

SECOND DAY.

In the Tabernacle, Monday, October 4th, 10 a. m.

Conference was called to order by President Joseph F. Smith.

The choir and congregation sang the hymn:

Praise to the man who communed
with Jehovah!

Jesus anointed that "Prophet and
Seer"—

Blessed to open the last dispensation;
Kings shall extol him and nations
revere.

Prayer was offered by Elder Benjamin Goddard.

The choir sang the hymn:

Lo! the mighty God appearing,

From on high Jehovah speaks!

Eastern lands the summons hearing,

O'er the west His thunder breaks.

ELDER RUDGER CLAWSON.

A profitable cyclone.—History and powers of the Priesthood.—Benefits of class instruction in Priesthood duties.

Brethren and sisters, the Lord is very good to us and orders all things well. Last evening He sent a beautiful shower which cooled the air and laid the dust, and today it is bright and beautiful for the holding of our conference and for the movement of the people upon the streets of our city, and, later in the day, for the State Fair which is now open. Speaking of the weather reminds me of a story that is told of a capitalist who went from

the eastern states into one of the western states—Kansas, I think—to look at a large farm, with a view to investment. In speaking with the farmer, he inquired very carefully as to the quality of the soil of the farm; the farmer replied that it was very rich and productive. The capitalist said, "How is the weather here, how is your climate?" "O," he says, "we have a very fine climate here—very fine. I will give you an example: Sometime ago I had two or three hundred chickens that I wanted to put upon the market. Being very busy, I did not know what to do to prepare these chickens and get them to the market. I was very much worried in regard to the matter. About that time a cyclone came along, caught up the chickens, twisted their necks, stripped them of all their feathers, and transported them to the town, ten miles distant, and put them on the market, all ready for sale the next morning." (Laughter).

Now, my brethren and sisters, I don't know where you would go, in all the world, to find a better climate, a climate more beautiful and satisfactory than our own. Of course, we have a few severe blows occasionally—notably in Davis County—but nothing to compare with those nice, convenient, gentle, cyclone zephyrs of Kansas.

I would like to say a few words, this morning, upon the subject of the priesthood, inasmuch as this is a matter that always vitally con-

cerns us. There is a vast difference, brethren and sisters, between priesthood and priestcraft. Priesthood, as I understand it, is the authority of God delegated to men, by which they can build up His Church and kingdom upon the earth. Priestcraft is the assumed authority of God, by which men claim that they are building up the Church and kingdom of God. Now, if this be true, wherever you find the people of God upon the earth, there you will find the priesthood. We are borne out in this claim by the scriptures, also by the revelations of God given to Joseph Smith, which throw a flood of light upon this important question. It is said, in one of the revelations, that the priesthood continueth in the Church of God, in all generations, and is without beginning of days or end of years. It is referred to, in the holy scriptures, as a holy priesthood, a royal priesthood, an unchangeable priesthood, and an everlasting priesthood. You will find in section 84, these very important words recorded. The order of the priesthood was instituted in the days of Adam, and was handed down from father to son, and rightly belongs to the descendants of the chosen seed. Adam ordained Seth, Enos, Canaan, Mahalaleel, Jared, Enoch and Methuselah to the priesthood, and Methuselah ordained Noah. Abraham was ordained to the priesthood by Melchizedek who received it through the lineage of his father, back to and until the time of Noah. Moses received the priesthood under the hand of his father-in-law, Jethro, who received it through a line of prophets back to Esaias, who received it under the hand of God. Esaias lived also in the days of Abraham and was

best of him. Now, we read in the revelation, that Moses sought to sanctify the children of Israel, that they might behold the face of God; but they hardened their hearts and they could not endure His presence, and God swore in His wrath—for His anger was kindled against them—that they should not enter into His rest while in the wilderness, which rest was the fulness of His glory. Moses and the high priesthood was taken out of their midst, and the lesser priesthood was continued among the children of Israel until the time of John the Baptist, who was raised up of God to overthrow the kingdom of the Jews, and to prepare the way of the Lord and make His way straight. John received the Holy Ghost from his mother's womb, and he was baptized and ordained to the priesthood, by an angel, when he was eight days old. Now, brethren and sisters, we also have every reason to believe that the Lord Jesus Christ held the priesthood, for is it not said of Him that He was a great high priest, and does He not say of Himself that He had received all power both in the heavens and upon the earth; and did He not also say to His apostles, "You have not chosen me, but I have chosen you and ordained you." It follows that the Savior would not have ordained His disciples had He not received the power to ordain. We know, and we have learned by revelation, by the word of the Lord, that Joseph Smith received the priesthood under the hands of Peter, James and John. He received it in the year 1829, and in the following year, in September, 1830, this matter is referred to in a revelation given to the Prophet Joseph Smith, in which the

Lord says, beginning with the 12th verse:

"And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles, and especial witnesses of my name, and bear the keys of your ministry, and of the same things which I revealed unto them."

Also John the Baptist appeared to Joseph Smith the Prophet, in May, 1829, and laying his hands upon his head and the head of Oliver Cowdery, he used these words:

"Upon you, my fellow servants, in the name of the Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness."

Thus, brethren and sisters, it is very easily shown that the priesthood was handed down from Adam to Joseph Smith the Prophet, and from Joseph Smith to us who are assembled here this day. I have only referred to the priesthood in the abstract. When you come into a little closer range, you will find it a most interesting and instructive study. This matter of priesthood is treated, very fully indeed, in section 84 and also in section 107 of the Doctrine and Covenants. We learn that there are two priesthoods; one is called the High Priesthood, the Melchizedek Priesthood, and the other is called the Lesser Priesthood, or the Priesthood of Aaron. In these priesthoods there are various offices and orders. In the High Priesthood we have High Priests, Seventies, El-

ders; and in the Lesser Priesthood, Bishops, Priests, Teachers, and Deacons. The High Priesthood is defined as the power and authority to hold the keys of all the spiritual blessings of the Church, to have the privilege of receiving the mysteries of the Kingdom of Heaven, to have the heavens opened unto them, to commune with the general assembly of the Church of the First Born, and to hold communion with God the Father and Jesus the Mediator of the new covenant. The Lesser Priesthood is defined as the power and authority that holds the keys of the ministering of angels, and of the Gospel of repentance, and baptism for the remission of sins, agreeable to the covenants and commandments. You see what a very important bearing this priesthood has upon the Church and Kingdom of God. If you should separate the priesthood and the power of the priesthood from those who are gathered in this great assembly today, we would be weak indeed. It is said in the revelations that in the ordinances of the priesthood is the power of godliness manifested; and without this, the power of godliness is not manifested; and without the ordinances of the priesthood and the authority thereof, the power of godliness is not manifest; and without this authority no man can see the face of God and live. Again, these very impressive words are recored in section 84 of the Doctrine and Covenants:

"For whoso is faithful unto the obtaining these two priesthoods, of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies;

"They become the sons of Moses and of Aaron and the seed of Abra-

ham, and the church and kingdom, and the elect of God;

"And also all they who receive this Priesthood receiveth me, saith the Lord;

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him;

"And this is according to the oath and covenant which belongeth to the Priesthood.

"Therefore, all those who receive the Priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved;

"But whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world

nor in the world to come."

