

that a course be taken such as has been taken with respect to the Word of Wisdom. It is not unusual to hear a president report in a stake of Zion that all the stake officers, and all the ward officers, in his stake keep the Word of Wisdom, as well as a very large percentage of the people. Why? Because they have adopted a system of beginning at the head, with the presidencies of stakes, to see that this law is observed—just as we have begun with the Presidency of the Church, the Twelve, the First Council of Seventy, the Patriarch and Presiding Bishopric; all these general authorities observe that law, and this movement has gone from the officers of the Church to the people. They have felt the influence of this movement, and it has become universal, or at least popular among us as a people to observe the Word of Wisdom. If we adopt the same means with this law of tithing, which is of more importance, if possible, than the Word of Wisdom, I believe we will be able to achieve the same results. If we do so, the blessings of the Lord will be poured out upon us. We will be preparing ourselves to make the greater sacrifice, to yield obedience to the higher law, which must come before our sanctification. As long as we disregard the lesser law, in part, we know that we are not prepared for that sanctifying law of consecration. The greater the sacrifice the greater the blessing, for sacrifice brings forth the blessings of heaven. Let us try it.

God help us to be faithful in the observance of this law, and all His laws and commandments. Let us live according to our profession of faith, that we may indeed be a light unto the world, that the world see-

ing our good works may be led to glorify God and to serve and worship Him. May the Lord bless us to this end, I pray, in the name of Jesus Christ. Amen.

The choir and congregation sang the hymn:

Our God, we raise to Thee
Thanks for Thy blessings free
We here enjoy;
In this far western land,
A true and chosen band,
Led hither by Thy hand,
We sing for joy.

Benediction was pronounced by Elder Junius F. Wells.

Conference adjourned until 2 p. m.

AFTERNOON SESSION.

Conference was resumed at 2 p. m.

President Joseph F. Smith called the meeting to order.

The choir and congregation sang the hymn:

Come, come, ye Saints, no toil nor labor
fear,
But with joy wend your way;
Though hard to you this journey may
appear,
Grace shall be as your day.

Prayer was offered by Elder Frank Y. Taylor.

The choir sang the anthem, "O come, let us sing unto the Lord."

ELDER HYRUM M. SMITH.

Fulfillment of prediction concerning great and marvelous work.—Marked changes in sectarian doctrines.—Temperance and Sunday laws desired by majority of Utah citizens.—Disregard for wishes of the people

shown by legislators.—Saints advised to continue fight for the right.

While I address the congregation, this afternoon, I hope that I may have a good degree of the Spirit of the Lord, that we may continue to enjoy the inspiration of God, and through it be instructed and blessed. I have enjoyed the meetings of the conference thus far. I have rejoiced greatly in the remarks that have been made, and the testimonies that have been borne by the brethren who have addressed the saints.

In the year 1829, prior to the organization of the Church, the Lord repeatedly said unto Joseph Smith and through Joseph Smith, to others, that a great and marvelous work was about to come forth among the children of men. If this statement would bear repetition, even by the mouth of God, prior to the organization of this great work, we can certainly be permitted to repeat it now, when we see such a wonderful fulfillment of these predictions. As I sat yesterday and looked over the vast multitude of saints, the passage kept recurring to my mind. How great and marvelous is this work that has come forth among the children of men, beginning, as we have heard, in the organization of the Church with six members, and growing until now—although it is only a few years since the organization of the Church—it numbers its members by hundreds of thousands, a great many of whom have assembled in conference upon this occasion, and who for years past have been meeting annually and semi-annually in this capacity. Although a numerous people, filling many villages, towns and cities, yet they all see eye to eye when the principles of the Gospel of life and

salvation are considered. They have been drawn from all the nations of the earth, from all creeds, all faiths, all churches, all tongues and peoples; and they have been united, by the Spirit of God, into one harmonious Church of Jesus Christ. This is marvelous, wonderfully marvelous; and it is not the only wonderful thing connected with this great work of the latter days. While we number the members of the Church by hundreds of thousands, who have embraced the truth as revealed through Joseph Smith, the prophet, there are still in the world other hundreds of thousands of men and women who believe in the doctrines of the Gospel of Christ, as revealed of the Lord through Joseph Smith the prophet, and as preached and taught by our people. The remarkable effect of the Gospel upon the world causes one, who is aware of the fact, to stand in wonderment, when he realizes to what extent the words of the Lord, spoken in 1829, have been fulfilled.

