

THIRD DAY.

In the Tabernacle, Sunday, Oct. 9th, 10 a. m.

Conference was called to order by President Joseph F. Smith, and he announced that an overflow meeting will now be convened in the Assembly Hall, under direction of Elder Anthony W. Ivins, for the benefit of the many who can not be accommodated in the overcrowded Tabernacle.

The choir sang the hymn:

An angel from on high,
The long, long silence broke;
Descending from the sky,
These gracious words he spoke:
Lo! in Cumorah's lonely hill,
A sacred record lies concealed.

Prayer was offered by Elder Junius F. Wells.

A selection entitled "Roses and Lillies," was rendered by twelve young lady members of the choir.

ELDER CHARLES W. PENROSE.

One Spirit characterizes Saints in all countries.—Divine authority lacking in sects of Christendom.—Evidences of Divine authority conferred upon Latter-day Saints.—Ordinances performed under Divine authority eternal in effect.—Ordinances performed without authorized appointment not valid.

It is now four years since I had the pleasure of attending a General Conference, of looking upon the faces of my brethren and sisters, and listening to the instructions of our leaders. My heart is filled with

gratitude, this morning, for the privilege that I now enjoy. This is a glorious sight, to me, to see this vast body of Latter-day Saints, gathered from different quarters of the earth, assembled here to worship God "in the beauty of holiness," with minds open to receive the truth, with a desire to learn the ways of the Lord and to have strength to walk therein. I do not think such a spectacle as I look upon today can be seen anywhere else among all the nations of the earth.

While I have been absent I have traveled a great deal among the countries of Europe, have visited all parts of the British Isles—England, Ireland, Scotland, and Wales. (I will say, in passing, for the benefit of our Welsh brethren, that the work has been re-opened in that Principality, and in South Wales we have several missionaries and a number of converts to the truth.) I also visited Holland and Belgium, Switzerland and many parts of Germany, also Sweden, Denmark, and Norway. In all my travels, when I have found bodies of Latter-day Saints, I have felt the same spirit among them as I have felt during this conference in this tabernacle. The Latter-day Saints, wherever they are found, are "baptized by one spirit into one body," no matter what their race or nationality, no matter what may have been their religion formerly. They have come out from the world, and have been "baptized into Christ:" they are a part of the body of Christ. His

Spirit is with them, and they rejoice in the knowledge of the truth. They have followed the injunction of the ancient apostle, "Add to your faith knowledge," etc. God has given them a witness by the power of the Holy Ghost, and they have received the truth as it has come from Him in this age of the world.

There are a great many people among the various Christian denominations, who have faith, but there is very little real knowledge of the truth. There are many learned professors and teachers of theology, many great orators, men blest of God with the gift of speech, and it is beautiful to hear their finely rounded sentences. Their eloquence is charming, but there is one thing which they all lack—every sect, every denomination, every section or faction of Christendom is lacking the power of God to administer in His holy name *by authority*. This is a matter of the very greatest importance. While every man and every woman should have the privilege of expressing their belief, of conveying their ideas in regard to religion, as well as to philosophy and to science, and anything and everything which will upbuild humanity, while they should have this freedom everywhere, and people should be willing to listen to their voices when they are able to convey any principle of truth, they lack that divine authority which God gave to His servants in ancient times and which, I am pleased to know, He has restored in the day and age in which we live. It is one thing to preach the doctrine that Jesus is the Christ, and another thing to be authorized to administer in His name. There are millions of people who do not seem to understand this distinction—that men may

preach and lecture, and may write and deliver essays on religious subjects, but that does not give them any right whatever to administer ordinances that God has instituted, in His holy name.

When Jesus Christ sent His apostles out to preach the gospel to all the world, to every creature, He gave them authority to administer in the name of the Father, and of the Son, and of the Holy Ghost. They received a witness from God that they were endowed with this authority and power. Jesus, the Son, spoke in the name of the Father, and the Holy Ghost was sent upon them to witness to their souls that they were thus authorized. Christ himself, we are told, did not "glorify himself to be made a High Priest, but He who said unto Him, Thou art my Son this day have I begotten thee and called thee to be a Priest forever, after the order of Melchizedek." Christ said to His apostles whom He chose to represent Him in the world: "As my Father sent me, even so send I you. Whosoever sins ye remit, they are remitted unto them and whosoever sins ye retain, they are retained." "Whatsoever you shall seal or bind on earth shall be sealed or bound in heaven and that which you loose on earth shall be loosed in heaven." This is very great authority; this is divine power; this is priesthood. The holy priesthood is divine authority, as the Holy Spirit is divine light; and the servants of the Lord, sent out by our Savior in former times, as we read in the New Testament, were endowed with this authority and clothed upon with this light. They were instructed by the Savior how this power should be used. All the teachings of the Savior in regard to