Now, from this we get some understanding of the character and importance of the priesthood. It is a matter so sacred and concerns us so deeply, brethren and sisters, that it has been thought wise by the general authorities to establish classes in the priesthood, that the brethren of the priesthood may become acquainted with the doctrines of the Gospel and may learn their duty in their quorums. To me this seems beautiful; it seems consistent and right, that thereby they might acquire a love for it, and a spirit of devotion and of loyalty to their quorums; that no man need, necessarily, go outside or away from his quorum to learn his duty, and to become acquainted with the importance of the priesthood. A committee on priesthood quorums was appointed, and this committee prepared outlines of a course of study for the last year, which course was received joyfully by the Church, and has been followed. This course of lessons was studied in the

quorums during the past winter and into the spring. Now, we have some difficulties to meet; there are some obstacles in the way. One of the most serious of them is the fact that most of the classes were compelled, through circumstances, because of their work and conditions that surrounded them, to adjourn during the summer months. Thus they were broken up, and the members have been scattered. Now it will be necessary to gather them together again, and arouse in them a spirit of interest in this work. I look upon said adjournment as very unfortunate. I do not know that it is possible, but if it is possible, it seems to me, that we ought to devise some means by which these classes of the priesthood can pursue their studies, without interruption, through the entire year; if we would be successful in this thing, it must be so, brethren and sisters, I think it must be so.

Now, in conclusion, let me say this: Think what it means to the Church of Jesus Christ of Latter-day Saints, when the fathers in sixty stakes of Zion, and in seven or eight hundred wards of the Church, can say to their boys: Boys, come, let us go to the priesthood meeting. And the father takes his boys, gathers them around him, and they go with the father to the priesthood meeting. How beautiful that is. The father goes into his class to be instructed in the duties of the priesthood, the deacon goes into his class, the teacher into his class, and the priest into his class. They follow their lessons and obtain their instruction, and at the close the father gathers his sons around him, they accompany him home again. Thus they are brought into an intimacy, a closeness of acquaintance

and of friendship and love that has, possibly, never been known in the Church. Think what it means, brethren and sisters, to the Church of Jesus Christ of Latter-day Saints, when an elder in Israel shall have nine years of training in the priesthood before he is permitted and found worthy to receive the high-priesthood. For instance, he has three years training as a deacon, three years training as a teacher, three years training as a priest; then he is ready and, generally I think, would be found worthy, and would have sufficient knowledge, to entitle him to receive the office of an Elder; and even then the good work continues. He gets his training as an Elder, and he will receive his training as a Seventy, and even if he goes beyond and higher up, he will still be instructed and taught his duty in the Church, as a High Priest. Think what it means to the Church of Jesus Christ of Latter-day Saints, brethren and sisters, when a boy in this Church shall receive nine years training in the art of singing—we know what the value of singing is to our boys—think what it will mean when the boy has nine years training in his quorum, besides other opportunities in the Church, to prepare him for missionary work, that when he shall go into the field he is prepared and qualified not only to preach the Gospel of Jesus Christ but to sing it into the hearts of the people. In my humble opinion, we do not begin to comprehend the possibilities of this great movement in the Church, for I regard it as one of the greatest movements that has been inaugurated in recent times. I believe that the Lord Almighty will work wonders with His people, through this study and train-

ing in the priesthood and in the priesthood classes. I hope the presidents of stakes and bishops of wards and all the authorities of Zion will appreciate this great step in advance, this opportunity that is now thrown open for the training of the youth of Zion in a knowledge of eternal things.

May the Lord bless us and help us and strengthen us in every good work, is my prayer, in the name of Jesus Christ, Amen.

ELDER REED SMOOT.

The Saints a blest people.—Saints counseled to keep their children around them.—Happy homes and how to make them.—Dr. Eliot's "new religion."—The nobility of labor.—Should establish home industries.—Duties of husbands.

I am, indeed, thankful to my Heavenly Father for this another privilege of meeting with the Latter-day Saints in general conference. I have enjoyed the testimonies that have been borne, the words of counsel that have been given; and I trust that the same good spirit that has made itself manifest in the remarks and testimonies of the brethren who have preceded me, in this conference, may continue with us until the end. I, for one, never get tired of thanking my Heavenly Father that I was born in these valleys of the mountains. The more I visit the different parts of the world, and the oftener I come in contact with the people of the world, I feel in my heart that the Latter-day Saints, every one of them, should thank God every day of their lives, that they are permitted to live here under such favorable circumstances.