

menced to labor and rustle for myself from the time I was about ten years of age, which is more than seventy-five years ago, and I have been rustling ever since. It is too late for me to lie down now; I propose to continue in this work just as long as I am permitted to live.

May God help you, my brethren and sisters, to carry into effect the good things you have heard here today. If you will do this, you will be taking a step higher up; you will go on and advance, and increase and multiply upon the earth. May the Lord help us all to be faithful and true to the end, is my prayer, in the name of Jesus. Amen.

PRESIDENT ANTHON H. LUND.

Marvelous character of work done by Joseph Smith.—Convincing effects of reading the Book of Mormon.—Wonderful perfection of the Church organization.—Succession in Presidency of Church after the crucifixion.—Church not disorganized, no need to be re-organized.

I believe we all feel pleased to hear the remarks of Brother Winder. Think of his being eighty-seven years old, and yet is able to talk with such vigor as he did. He is in full possession of all his faculties; his memory is strong; he is an encyclopedia on everything pertaining to the Church. I know he is a man who fulfills the duties of his office to the acceptance of our heavenly Father, and we feel pleased to be in his company.

I rejoice in what has been said in this conference. I endorse the instructions that have been given. I feel that the Lord has given unto

us His word, and I hope, when we leave for home, we will take with us the good influence of the spirit that has been present, and remember the teachings that have been given us.

I was just thinking of the words that the Lord revealed to his servant Joseph Smith, a year before the Church was organized. He says: "Now behold, a marvelous work is about to come forth among the children of men."

You remember, it was fourteen months before the Church was organized, that this revelation was given to a young man only twenty-three or twenty-four years old. He was told that a marvelous work was about to come forth among the children of men. Reading these words now, so many years since the revelation was given, can we say that they have not been fulfilled? Has not a marvelous work been brought forth among the children of men? Certainly, it has been a marvel to many. When you contemplate and investigate the principles of the Gospel, as brought forth through the instrumentality of that young man, you marvel at the consistency of every principle with the holy scriptures. All the Prophet taught was indeed sound doctrine, and he himself proved to be a prophet of God. The Lord fulfilled his prophecies on subjects both relating to this people and to the whole nation. The Prophet Joseph spoke and prophesied of things that, apparently, were not likely to come to pass, but we have seen them fulfilled to the very letter. As a prophet, he is sustained by his prophecies; as a teacher, he is sustained by the doctrines he taught, for they are true and consistent with the teachings of the prophets of old; and as a man

he was loved by those who were acquainted with him. Those who went in and out of his home, who saw him daily, loved him better than any one else. When you meet these people, you are delighted to hear them talk about him, about his kindness, and the pleasant intercourse they had with him, how they love to tell about sitting under his voice, and hearing him instruct the people! They will testify that they know he was a man of God. And every one of us who have received the gift of the Holy Spirit, can bear the same testimony, for the Spirit has testified unto us that he spoke the truth. The marvelous work was inaugurated by him; and how quickly the early Elders commenced to labor; for it was said in the same revelation that the field was already white for harvest. They accepted this work, and they went out and preached unto men, and laid before them this wonderful message.

It took men of moral courage to receive that testimony, for already, at that time, and even before then, persecution had started. The adversary wanted to stop this work, and if ever there was a time that it could have been stopped, it would seem to have been then, when there were so few in the Church; but the One who had established the work was greater than the adversary, and He had power to protect it. Even in its infancy, although the Church met with such strong persecution, it still prospered. The Book of Mormon was published, in an edition of five thousand copies. We had no other pamphlets or tracts to spread among the people, but that book contained the word of God, the Gospel in its plainness, and it did a good missionary work. It was sold to the people, and loaned or given to

them; men read it, and many received a testimony of the truth of the principles it contained. President Joseph F. Smith has a copy of the first edition which was the means of bringing such men as Joseph Young, Brigham Young, Phineas Young, Lorenzo Young and John Young into the Church. They read it; they were convinced; and they joined the Church. You know what strong men they were—not easily persuaded, but when the light of the Spirit of God illumined their hearts they were willing to accept the truth, and they became strong defenders of the faith—especially such a man as President Young, and also Joseph Young, the good and kind leader of the Seventies. The Book of Mormon was indeed a work that carried with it convincing power. There was a time when we thought that argumentative works were better to scatter among the people, and then afterwards let them read the Book of Mormon; but our brethren have been directed to try to disseminate or to spread the Book of Mormon among the people. I hear that the last edition printed in the Northern States, consists of one hundred thousand copies, and they are selling very fast. One firm sent an order, the other day, for five hundred copies, and they were wanted at once; this shows that the book is a seller. Now, we want to get the book into the homes of all men, that they may have a chance to know what it contains, and they will have the opportunity to either receive or reject it. Our mission is to reach all men, and I believe that the Book of Mormon will show the people what are the principles of the Gospel, and teach them so plainly that if they

reject it, they will do so because they let prejudice govern them. This book has been translated into many languages; it is read from the North Cape, in Norway, to the southern point of the Cape of Good Hope; and in nearly all parts of the world. Yet we want it distributed still more among the people.