this matter are not recorded in the New Testament, nor in any other book that I have learned about; but He did converse with them and explain to them how this power should be exercised, its limits, and the extent of the authority. After His resurrection, we are told, He was with them about forty days. The record of His teachings to His apostles, and those associated with them in this holy ministry was not preserved, so far as we know. If these teachings were ever recorded they will be brought forth in these last days, in this great "dispensation of the fulness of times, in the which the Lord will gather together in one all things that are in Christ, both in the heavens and on the earth." These things are not now in our possession; so far as we know they are not on record; but we can readily understand, from the actions and teachings of the apostles, that they were not only clothed with this authority, but they received instructions how it should be exercised, limited, and extended. He established His Church and bestowed these powers:

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive

"But speaking the truth in love, may grow up into him in all things, which is the head, even Christ."

So Paul informs us in the fourth chapter of his epistle to the Ephesians. Now, this power and author-

ity was recognized in heaven; there is the force and the beauty and efficacy thereof. When one of these servants of God, ordained by the Savior, or ordained by the apostles, or others who were ordained by the Savior, administered in the name of the Lord Jesus Christ, or, as it is in the case of baptism and one or two other ordinances, in the name of the Father, and of the Son, and of the Holy Ghost, their actions were recognized in the heavens. They were just as valid as though performed by Jesus Christ himself or by the Father who sent Him. There is the power, and strength, and majesty of this priesthood or divine authority; that whatsoever is properly done by a man authorized of God, duly appointed and ordained to his office and calling, is registered on high and recognized there, and is of force and effect in the heavens as well as on the earth.

This authority remained in the Church during its early period, but for hundreds of years, according to the confessions of modern Christian denominations, there has been no such power in the earth. All the Protestant denominations of Christendom repudiate the idea that it has been handed down by continuity and by succession from the days of the apostles. In fact there is no church and has been no church, whether in Protestantism or in the older denomination or organization, in which there was an inspired apostle, a living prophet, a seer, a revelator, a man clothed upon with the authority which Christ gave to His ancient apostles. This is the great lack in all Christendom. We admire the eloquence of great Christian preachers; we admire the purity of the lives of a great many Christian people; we delight in the

music that they have composed; we love the poetry which they have written, and we very often quote it. We recognize their songs, their music, their sculpture, their paintings, their art and science, and their great mechanical and other works for the benefit of humanity; but, at the same time, we recognize this potent fact—that among them there has not been, for many centuries, any authority—whatever from God to man to administer ordinances in His name. Therefore, their baptisms, their confirmations and other ordinances which are administered in the various Christian churches, while they may be good things to bring people together in various organizations, in unity, in concord and brotherly love, which exist to some extent, they are not recognized in the heavens, because God has not appointed them. Why should they be recognized above when, according to their own confessions, there has been no communication from God, from the Father, from the Son, from the Holy Ghost, since the days of the early apostles; that all these things are done away with and are not needed, even in these times. Now, since the Lord has not appointed them, since He has not given the authority that is exercised among these various conflicting sects, why should He accept of their offerings?

I would like to read a few verses of scripture to you, this morning, on this subject. You will find them in the one hundred and thirty-second section of the Doctrine and Covenants. Perhaps this may not be recognized as scripture, by all of my hearers, but the Latter-day Saints regard the revelations of God in the latter days as of at least

as much importance as anything that He revealed in former days. We accept the Bible as containing revelations from God in former days; we also accept the Book of Mormon as containing the word of God to the people on this American continent. But in the book of Doctrine and Covenants we have a number of revelations, given from the same source, from the same power, by the same gift, in this age, to men endowed with similar authority to that which was held by the ancients, and, therefore, we look upon the sayings in the Doctrine and Covenants as scripture. I will read two or three verses from this section:

“Behold! mine house is a house of order, saith the Lord God, and not a house of confusion.

“Will I accept of an offering, saith the Lord, that is not made in my name!

“Or, will I receive at your hands that which I have not appointed!

“And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was!

“I am the Lord thy God, and I give unto you this commandment, that no man shall come unto the Father but by me, or by my word, which is my law, saith the Lord

“And everything that is in the world, whether it be ordained of men, by thrones or principalities, or powers, or things of name, whatsoever they may be, that are not by me, or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God

“For whatsoever things remain are by me and whatsoever things are not by me, shall be shaken and destroyed.”