“Another parable spake He unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.” This little organization that was effected in 1830, has been the leaven in the hands of God which has been introduced in the world and is rapidly and most wonderfully leavening the whole lump. The ideas and views of the Christian world have changed to a marked degree. The doctrines believed in prior to, and immediately subsequent to, the introduction of the Gospel of Christ, were quite different in some respects from what they are now. The Lord, through the Prophet Joseph Smith, has revealed the truth, and the truth has

had its effect among men. I noticed, a short time ago, one little item that goes far in showing to what extent the Gospel of Christ has leavened, and is leavening, the religious ideas and views of the world. I clipped an article from the Deseret News editorial columns; it was originally taken from the Montreal Star, and was then published and commented on by the Editor of the News, as follows:

We have frequently remarked that the light of the Gospel is penetrating the world of thought today, and enlightening it gradually. Truth is rising and before its rays the shadows flee.

One illustration of this is found in the attitude of Christians toward the doctrine of eternal punishment. We notice in the Montreal Star an article signed by one Joseph Hamilton, in which the writer takes up the question of eternal punishment, as follows:

"That doctrine is contained in the creed of both the Methodist and the Presbyterian churches, but do the ministers believe it? If they do, would they not preach it; yes, preach it morning, noon, and night? But, as a matter of fact, they do not preach it. I never heard a sermon on it, or any attempt to prove it, since I was a child. A few weeks ago in a large congregation in Toronto the preacher asked for a show of hands on the part of any who had heard a sermon on hell within the past ten years. Two hands were held up. Some time ago a noted Methodist minister told me that the Methodist ministers of Canada do not believe in everlasting punishment. The Presbyterian ministers seem largely to hold the same view. Is the subject mooted at all in any Presbyterian church?"

This caused another reader of the Montreal Star, Thomas Albert Shackelton, writes:

"Editor of Daily Star: Dear Sir—Replying to the letter of Joseph Hamilton, of Lindsay, Ontario. I would say, I think the definition of eternal punishment, or everlasting punish-

ment, is much misunderstood, and that the ordinary thought that it means an unending punishment is not taught in the Holy Bible. The Holy Bible teaches that the Author and Father of all life is eternal; is everlasting; hence the punishment meted out to unrepentant souls is the punishment of the eternal or everlasting Father, and the words eternal punishment have no reference to time whatsoever, but simply refer to the punishment, as being God's punishment; hence is eternal punishment, or punishment by the Eternal One. As proof I refer to the Epistle of Peter in which he speaks of Christ whilst His body was in the tomb, preaching to the spirits of those who for some time during the days of Noah were unrepentant; showing there was a hope of final salvation for all through faith in Christ, and thus it's right to pray for our dead."

Where did our friend get this idea of Eternal punishment? Did he get it when he read Peter, and there learned that Christ had preached to the spirits in prison, or in the spirit world? If he did, where did he get the idea that the doctrine enunciated by Peter referred to the salvation for the dead? That doctrine is very familiar to the Latter-day Saints. We read in the Doctrine and Covenants a revelation given to Joseph Smith, in New York, in 1830; listen to it:

"I am Alpha and Omega, Christ the Lord; yea, even I am He, the beginning and the end, the Redeemer of the world.

"I, having accomplished and finished the will of him whose I am, even the Father, concerning me—having done this that I might subdue all things unto myself—

"Retaining all power, even to the destroying of Satan and his works at the end of the world, and the last great day of judgment, which I shall pass upon the inhabitants thereof, judging every man according to his works and the deeds which he hath done.

"And surely every man must repent or suffer, for I, God, am endless:

"Wherefore, I revoke not the judgments which I shall pass, but woes shall go forth, weeping, wailing and gnashing of teeth, yea, to those who are found on my left hand;

"Nevertheless it is not written that there shall be no end to this torment, but it is written endless torment.

"Again, it is written eternal damnation; wherefore it is more express than other scriptures, that it might work upon the hearts of the children of men altogether for my name's glory;

"Wherefore I will explain unto you this mystery, for it is mete unto you to know even as mine apostles.

"I speak unto you that are chosen in this thing, even as one, that you may enter into my rest;

"For, behold, the mystery of Godliness, how great is it? for, behold, I am endless, and the punishment which is given from my hand is endless punishment, for endless is my name; wherefore

"Eternal punishment is God's punishment.

"Endless punishment is God's punishment.

"Wherefore I command you to repent, and keep the commandments which you have received by the hand of my servant Joseph Smith, Jun., in my name;

"And it is by my almighty power that you have received them."