It was said that knowledge should cover the earth as the waters cover the deep. This seems to be fulfilling in our day. Bibles have been printed in every language—as early as 1861, this claim was made. Men of liberal means have done what they could to have editions of the Bible circulated among the pagans as well as among civilized peoples. I consider that they have done a great deal of good in doing this, for the Bible contains the word of God. It is true that it has passed through many translations, but the Lord has had His hand over it and has preserved His word, so that it has come down to us in nearly perfect shape, though we believe that in some parts, through the translators' ignorance or, perhaps, wilfulness, it may not have been translated correctly. We believe in it; we are glad to find that it has been distributed among all people. I pray that the Book of Mormon may have the same destiny, that it may be known among all people.

A couple of weeks ago I heard with pleasure President Richard W. Young give a concise statement of the organizations in our Church. When you examine the organization of this Church you find that it is wonderful in its perfection. And it has not been the product of experimentation, for it has not been added to year by year. The organization of the Priesthood was

given in the very beginning. On the very day that the Church was organized, the revelation on Church government was given. Before the Church was organized it was made known that there should be Apostles in the Church. Nearly a year before, the Three Witnesses were called by revelation to select the Twelve. On the 6th of April, 1830, when the Church was organized, there were but nine, or thereabouts, in the Church. We know the names of the six who took part in the incorporation of the Church, and there were very few others. There were not enough members then to fill all the offices in the Church; but the revelation was given; an outline of what it should be was already understood by the prophet and his brethren, and they knew what officers should be placed in the Church. It took some time, however, to complete the organization. Elders were the first officers ordained. There are two divisions in the Priesthood: the Aaronic and Melchizedek. An Elder holds the Melchizedek Priesthood. Joseph Smith presided over the Church, first as an elder; but when the time came and the Church had grown more numerous, other and higher offices in the same priesthood were conferred. The leading elders were called and ordained High Priests, and then Joseph Smith presided over the Church as a High Priest. For nearly a year after its organization the Church was ministered to by elders. Then bishops were called and ordained, at that time from the Elders' quorums, and afterwards the High Priests' quorum was instituted. Then it was revealed that bishops and presiding men in the Church should hold the office of a High Priest.

Some have wondered that the Prophet was ordained an Elder on the 6th of April, 1830. He held the Melchizedek Priesthood before, but the offices in the priesthood did not exist until the Church was organized and gave its consent; then he was ordained an Elder. Afterwards he was ordained to be a High Priest, and he ordained other High Priests. In 1832 Joseph Smith was called by revelation to be President of the Church, but the First Presidency was not organized until March, 1833, when Sidney Rigdon and F. G. Williams were chosen to be his counselors; and the three took charge of the affairs of the Church. In 1835 the quorum of the Twelve Apostles was organized. It had been indicated before the Church was organized who should select them and ordain them. Then, shortly afterwards, the Seventies were called, and again other Seventies, until we have an army of Seventies today. The Lesser Priesthood was also organized early in the Church, and has continued as first started.

I thought I would draw your minds to these points, showing that the quorums were organized as the Church needed them, and it was not by men suggesting that now it would be good to have such and such a quorum. The Lord indicated before the Church was organized, what quorums would be needed in the Church, and the organization was proceeded with as rapidly as the needs of the Church required it.

We come to the time of 1844, when the President of the Church, the Prophet, and Seer, was incarcerated in jail and foully assassinated, with his brother, the Patriarch of the Church. Such a thing

as the breaking up of the First Presidency had not been contemplated by the Church, and there were many in the Church, not having given the matter any study or thought, who wondered who should be the successor. Before the Prophet was murdered, he had called the Apostles together, and had instructed them in all things pertaining to the Priesthood; and he had laid upon their shoulders the responsibility of carrying on the work; hence they were the men to preside over the Church when the Prophet was gone. And this had its precedent in the scriptures. We find the first-day Church organized with apostles, seventies, and other officers in the Priesthood. They had been called by the Savior Himself. We are told by Paul that He gave apostles, prophets, teachers, evangelists, etc. Consequently, if He gave these officers to the Church he organized the Church when He was taken away from among men, He left His apostles to take care of it. There was no mention of his brothers or any relatives to preside over the Church. He laid it upon Peter and the apostles to do this. I desire to read a few words on this subject. When Jesus met with His disciples on the shores of the Sea of Galilee, the Evangelist says: "So when they dined, Jesus said to Simon Peter: Simon, son of Jonas, lovest thou me more than these? He saith unto him: Yea, Lord, thou knowest that I love thee. He said unto him: Feed my lambs." This was the first question. He asked Peter if he loved Him more than these. This language I know can be interpreted in two ways, but we may understand the meaning when we think of Peter's expression at the last supper, when Jesus said

that there would be many that would be offended at Him. Peter declared that he would never be offended at Him; he felt so strong. Jesus tells him that before the cock should crow that night, he would deny Him three times. Peter said, if I should die with you, I would not deny you. Now, this was Peter when he was under the good influence of the Master. Having a testimony for himself and feeling strong he depended on his own power. "Do you love me more than these?" He had said that he would never deny Him, and yet he had done so. He felt the gentle rebuke, and said: "Thou knowest I love thee," and the Master said: "Feed my lambs." The next verse reads: "He said to him again, the second time, Simon, son of Jonas, lovest thou me? He saith unto him, yea, Lord, thou knowest I love thee. He saith unto him, feed my sheep." The word which is here translated "feed" is a different word in the Greek text from the word so translated above. The word first used is "boske," which is translated, "to graze; feed, nourish." The word used in the second place is "pomaine," which has been translated "feed," but has a much broader meaning than that. My lexicon gives the following translation of "pomaine:" "to herd; to be a shepherd; to rule; to take care of; to tend." Peter was, therefore, called to be the shepherd, the caretaker, the ruler of the Church. And the third time, He saith: 'Simon, son of Jonas, lovest thou me?' Peter was grieved because He said it unto him the third time, and he replied: "Lord, Thou knowest all things; Thou knowest that I love Thee." Jesus said unto him, "Feed my sheep." Here the word "feed"

is the same as in the first reply—where He told Peter to feed His lambs. Now I consider that the charge which Jesus gave to Peter and the Apostles was that they should direct and take charge of His Church here upon the earth. Following the history of the Apostles as it is given, we find that when any dissensions arose in the Church, men were sent to Peter and James and John at Jerusalem, to learn from them what was the word of God on those matters, and the decision of the Apostles was the end of controversy. There we have the precedent given us, that when the President of the Church was taken away, the Apostles took the place. Jesus presided over the Church while He lived in the flesh upon the earth; He continued to preside over the Church through His Spirit, and revealed His word to His servants, but His earthly representatives were the apostles, and they took charge of the Church. So when the Prophet Joseph was martyred, the responsibility rested where he had placed it. There was no talk of heredity; there was nothing said about his relatives taking charge; but there was the quorum of the Apostles, and upon them rested the responsibility of carrying on the work, and they did so; they continued the work that Joseph had commenced so well.

There has been a claim made that the Church was disorganized at the death of the Prophet, and hence the necessity of a re-organization. The Church was not disorganized; the quorum of the Twelve was not disorganized, neither were the quorums of the Seventies, nor the Bishops, nor the Elders, nor the Lesser Priesthood; all of them were just the same after the death of the

Prophet as before. As they had been organized by him, so they continued, and at no time have the quorums of the Priesthood been disorganized. Wherein is the claim, then, justified? Did He reject His Church because the Prophet and his brother sealed their testimonies with their blood? Should it be a cause for disorganizing the Church, that the people were driven away from their homes and had their houses burned, and their temple taken from them? The answer is self-evident. They showed themselves brave and true; they continued with the work of the temple until they could go into it, and receive their promised blessings. When persecution raged and they were driven forth they had to leave the temple, but they did not give up the Gospel. Perhaps there were not so many members in some of the quorums, for there were men who, too cowardly to share the trials of the Saints went away, and were not willing to bear the burden and the heat of the day, and follow the Church. The Lord, however, blessed His Saints and led them to this land. When they came here, they had not forgotten that they owed a duty to the people of the whole world to preach the restored Gospel to them, and in a year or so missionaries were sent forth to the different nations upon the earth. We thank the Lord that these men came to the countries where we lived, and brought the light of the Gospel, which gave us peace in our souls, and the testimony that God had revealed Himself in our day. You can bear that testimony with me. We thank the Lord for the administration of President Young and his brethren the apostles.

When the First Presidency was

organized by them, it was done according to the pattern set by the Prophet himself. The Church has been organized in the way that God intended; and it has never needed any reorganization, because it has never been disorganized, even through the darkest days of the expulsion and drivings.

I thank the Lord that I am a member of the Church of Jesus Christ of Latter-day Saints. I pray that I may be faithful to the covenants I have made with Him; and I ask that His blessings may rest upon all present and upon all Israel, in the name of Jesus Christ. Amen.

ELDER SEYMOUR B. YOUNG.

My brethren and sisters, I desire very much that you will assist me by praying for me, and that I may be enabled to make you hear, during the short time that I shall occupy. President Smith has invited me to say a few words, and I will endeavor to do so. I will begin by saying that I endorse, very heartily, the vote that was taken for the suppression of the drinking habit and the sale of alcoholic drinks, in the communities of the Latter-day Saints. To show that I am not illiberal at all, I wish the same unanimity of spirit could be shown in every community wherever there is a Christian settlement established. I am willing that the Catholic Church, the Methodist Church, the Episcopal Church, the Quakers, the Shakers, the Congregationalists, the Campbellites and all other ites, and all other denominations claiming to have the Christian religion and faith, I am willing that they should show their loyalty to the cause of right and to the spread of the prin-