingness to leave everything that they hold dear to go forth among the children of men, and testify of this great work.

I pray the Lord to bless you.
Amen.

The choir and congregation sang the hymn:

Now let us rejoice in the day of salvation;
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.

Benediction was pronounced by Elder James W. Ure.

Second Overflow Meeting.

In the Assembly Hall at 2 p. m. Elder Hyrum M. Smith presiding.

The singing was efficiently rendered by the Temple choir. Before the close of the services, the presiding officer announced that the music of all the hymns that were sung had been composed, or harmonized, by the conductor, Prof. Charles J. Thomas.

The choir sang the hymn:

Jesus, mighty King in Zion,
Thou alone our guide shalt be;
Thy commission we rely on,
We will follow none but Thee.

Prayer was offered by Elder Henry Beal.

The choir sang the hymn: