

those who receive the truth be able to be faithful, and help to build up the work. God bless you all. Amen.

The choir sang the anthem, "I waited for the Lord."

Benediction was pronounced by Patriarch Angus M. Cannon.

Conference was adjourned until 2 p. m.

### OVERFLOW MEETING.

An overflow session of the Conference was held in the Assembly Hall at 10 a. m. Elder Orson F. Whitney presided, and Professor Charles J. Thomas conducted the singing.

The congregation sang the hymn, "Now let us rejoice in the day of salvation."

Prayer was offered by Elder Nephi Pratt.

The congregation sang the hymn, "Guide us, O Thou great Jehovah."

#### ELDER ORSON F. WHITNEY.

Significance of an Overflow Meeting.

—The Growth of the Church.—No building large enough to accommodate the Saints.—The Spirit of God in all their Assemblies.

My dear brethren and sisters, it gives me great pleasure to meet with you this morning in general conference, and in this overflow meeting of the conference. There is something in an overflow meeting that suggests prosperity and increase, and it seems to me that the most appropriate hymns for such an occasion are those beginning, "Zion is growing," and "Give us Room that We May Dwell." There was a time in the history of the Church when its entire membership could have been accommodated

in one little room, or we might almost say, upon one of these benches; for when the Church was organized, on the 6th of April, 1830, six humble men composed the membership, that is, six men participated in the act of organization. One of these was the Prophet Joseph Smith.

It is true that there were others who believed in the principles of Mormonism, which Joseph Smith and Oliver Cowdery had been preaching—the doctrines found upon the golden plates of the Book of Mormon, the principles of faith in God, repentance from sin, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, some of which doctrines were entirely new to that generation. While there were many who believed in faith and repentance, the world had lost sight of the fact that baptism was for the remission of sins, and they had changed the mode instituted by the Savior and His apostles. They were practicing different kinds of baptism. Instead of immersing the whole body in water, as we do, some practiced baptism by sprinkling or pouring water upon the head, and none believed that baptism was anything more than "the outward sign of an inward grace." It was not regarded as necessary to salvation, and as having been instituted for the remission of sins. But the Book of Mormon, like the Bible, declared this to be its purpose, and Joseph and Oliver, while translating the plates, when they came upon this doctrine, which was new to them also, marveled over it, and they went into the woods and prayed, asking the Lord for light upon the subject. It was then that John the Baptist, as an angel from

heaven, descended and laid his hands upon their heads, ordaining them to the Aaronic Priesthood, which holds the keys of the ministering of angels. This ordination empowered them to preach faith and repentance and to baptize by immersion for the remission of sins.

But this was as far as that authority extended. It did not empower them to bestow the Holy Ghost. They had to receive a higher ordination—to the priesthood of Melchisedek, before they could lay hands upon those baptized, and confer upon them the Holy Ghost. When they had received this higher priesthood, as they did some months later under the hands of Peter, James and John, they were authorized not only to baptize their converts, but to confirm them by the laying on of hands and the bestowal of the Holy Ghost. It was under the authority of the Aaronic and the Melchisedek priesthoods that this Church was organized. At the time of the initial meeting, thirty-six persons, men and women, were all that believed in the doctrines that Joseph Smith had proclaimed. This was the number of the original congregation, and six of these organized the Church. The reason there were six was because the laws of the State of New York required no less than six persons to form a religious society; and doubtless it would have been inconvenient to have chosen any more to perform the initial act.

At that time the converts to Mormonism, so called, could all have been gathered, and as a matter of fact, were gathered, in one small room of a humble farm house in the little village of Fayette, Seneca County, New York. The membership of the Church could all have been seated on one of

these forms, or in one of these stands. But how is it at the present time? Why, "Zion is Growing." Her children have called, and are still calling aloud, "Give us room that we may dwell." Today, in all the world, there are between 300,000 and 400,000 Latter-day Saints. Ten thousand of them are assembled in yonder Tabernacle at this moment, and still there is not sufficient room, and hundreds are gathered here in this overflow meeting who could not be accommodated in the Tabernacle.

Never will all the Latter-day Saints be able to congregate at one time in the same building. King Benjamin built a tower, it is written, that he might speak to all his people, and they came and pitched their tents around about the tower that they might hear his instructions. They held a great open-air meeting, because they had no building large enough for the purpose. It would have to be so today, if the President of the Church should attempt to address all the Latter-day Saints. They could scarcely be got together within a compass that would render it possible for him to make himself heard and understood by all. This is a good sign. I rejoice in the fact that the members of the Church cannot all get into the Tabernacle, nor into any other building. It is a sign of increase, of prosperity. It is a sign of zeal, of interest and enthusiasm in the work of the Lord, when overflow meetings must be held in order to accommodate His people.

I rejoice in being with you today. There is no reason why we should not have the Spirit of God in this meeting, the same as in any meeting where, true, honest, sincere pure-hearted Latter-day Saints assemble. The Lord says that where

even two or three are met together in His name, there He will be in the midst of them. We claim this blessing. We have a right to the Spirit, just as if we were in yonder Tabernacle; and the Lord is ready, according to our willingness to receive, to bestow that blessing upon us, and to cause our hearts to rejoice, with the rest of the Saints, in this His glorious work. We are here to be fed—to be built up and strengthened spiritually; the Holy Spirit is here, and whoever rises in this stand and desires to voice the word of the Lord, shall have it, and the Lord will speak through him to the edification and enlightenment of the people. May God bless us in the purpose for which we have assembled; and I feel to bless you, my brethren and sisters, in the name of the Lord Jesus Christ. Amen.

**ELDER CHARLES A. CALLIS.**

(President of Southern States Mission).

The remarkable growth of the Church is a splendid tribute to its leaders. We testify that our leaders are prophets, seers and revelators. The members of the church are entitled to be guided by the inspiration of the Holy Ghost, if they live their religion. When men act under the influence of the Spirit of God they do not go astray in doctrine, or in their daily walk and conduct. I rejoice in the glorious truth that the work of the Lord is growing. It is being strengthened in the stakes of Zion, and in the world, in the missions. It is growing daily. Hundreds are being added to the Church, and are receiving the same blessings and gifts that you, my

brethren and sisters, received and enjoyed when you entered the Church of Jesus Christ.

The work of the Lord, which the world designates as Mormonism, is constructive in its nature. It is man only that has drawn the line between things temporal and things spiritual; all things belong unto God our Heavenly Father. Jesus said that God was not the God of the dead but of the living, for all live unto him. The Latter-day Saints are taught that in their temporal affairs they should serve the Lord, on the farm, in the mill, in the mountains, and wherever men are called to labor. By an exemplary life they can proclaim the gospel; their good works glorify their Father in heaven.

Last year there were baptized into the Church, in the Southern States Mission, 842 souls. Many of the people in the beautiful south land are rejoicing in the work of God. School houses and churches are being thrown open to the elders, and people are calling for the messengers of life and salvation. We cannot furnish elders enough so that all may hear the glad tidings of great joy. Thus, you see, there is a great work mapped out for the members of this Church to equip themselves for the important mission to preach the gospel unto every nation, kindred, tongue and people.

As I said, the gospel is constructive in its nature and teaching. In South Carolina, there dwells the remnant of a once powerful tribe of Indians, the Catawbas. But vice and wickedness which, unfortunately too often follow in the wake of civilization, invaded their peaceful abodes and, from a tribe of 6,000 they have dwindled down to 100 in number. Two-thirds of this remnant now belong to the Mormon