

Eighty-Third Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

FIRST DAY.

The Eighty-third Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m., Friday, October 4, 1912, President Joseph F. Smith presiding.

AUTHORITIES PRESENT.

There were present of the First Presidency, Joseph F. Smith, Anthon H. Lund, and Charles W. Penrose; of the Council of the Twelve Apostles, Francis M. Lyman, Heber J. Grant, Reed Smoot, Hyrum M. Smith, George Albert Smith, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., and James E. Talmage; of the First Council of Seventy, Seymour B. Young, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin and Charles H. Hart; (Brigham H. Roberts and Levi Edgar Young were in attendance at later sessions); of the presiding Bishopric, Charles W. Nibley, Orrin P. Miller, and David A. Smith. There were also a large number of Presidents of Stakes with their Counselors, Presidents of missions, Bishops of Wards, Patriarchs, and numerous other prominent men and women

representing various quorums and organizations of the Church.

President Joseph F. Smith called the assembly to order, and the conference services were commenced by the congregation singing 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.
'Tis better far for us to strive,
Our useless cares from us to drive,
Do this and joy your hearts will
swell—

All is well! all is well!

The opening prayer was offered by Elder Charles A. Callis.

The congregation sang the hymn:

Redeemer of Israel, our only delight,
On whom for a blessing we call,
Our shadow by day, and our pillar
by night,
Our King, our Deliv'rer, our all!

PRESIDENT JOSEPH F. SMITH.

OPENING ADDRESS.

Constant need for God's help.—Many people learning truth about "Mormonism."—Sad plight of Saints who colonized in Mexico.—Wisdom and generosity of national authorities eulogized.—Saints should patiently acknowledge over-ruling providence in

adversity.—Glorious mission of peace indicated for United States.—The Ten Commandments, and the Gospel, eternal.—Duty of Saints to sustain United States Constitution.

I feel very dependent this morning upon the presence of the Good Spirit. I do not feel either physically or mentally able to perform the duties which are required of me without the assistance of the Spirit of the Lord. I do not know that any man is able to carry on the work of the Lord which may be required at his hand, independently of the Lord, or without the promptings and inspiration of the Spirit which comes from the Father of Light, with whom there is no variableness nor shadow of turning. I think it is the duty of all men, especially those connected with the Church of Jesus Christ, to live humbly before God, and to be prayerful and submissive to the law of the Lord. If we succeed in standing faithful before Him, however strong we may feel within ourselves, or capable to bear the burdens and responsibilities that may rest upon us, the time will come, however much we may have been disinclined to acknowledge it before, when we will be compelled to acknowledge the hand of God in our success. We will not be able to accomplish it alone.

I feel very grateful this morning for the privilege that I enjoy of being present at this opening session of the eighty-third semi-annual conference of the Church of Jesus Christ of Latter-day Saints, which comparatively only a few years ago was organized under the laws of the state of New York by six individuals, and but very few besides them had become acquainted with the new revelation and embraced it. And from that small beginning we

look today out upon this manifestation of the mercy and blessing of the Lord, and the work that was begun by those six first members of the Church, under the inspiration given to that boy whom the world holds in derision and in unbelief, to a very large extent, but whose mission and the results of whose labors are becoming more widely and better known, and more clearly understood by the intelligent men and women of the world to whom this message has been sent.

I am often impressed, while attempting to speak to the Latter-day Saints, with the impotency of man and his utter dependence upon the Lord in the accomplishment of that which has been done in the interest of the restored Gospel of Jesus Christ in the latter day. I look out over the world today and I comprehend that there are tens and hundreds of thousands of the best men and women in the world, the most intelligent, thoughtful, independent of character, from almost all lands, who have come to a knowledge of the divinity of the mission of Joseph Smith, and acknowledged it, and many in their hearts, while openly they dare not come out against the prejudices of the world to acknowledge their conviction. And hundreds of thousands of men and women who are sufficiently independent in their character, and who are sufficiently intelligent as to give a reason for the hope that is within them, have come forth and have identified themselves, with all that they possess in the world, with the great latter-day work, the foundations of which were laid by God Almighty through the instrumentality of Joseph Smith, the Prophet. And today our country is beginning to see or to obtain a slight glimmer

of the true character of the work that Joseph Smith was instrumental in establishing upon the earth, and many of the great and good and intelligent people of the world are beginning to acknowledge that there is some good that can "come out of Nazareth," so to speak.

