

all in their power, that can properly be done, with lawmakers generally to have such laws enacted by our legislature, soon to be elected, as may be necessary to close saloons, otherwise decrease the sale of liquor and enact what is known as the "Sunday Law."

On motion, the immense congregation voted in favor of the resolution submitted, proclaiming "aye" in a unanimous shout.

ELDER ANTHONY W. IVINS.

The Saints enjoined to walk in the way of righteousness.—They must increase in faith, knowledge, and love.—Laws do not make men good, but the love of right.

"And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths."

If I might be permitted, my brethren and sisters, to paraphrase or quote this Scripture as it presents itself to me, this afternoon, I would say: It has come to pass, in the last days, that the mountain of the Lord's house has been established in the tops of the mountains, and all nations have flown unto it; and many people have gone, and have come up to the mountain of the Lord, to the house of the God of Jacob, where they have been taught His ways, and where they have learned to walk in His paths. It seems to me that I see, in this vast congregation of Latter-day Saints who are assembled here this afternoon, the fulfillment of these words

of the prophet Isaiah. It seems to me that I see in it justification for the change that I have made in the quotation of this Scripture. We have come to be taught the way of the Lord, that we might walk in His paths. What is the way of the Lord, my brethren and sisters? What are the paths which He has marked out, and which we have come here that we might walk in them? Jesus said: "I am the way; I am the light; I am the life." If this be true, the way of the Lord is the way that He has taught us. If it is true that we are to follow in the way of the Lord or in the paths of the Lord, then are we to follow after Christ whom we acknowledge as the way. The Psalmist here says that the way of the Lord is righteousness, and he appeals to the Lord to teach him that he may walk in that righteous way. The way of the Lord, then, is righteousness; it is to do that which Christ our Savior, has commanded that we should do.

Many things which He taught us to do did not come in the way of direct command, but are binding upon us His followers. You who have come up here, my brethren and sisters, have faith in the Lord Jesus Christ. This was the way that He taught us, that we should believe in our Eternal Father, that we should recognize Christ as His Son, the Savior of the world. Your presence here this afternoon is witness that you have this faith; consequently, thus far, you are in the way of the Lord. This faith brings hope, and hope is manifest in your lives, in your obedience to the principles of the Gospel. He told us that after faith, after hope in the mercy of God our Eternal Father, repentance is necessary upon our part, that we forsake everything

that is not righteous that we get into the righteous way to which the psalmist referred. In order that we might properly enter into it, he bore witness to us that except a man be born of the water and of the Spirit, he could not enter into the kingdom of heaven; and more than that, unless he were born of the Spirit, he could not even see the kingdom of heaven, much less enter into it. So He called us to repentance. You have repented of your sins and are thus in the way of the Lord; because that is the way He marked out. You have gone down into the waters of baptism and have been baptized for the remission of your sins. That was the way of the Lord; you were following in His path, because He Himself was baptized of John, in the river Jordan, and He bore witness to us that in order to fulfill all righteousness so should we be baptized in similitude of His death, and come out of the water in similitude of His resurrection; and so, having done this, you are in the way of the Lord; you are following in His path—that path which He tells us, though easy to follow, though He makes it very plain to us, nevertheless, it is a straight and a narrow path.

So, my brethren and sisters, we are here in the tops of the mountains, having access to the house of the God of Jacob, having been taught His way, we are learning to walk in His paths. We are not yet perfect, though we have given obedience to those fundamental and indispensable ordinances of the Gospel—not yet perfect before the Lord, because there are other things which are necessary to us that we may learn the way of life now, that we may understand how to apply these ordinances of the

Gospel, which the Lord has given us, to our everlasting exaltation. It is necessary that our faith be increased by studying more fully the theory of this Gospel of redemption, that we may become familiar with the word of the Lord, understanding all of His dispensations, that we may know something of the past, that we may know something of the present, and that we may understand something of the future. He has revealed to us many many great and important things which apply to the future, as well as things concerning the present and the past, that these things may all be brought into harmonious union, that we may understand the providence of the Lord and the purpose in this great scheme of human life and human redemption which is embodied in the Gospel of Christ. Thus, He expects us to learn; this is a part of His way, that we have come here to learn, the way of the Lord.