There is a great deal more attached to this that I do not wish to refer to here, this morning; it is this holy power and authority that I wish to direct the attention of this

congregation to. Why should the Lord accept the offerings of men—their ordinances, their institutions, that which they have originated by human wisdom? Would any government on the earth recognize the acts of men who were not appointed by that government? Would any corporation; or firm, or individual engaged in business, recognize the acts of pretended agents who had received no authority from that person, or firm, or corporation? When we read the holy scriptures that were written of old and given to the Hebrews, we find that from the beginning the Lord called certain individuals to act in His name, and that what they did by His authority He recognized, but that which was performed by persons who had not that authority He did not receive. They had no force, or virtue, or effect in the eternal world, and according to the revelation that I have just read, they will have no effect in and after the resurrection from the dead.

One very important thing connected with this, to the Latter-day Saints, is that the ordinance of marriage for eternity was revealed of the Lord, in this age of the world, through the Prophet Joseph Smith, by which men and women who had received the gospel, repented of their sins, been baptized for the remission of sins, and received the Holy Ghost by the laying on of hands, could be sealed for time and eternity, according to the holy order of God, instituted in the beginning, when God gave Eve to Adam before they became mortal through transgression. This is an important ordinance pertaining to the salvation of mankind, and it opens up a field for thought which is very gratifying. It gladdens the

heart, removes darkness from the mind, enables us to look upon things from an eternal standpoint: That though death may come and separate a man and his wife, yet, if they have been sealed by the holy ordinance that the Lord has instituted, for time and for eternity, their union shall continue in and after the resurrection from the dead. Adam and Eve shall come together at the head of "a multitude, quickened and raised from the dead;" and others who are blest with the same ordinance and privilege, and have been sealed by the authority of this holy priesthood that God has restored, will come together in the resurrection and will be husband and wife, and have their children gathered around them, if these children have walked in the right path, for the beginning of their kingdom and glory in worlds without end. Now, this ordinance, like all that the Lord has revealed, when solemnized, must be administered by authority. If it is done in the name of Jesus Christ, and He has not authorized it, it is void. If it is done in the name of the Father, and of the Son, and of the Holy Ghost, and they have not authorized it, it comes to an end and will have no virtue or effect in the world to come, nor in the heavens today. This should be understood by the Latter-day Saints, and no man should take upon himself authority that has not been conferred upon him, whether he be in the Church or out of the Church.

The world, as I have said, has been destitute of this authority for hundreds of years. Thank God there is a way opened by the revelations of the Almighty by which salvation will come to millions and millions of people, both heathens

and Christians, who had not an opportunity of obeying the truth in their day. The work will be performed for them by their posterity, and salvation will come to all who are worthy of it. It will come through the atonement wrought out by Jesus Christ, and in accordance with the plans that He has revealed, so that all things shall be done by His authority, by the authority of the heavens, and what is done on the earth, by that competent authority, will be recognized on high. I bear you my testimony that this power and authority has been restored in the day and age in which we live. I add my testimony to that of my brethren who have explained, in this conference, how the holy priesthood was restored, how that men who held it anciently came and ordained Joseph Smith and Oliver Cowdery. First of all, the priesthood that John the Baptist held was conferred upon them, and afterwards the divine authority held by Peter, and James, and John, who stood at the head of the dispensation after Christ left the earth. We have been told how they came and bestowed the keys of their authority upon these men, and how it has been handed down to the present day. Our testimony is not only that Joseph Smith received this divine authority, in the only way by which it could be properly restored, but that those who have succeeded him in this ministry have held the same keys of power and authority, right down to the present day. God has given us the assurance, (gave it to us in the beginning of this work,) that this Church and kingdom that He had organized should not pass away; it should not be overcome by the world, by the influence and powers

of men, but that it should stand and remain until everything beneath the eternal heavens should be brought in subjection, willingly, to the law of God, and every knee bow, and every tongue confess that Jesus is the Christ, to the glory of God the Father. I know that this is true. I bear you my testimony before this congregation and before the heavens, that the Lord has restored this divine authority to the earth, that it is in this Church and kingdom, and that the man who stands as its president holds the keys thereof.

I warn my friends, my brethren, never to attempt to administer in anything to which they are not appointed, for if they do they will not only find that what they have done is void, but that they will be found in transgression. It is a fearful thing to take upon us authority that the Lord has not restored. I would never attempt to go down into the waters of baptism and administer that ordinance to any individual, if I was not assured beyond any doubt whatever that I held the authority to say: "Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost." And no man has a right to use those sacred names or to act in that divine authority unless he has received it in the proper way. God's house is a house of order and not a house of confusion, and He will not accept an offering, or an ordinance, or an appointment that He has not established and authorized by His word, which is His law, through those that hold the keys; and there is, according to this revelation, but one man at a time, on the earth, that holds the keys of that sealing power. Now, let us remember this, my brethren and sisters, and let us,

while we look upon the world as stepping out of the proper line of conduct in performing ordinances to administer which they have not been appointed, let *us* be careful that we do not step out of the narrow way and go into by and forbidden paths.

