

ance of the principles and doctrines of Christ. A man can be saved no faster than he gains knowledge, Joseph Smith told us so, and it is correct. It is my testimony that a man who serves the Lord will gain salvation, and that salvation will bring for him an inheritance in the kingdom of our God. I trust that the Latter-day Saints may be faithful; that their treasure shall be the principles and doctrines of Christ, that their hearts may be with that treasure; and that we may value it sufficiently, for there is nothing to equal it under the sun. The man or woman who goes through this life without having a knowledge of the Gospel has missed an experience that is priceless. We go through this life only once; I never expect to travel this road in mortality again.

I trust that I shall be faithful all the days of my life; that I shall never utter a word that will cause a man younger or older than myself to mistrust or criticize the presiding authorities of the Church, in the wards, in the stakes of Zion, or anywhere. I endorse, heartily, the remarks of Brother Callis along this line. A man that will sustain his Bishop, that will go to him first and not go over his head, is one of the best men in that ward, his influence for good will be felt as he travels along in life.

I pray the Lord to bless this body of people, to bless all Israel, to bless the missionaries in the world. I ask the prayers of the Saints upon the Elders of Israel, and I say unto you, write them good letters; fill them full of faith, and encourage them. You are able to do it. Many of them are boys, and they need your assistance; they need the as-

sistance of every man and woman in the Church, to make them equal to the occasion. The Lord is the author of this work; He is behind it; He is with those Elders, and He makes them strong; but we can ourselves help them very materially by giving them good counsel from home. May the Lord bless us, I ask it, in the name of Jesus. Amen.

#### ELDER ORSON F. WHITNEY.

A gathering, not a scattering, dispensation.—Man's ways not God's ways.  
—The strength of Mormonism.

Many years ago, on a hot and sleepy day, President Daniel H. Wells was speaking from this stand, and right behind him, fast asleep, sat President Heber C. Kimball. As soon as Brother Wells had concluded his discourse, President Young tapped Brother Kimball on the shoulder, woke him, and asked him to be the succeeding speaker. President Kimball arose, and the first words he uttered were: "I bear testimony to the truth of all that Brother Wells has said. I did not hear it, but I have full confidence in the man."

I would not have you infer, brethren and sisters, that I have been asleep while others have been speaking; I have not, but it fell to my lot on yesterday to take charge of an overflow meeting in the Assembly Hall. Consequently, I was not here to listen to the remarks made from this stand at that time, but I believe they were all true, I have confidence in the men who spoke to you. I know we had a good time in the Assembly Hall, and I believe you had a good time here. In fact, nothing has been said during this confer-

## GENERAL CONFERENCE.

ence that I cannot say amen to, and echo from the depths of my heart. From the opening address by President Smith, my soul has been fed and benefited by what I have heard.

I was particularly impressed with the remarks made by the President, wherein he reminded us that this is a *gathering* not a *scattering* dispensation. There have been times in the history of the house of Israel, when it was necessary that God's people should be scattered. There was a divine purpose in their dispersion. That nation was martyred for the sake of all other nations. But the scattering of Israel is an event of the past; these are the days of the gathering of Israel.

There is nothing so broad and comprehensive as the Gospel of Christ. My soul rejoices in the height and depth and breadth of the mission of the Savior. At the same time, I recognize that we must practice concentration, or our work will be in vain. We cannot expect to save others unless our own feet are firmly planted on the rock. We cannot afford to spread abroad until we have the necessary numbers and strength to make such movements effective. It would defeat the purpose of this work if we were to scatter to the four winds and try to leaven at once the whole lump, while the lump is too large to be leavened, or we are too small to leaven it. Some things grow thinner and weaker the more they are spread, and concentration as well as comprehensiveness is necessary in the work of the Lord. Some may think the proper policy for the Latter-day Saints to pursue is to scatter their forces, in order to fulfill their destiny. But the man at our head knows, and all Latter-day Saints ought to know, that these

things must be done in wisdom and prudence, and according to the will of the Lord.

Before the days of the great Napoleon, it was customary in military tactics to charge with lines drawn out, fronting the whole van of the enemy. Napoleon inaugurated a change. He invented charging in column; forming his troops into a mighty wedge and thrusting it irresistibly into the ranks of the foe, splitting them asunder, and then beating them in detail. I believe that to be the proper method of fighting the adversary of all righteousness—to make our ranks close and compact, form them into a wedge to be driven against the enemy, instead of spreading too far, and allowing ourselves to be divided and scattered to the four winds.

"As the heavens are higher than the earth, so the ways of God are above the ways of man." So said one of the ancient prophets, and the proverb has found many exemplifications. The latest illustration of it to me came during a recent conversation on a railroad train, in the state of Idaho. A gentleman, who had sat with me in the diner, and heard me say that I was a native of Salt Lake City, after I had resumed my seat in another part of the train, rejoined me, and said, "I infer that you are a Mormon." I answered in the affirmative. He then continued: "I have conversed with many of your people and with some of your leading men," and he mentioned, particularly, Rulon S. Wells, with whom he had had business relations. He went on to say, "I have often thought I would like to bring to the attention of your leaders an idea that has occupied my mind for a long while. I am a student of sociological questions, and am much

interested in colonization work. I recognize that the Mormon people have been more successful in this direction than any other people I know of, and have often wondered, while witnessing your struggles, the hardships and privations of your people and your missionaries, why you did not get some of the wealthy philanthropists of America or other nations, to help you. There is Baron Hirsch. He has been trying to colonize the poor Jews, the surplus population of large cities, upon farms. He has expended millions of dollars in this direction, and has measurably failed; but you Mormons have succeeded without his millions. I have wondered why you did not form some sort of combination with such men; let them furnish the millions; you do the work, and make it a stipulation that these people whom you gather out from the cities and set to tilling the soil shall all become Mormons. In this manner you could build up your church much more rapidly than you are doing now."

It reminded me of that scene in Shakespeare's "Merchant of Venice," where the Jew, Shylock, convicted of conspiring for the death of Antonio, finds himself confronted by the judgment, which takes half his property for the state, gives the other half to Antonio, and adds the sentence, that the Jew "shall presently become a Christian." As if, forsooth, Christians could be made by judicial decree, or legislative enactment. I thought it equally strange,—and yet, not strange, from the standpoint of this gentleman,—that it should be thought Mormons could be made in that manner, that we could manufacture converts by taking the surplus population of large cities, placing them upon

farms, and exacting from them in return the promise that they would be Latter-day Saints.

I answered the gentleman to this effect: "You remind me, Mr. Davenport"—for that was his name—"of a conversation I once had with a gentleman in the Eastern States. He had noticed just what you have observed, and wondered why we preached the Gospel to the poor and lowly. 'Why not fly for higher game,' he asked. 'Why not convert the leaders of society? Why not convert a Henry Ward Beecher? His whole congregation would follow him into the Church—and see, how you could augment your numbers and increase your power?' I explained to him the dispersion and gathering of Israel, quoting the words of the ancient prophet: 'Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him and keep him as a shepherd doth his flock.'" "I will take you one of a city, and two of a family, and I will bring you to Zion and give you pastors after mine own heart." I expounded to him the Gospel of faith, repentance, baptism, and the gift of the Holy Ghost, showing that men and women become Latter-day Saints, not to better their temporal condition, not for the wealth of the world, nor the honors of men, but for the love of God, the love of truth, and righteousness; that every man, woman, and child converted to Mormonism has a conviction that it is God's truth, God's work; and that this is the real strength of the Church. That we preach the Gospel to all men, rich and poor, high and low, and promise a personal testimony to all who will embrace it."

I am not optimistic enough—if

that is the right word to use—to imagine that a Gentile can take a Mormon view of this subject. Views differ according to the standpoint from which they are taken. Down here, among the mists and vapors of mortality, we cannot hope to see as clearly and fully as God sees, who sits upon the summit of wisdom and intelligence. We must not expect too much of the unenlightened world; but from those whom God has touched with His finger, upon whom He has conferred the gift of the Holy Ghost,—from them we may reasonably expect that they will take God's view, rather than man's.

It is thought by the world that the strength of Mormonism lies in the fact that a few shrewd and sagacious men have misled tens of thousands of poor, simple-minded people, having no minds of their own, who have come into the Church because they thought they could better their material condition, or because of some influence, hypnotic or otherwise, that great minds exercise over small ones. This is a human view. It is a human view that it would be better to convert holus bolus, on the flock-following-the-shepherd principle, instead of taking one of a city, two of

a family, and bringing them to Zion in God's appointed way. The strength of this work does not consist in the fallacy that a few leaders, however shrewd and sagacious, tyrannize over the people, pushing and holding them together. That is not the cohesive power of Mormonism; rather is it that in the heart of every man, woman, and child that has received the Gospel of Christ, there burns a personal individual testimony that this is God's work; and against this power, the rock-built principle of revelation the gates of hell cannot prevail. Amen.

President Joseph F. Smith read an announcement concerning the approaching visits of the representatives of the government among the people for the purpose of taking the census. He said the people should answer the questions of the authorized census takers, who would show their authority for doing the work.

The choir sang the anthem, "From afar, gracious Lord, Thou didst gather Thy flock."

Benediction was pronounced by Elder Lewis Anderson.

Conference adjourned until 10 a.m. Wednesday, April 6th.