Our friend quotes almost verbatim from the Doctrine and Covenants, and yet for proof of his views refers his congregation to the Bible, namely to the words of Saint Peter. And that is the state of the world. They have abandoned many doctrines which they formerly held; they have abandoned them, since Joseph Smith taught they were false; they have embraced many of the truths of the everlasting gospel, since Joseph Smith revealed them to the world. But no, not on any account would they give credit where credit belongs. If this man were an honest man, he would have said: And for proof of this doctrine, I refer you to the 19th section of the Doctrine and

Covenants, a standard work of the Mormon Church, being the words of God to Joseph Smith the prophet; and for my knowledge of the doctrine of salvation for those who are dead I refer you also to Joseph Smith the prophet, who preached it to the world, and first made clear the meaning of Peter's words.

No, we do not hear any more damnation, hell fire, and infant burning, or everlasting or never ending punishment. No more predestination, and total depravity of the human heart. The topless throne and bottomless pit are things of the past. Those doctrines are done away with; they are not believed, or at least, if they are believed, they are not preached. I assure you, my brethren and sisters, they are not believed by hundreds of thousands of people whose minds have been enlightened by the preaching of the Gospel by the servants of God, the Elders of the Church of Jesus Christ of Latter-day Saints. Thus the leaven is working, and the people of the world are coming to see the truth. They are abandoning some of their false doctrines. They are preaching many of the truths that we preach and which were not known to be true, in fact, they were looked upon as the greatest of heresy when Joseph Smith introduced them, and long after that time, even until the elders had preached the doctrines among many nations and tongues, and after the Spirit of the Lord rested upon the people, and made them understand and believe them. As a result, while these thousands of men have, for reasons best known to themselves, not seen their way clear to join the Church of Christ and become members, they are falling away from other churches which have taught and

still retain false doctrines in their creeds. It is marvelous, too, that there are many honorable men in the earth, good men, who believe Mormonism, and they wish us God speed; "but," they say, "so far as we are concerned, we can't live it; we are not good enough; or for other reasons we can not accept membership in the Church." But the time is coming when many of them will join the Church. This great work is going on; the leavening process is at work; and as surely as the Lord likened the kingdom of heaven unto this parable, so surely will the whole be leavened.

Now, my brethren and sisters, I want to speak a word or two on another subject. I want to read another passage of Scripture, and with the discourse of President Lund, yesterday, as a precedent, make a few remarks:

"And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king."

"And it came to pass, when Jeroboam, the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of King Solomon, and Jeroboam dwelt in Egypt;)

"That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

"Thy father made our yoke grievous, now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee."

"And he said unto them, "Depart yet for three days, then come again to me." And the people departed.

"And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, "How do ye advise that I may answer this people?"

"And they spake unto him, saying, "If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants forever."

"But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him:

"And he spake unto them, "What counsel give ye that we may answer this people, who have spoken to me, saying, "Make the yoke which thy father did put upon us lighter?"

"And the young men that were grown up with him spake unto him, saying, "Thus shalt thou speak unto this people that spake unto thee, saying, "Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, "My little finger shall be thicker than my father's loins.

"And now whereas my father did lade you with a heavy yoke, I will add to your yoke, my father hath chastised you with whips, but I will chastise you with scorpions."

"So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

"And the king answered the people roughly, and forsook the old men's counsel that they gave him;

"And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions.

"Wherefore the king hearkened not unto the people; for the cause was from the Lord, that he might perform his saying, which the Lord spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

"So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, * * * * (I Kings, 12: 1-17).

That reminds me very much of what we have passed through in recent days. I do not forget, and I need ask no pardon for reminding you of it, that at our last conference we spoke out in favor of the closing of saloons, and curtailing the sale of intoxicating

liquors. As a people, as a conference of the Church, we spoke in the interest of prohibition. Not only did the Church of Jesus Christ of Latter-day Saints but a great many people who love virtue, temperance, and purity of life, who believe in the doctrines enunciated in the opening remarks of our conference, also desired it. Other churches and organizations of good men and women declared their will and asked that we be given relief from the bondage under which we are now suffering, that of open saloons and the desecration of the Sabbath day. We asked our legislature to kindly grant us relief from these yokes of bondage. More than 75,000 people petitioned for it; the time was rope to secure it. The Savior on one occasion said: "What man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent?" We asked for a Sunday law; we were given a stone. We asked for prohibition, and the lower house of the legislature, with a very few dishonorable exceptions, stood as a man, to the last, for virtue and truth, for honesty and sobriety, and would have gladly given unto the people what they asked: viz, lighten our yoke; release us from this bondage that now is destroying our sons and our daughters, and polluting our state.