I testify to you that I know this work is God's work; I know it will prevail; I know it contains the everlasting truth of Almighty God. I know that the Lord loves that which is true, and good, and pure, and holy, and He cannot look upon sin with any degree of allowance, and, therefore, we must walk in His ways, keep His commandments, and be honorable, upright, and truthful in every respect. We must keep within our own lines: A deacon or a teacher has not the right to baptize or to lay on hands for the gift of the Holy Ghost. The Lord has limited the authority in those two orders of the lesser priesthood to that which is revealed. In the very same way, no man has a right to administer in anything to which he has not been appointed. Let every man learn his duty and do it to the best of his ability. I bear testimony that the Spirit of God is poured out upon His people, everywhere, where they keep His commandments. I have been up to the most northern point of Norway, away beyond the Arctic circle, and have met saints there possessed of the same spirit that I have found in England, and in Germany, and in other parts that I have mentioned, and that are here today. I know that this is the work of God, and that His people rejoice before Him in a knowledge of the truth, for God has given them the witness, to their souls, by the power and gift of the Holy Ghost; and

He will give the same witness to all who earnestly and sincerely seek after Him and desire the truth.

May God bless this congregation, all who are here, whether they be members of the Church or not. May our minds be open to receive the word of the Lord, given in ancient days or given in modern times: for the day is near at hand when light, and truth, and revelation will flow down from the skies, and that which we have already received are but droppings of the great shower to come. The Lord be praised for all His mercies. I thank Him, this morning, in my heart, for His goodness to me. During the time that I have been absent, traveling almost continuously by land or by sea, I have been preserved from accident, from harm, from sickness, and from danger of every kind; and in the midst of the congregation, I praise Him, this morning, with all my soul. I bear testimony that I know that Joseph Smith was a Prophet of the living God, that his successors have also been inspired by the Almighty, and that today we have a man at our head who holds the keys of the sealing power, with authority to direct in all the offices in the Church of Christ.

I want to say, before I sit down, that I have met a great many of my "boys," as we call them, in the old world, who traveled in the ministry—good, faithful young men, and some older men, good and faithful servants of the Lord. Brethren, now we are at home let us keep on the harness; don't let us go into the dark; don't let us slacken our efforts, but let us be ardent and determined at all times and under all circumstances, in every position, to do our duty, to be clean and pure before the Lord, as we were when

we were on our missions. Let us serve the Lord with all our hearts, and keep our covenants, and seek to lead others in the right way. God help us all to do so—for Christ's sake. Amen.

President Smith informed the congregation that the Assembly Hall, as well as the Tabernacle, is now overcrowded, and the multitude outside will be given an opportunity to listen to speakers outdoors this afternoon, as a meeting will be arranged for that purpose, near the Bureau of Information building, under direction of Elder Benjamin Goddard.

"Life for Evermore," a baritone solo, was sung by Elder John Robinson.

ELDER HYRUM M. SMITH.

Mormonism and its results.—How the truth has been misrepresented.—Faith and works.—How to meet the enemy.—Opposition strengthens the work of God.

In an address put forth to the world, a few years ago, by the Presidency of the Church, are found these words: "Mormonism is in the world for the world's good." We believe that is a true statement. If it be true that the world is better for having a good man live in it, then it must also be true that the world is better for having multitudes of good men living in it. Mormonism has made better men out of multitudes of already good men, and has even made good men out of bad men; but in all the history of the church it has never made a bad man out of a good one, nor has it ever made men worse than

they were before Mormonism found them.

Notwithstanding this, Mormonism has met with a very persistent and bitter opposition from our so-called Christian friends. It can not be claimed, in truth, that we are not a sincere people, for insincerity has never produced and never can produce that which the Latter-day Saints have brought forth, manifested in part by their strength and power in the world. They cannot be accused of impiety, because they have manifested a devotion to God, and have kept His commandments, so far as they understood them, from the beginning. It cannot be successfully maintained that we love ignorance and are a degraded people, because we present to the world an example of intelligence, and among our people is found a spirit that yearns for knowledge and education. It cannot be said in truth that the Latter-day Saints are indolent, because, wherever they dwell, by their industry and their intelligent enterprise they have redeemed deserts and made them blossom and bloom with all that is beautiful, beneficial, and for the happiness of man. They have builded cities, towns, and villages, and filled the land with orchards, gardens, and farms.

The Latter-day Saints have been misrepresented with respect to their home lives yet nowhere in the world can a people be found who love home more, who have builded more homes in proportion to their numbers, or who love their families more. We venerate the aged; we are always ready and anxious to help the weak, and never has the cry of the widow or the orphan ascended unto God against us. In our midst there can be found no