If we walked in His paths, we wouldn't need courts, very badly, to keep us in the line of duty; it would not be necessary for us to exercise the privileges and prerogatives which the civil law gives us, in order that men might live righteous lives, but righteousness would be written in our hearts, because of the love of it. We would be righteous because we desired righteousness, because we knew that it was the way of the Lord, the narrow path which He had marked out. For that reason, we would be moral men and women, we would be truthful men and women; we would be virtuous men and women; we would be temperate men and women; we would not be drunkards; we would not be blasphemers, because that is not the way of the Lord; that is not the

way He taught us, and that is not the example He set for us to follow. His example was one of righteousness, one of love, one of mercy, one of charity and of long-suffering, kindness towards all of God's creatures here in the earth. You know that He told us that the greatest of all gifts is charity. You know that He told us that the first great commandment is that we should love the Lord our God with all our hearts; and that the next great commandment, which is like unto it, is that we should love our neighbors as we love ourselves. This, He told us, is charity—not that we give liberally to the poor, not that we administer to the wants of those we know are in need,—but that the love of God actually enters into our hearts, that we sympathize with those who are in distress, that we find joy in administering to their wants, that we love each other and show that love by rendering help where help is needed, that we love righteousness and seek, with all our might, to establish it in the earth.

I am not a strong believer in the ultimate ends that can possibly be accomplished by coercive means. It is all right to apply the law; it is necessary: we could not very well do without it, but far better and above the civil law is faith and the voluntary love that we have, by which we do good and observe the law without compulsion, but because we love it. To illustrate this idea, I have often referred to two great peoples who were upon this American continent at the time of its discovery. The greatest nation in North America was the Aztec nation, with its headquarters where the City of Mexico now stands. Their dominion had been extended over all of this North

American continent, a great and wealthy empire with a code of laws that in many respects were very remarkable. These people were noted for the rigor with which they applied the law to evil-doers; the murderer was punished by death, the thief among them was punished by death; the adulterer was punished by death; the drunkard was punished by death; the man who struck his father was placed upon an equal plane with the murderer, and the law was rigorously enforced, and yet historians tell us that that people were immoral, and they were so devoid of sense of right, so far as conscience was concerned, that it was impossible to lay an article down that was not immediately appropriated by some one else. We are told that murder and adultery were common among them; in fact, these crimes prevailed to an alarming extent. They had no regard at all for human life. Farther down, in South America, was the empire of the Incas. The emperor stood there as the Son of Heaven, representing himself to be God's vicegerent here on earth, claiming all of that race as his people, his sons and his daughters,—another mighty empire, equal in wealth, equal in numbers, but here the people were governed almost entirely by moral law. They were taught that it was wrong to do evil, that they must answer to the Great Spirit for the deeds done in the body, and it is written of them that theft was unknown among them; that immorality was unknown among them, that a homicide scarcely ever occurred; a man leaving his house left the door open, with effects exposed, but they were never touched; all the people worked together in harmonious union for the accomplishment of the well-

being of their fellows. The contrast is very marked.

So, my brethren and sisters, I feel that the greatest mission these brethren, these presidents of stakes have before them today, the greatest mission before these bishops, and all the Latter-day Saints in general, who have come up here to learn the way of the Lord, and to walk in His paths, is that we teach righteousness to the people because of the love of it. This is the command of our Father in heaven, and only through this plan, and only by righteousness manifest in our lives, because of our conversion to the truths of the Gospel, and the way of the Lord, can we please Him. I want to say to you that there is nothing requisite for the happiness, the welfare, the hope

and the faith of men and women, that is not comprehended in the Gospel of our Lord and Savior Jesus Christ, as it has been restored to the earth in the dispensation in which we live.

May the Lord bless you, my brethren and sisters, and may He inspire us all to do right because we love it, that we may verily walk in the way of the Lord, as we have come up here to do, through Jesus Christ, Amen.

The choir sang the anthem, "Awake, my soul;" the solo parts were rendered by Lizzie T. Edward and Wm. D. Phillips.

Benediction was pronounced by Patriarch John Smith.

Conference adjourned until 10 a. m. Monday, Oct. 5th.