The senate was just the reverse, with a few very honorable exceptions. Their answer was practically this: We will defeat the House and deny the request of the people. If in the past they have been chastised with whips, we will chastise them with scorpions. We will not only not give them relief but, we will add to their burdens

by fastening the whisky yoke more securely upon them. We will deliver the state to the liquor dealer, and the people to the saloon keeper. We will give those engaged in this dreadful business all the aid, comfort and support we possibly can, and greater license than ever before. We have no respect, but on the contrary, only contempt for the will of the people. When they ask for bread we will give them a stone. And if they ask for a fish we will give them a serpent. And a serpent they gave us; and, as Solomon declared, "It biteth like a serpent and stingeth like an adder." That is what we got. They made a pretense of sincerity, by holding out hope of local option, with never a moment's intention of granting even that. Even a local option stone, when we asked for the bread of Prohibition, would have been vastly better than the serpent they gave us.

Well, so far as I am concerned, I still stand for purity of life, for prohibition, the closing of saloons, the prevention of drunkenness, for every virtue and every good thing that will help the people. So far as I have authority to speak for the people of the Church of Christ, the Latter-day Saints still desire relief from this yoke; they desire their burdens to be lightened. We desire the Sabbath day to be kept holy. We desire our children to grow up fearing God and keeping holy His Sabbath day; and we deplore the condition that prevails where legislators arise and make light of, and ridicule the honest, sincere, and devout wish of a mighty people when they ask for relief from this desecration of the Lord's day. I fear for the peace and safety of our commonwealth.

when our law makers refuse to listen to the voice of the people, and follow the advice of the wicked and immoral instead. I say to you Latter-day Saints, do not lose courage; we have had to fight battles for truth all our lives, and just as the leaven is leavening the lump with reference to some of the doctrines of the Church and Kingdom of God, and as it will eventually leaven it all, so this will be part of it. We will live to see the day when we will find men who will not be like Rehoboam, the king, but men who will listen to the people. When the people say unto them: Give us relief, lighten the burdens that others have placed upon us, save our children from temptation and ruin, they will hearken unto the will of the people; and, in God's name, we will then be freed from the bondage with which some of our pretended brethren would still shackle us. Then what shall we do? Why, to your tents, oh Israel! Back to your homes, increase your vigilance and watchfulness around your own firesides, double and re-double your efforts to preserve your sons and daughters, and your fair name, from the hands of those who would drag from your thresholds the innocence and purity of your children, and sink it in the mire, for gain.

Now, may God bless the people. May the Lord bless His cause, and may it continue to grow and work to the wonderment of the world, in a manner that shall cause all men to stand and declare: Lo, God must have spoken to Joseph Smith, the Prophet, because his words are fulfilled; a most wonderful and marvelous work has come forth among the children of men. God bless Israel, in the name of Jesus. Amen.

ELDER RUDGER CLAWSON.

Remarkable fact that Christian nations need to have the Gospel preached to them.—Wonderful extent of Latter-day Saint missions.—Miraculous evidences of divine authority.—Statistics showing great work accomplished.

The brethren and sisters who have come to this conference have met with a rather cold reception; that is to say, the weather has been somewhat unfavorable. Last evening we had a light fall of snow, and today it has been quite chilly. It reminds me of a discussion that occurred between a Yankee and a Scotchman. They were talking about the cold weather in the north of Scotland. The Yankee said: "Your winters here are nothing to compare with the winters in the states. I recollect one winter," said the Yankee, "when a sheep, in jumping from a hillock into a field, suddenly became frozen in passing, and stuck in the air like a mass of ice." (Laughter.) "My boy," said the Scotchman, "that could not be, for the law of gravitation would not allow it." "I know it," said the Yankee, "but the law of gravitation was frozen too." (Laughter.)

Notwithstanding the disturbance in the elements, the attendance at the conference and the interest in the meetings have not diminished. This is a splendid congregation, assembled this afternoon, but few seats in the house are unoccupied, and truly we have been having "a feast of fat things," a time of instruction, in which I have rejoiced exceedingly.

We read in the Scriptures of a very remarkable thing that is to take place in the latter-days. You will find it recorded in the book of Revelation, called the Revelation of