I feel thankful for the prosperity that has attended the labors of the people of these intermountain valleys during the present season, that the Lord has given us an abundant harvest, the season has been a fruitful one—so fruitful indeed that there is considerable waste of the rich products of the vines and of the trees, there being so much that many people seem to be unable to take care of the fruits of their orchards and their fields. I hope sincerely in the midst of this prosperity, the people of the Church will not forget the Lord in the first fruits of all their increase that their barns may continue to be filled with plenty and, figuratively speaking, that their "presses may burst out with new wine." I hope that we will not forget the Lord in the day of prosperity, that we will not be unmindful of the gifts and blessings bestowed by the hand of the liberal and bounteous giver of every good and perfect gift, for while the earth is fruitful, while the elements are healthful and propitious and all things are favorable and contribute to our prosperity and happiness, we should always be mindful of the fact that it is in consequence of the overruling, merciful providence of the Father of us all. It is essential that Latter-day Saints should be willing to acknowledge cheerfully the hand of the Lord in all things. I realize that there are many things in which it is difficult for us to see or discern

the hand of the Lord—when we are afflicted, when we are troubled, when we may be molested and disturbed in our pursuits, we may feel sometimes,—many of us do,—I presume, that it is extremely hard to discern and to acknowledge the hand of the Lord in it.

We have had some very sad experiences of late,—a large number of our colonists in Mexico have had serious cause for the exercise of faith, patience, forbearance, hope and charity this year; and many of them, I have no doubt, have found it difficult under circumstances which prevail around them to see how the hand of the Lord could ever be made manifest for their good. They have been robbed, plundered and driven from their homes, their rights have been denied them, their property taken away from them, the safety of their wives and daughters jeopardized and their lives threatened, and at last they found it necessary to abandon their homes and possessions, and come away from that land of riot and murder, brigandage and robbery in order that they might escape at least with their lives; and quite a few have not been fortunate enough to get away with their lives, but have fallen by the hands of marauders and assassins.

The Latter-day Saints who colonized in Chihuahua went to Mexico not by chance. I have said it many times before, and I repeat it again. They went there with the consent and approval of the presiding authorities of the Church of Jesus Christ of Latter-day Saints, under conditions that made it proper, advantageous and beneficial to them to go there. They have suffered a great deal at the hands of degraded, unprincipled men. Many

of the race unquestionably have good hearts and will manifest their goodness when under the influence of good men and of favorable surroundings, but too often only when it may appear to them to be to their interest to do so, but they are by no means an elevated race of people; and I think we have sufficient evidence to prove the fact that the Almighty, who is the Father of all men and who overrules the destinies of all the nations of the earth, has for some time been ready to permit a scourge and perhaps devastation and ruin to come upon that people until the remnant of them shall be taught a lesson that may help to elevate them a little in the scale of human and national intelligence.

Many of us, perhaps, have not worried much about the condition of our people in Mexico, but it has been a constant source of anxiety to me and to my brethren of the Presidency and the Twelve. We have felt deeply the troubles that have come upon our people there, and we have regretted exceedingly the necessity they have seen to move away from their homes (many of which are equal to some of the best homes that we possess in this land) and from their lands, their fields, their orchards, their flocks and herds, to escape the indignities that were heaped upon them by brigands, renegades, marauders and plunderers. Some of our people and many others have stood ready to condemn the authorities of our nation for not interfering with the treatment they have received and that other American citizens have received at the hands of the Mexican people. But I feel thankful a higher wisdom has dictated the course of the executive authorities of our nation, by which they have kept their hands clean

from the shedding of blood, and our sons, our brothers and perhaps our fathers from being drawn into a protracted war with Mexico, which might last for years, and cost untold blood and treasure, even if the whole power of the United States should be brought to bear to quell the disturbances there and to bring peace to the land. It is a mountainous country, and much of it a desert land, brigands and marauders might infest those mountains for years, in spite of all that armies could do to ferret them out, and while that condition should exist, neither life nor property of decent people would be safe in the land. I am glad that the authorities of our government have seen it wise to let them slay themselves, if they are determined to slay and destroy. I think it is fortunate that our people have escaped from the land with their families and we wish it to be understood that their mission there is, at least for the time being, at an end, and that they may feel themselves at liberty, not only to abandon the country if they choose to do so, but to go elsewhere, where conditions will favor their endeavors to make new homes and establish themselves in a civilized land, where life is protected and where the possession of property is safe, and where they can dwell in peace and be happy.

I cannot refrain from expressing my sincere gratitude to our national authorities for the generous kindness they have shown to American citizens who have suffered so much on account of the deplorable conditions existing in Northern Mexico; by appropriating large sums of money for their relief. Every good citizen will hail with pleasure this act of kindness on the part of our

government. And none more so than the citizens of Utah and adjoining states, where so many of the kindred and fellow citizens of the Mexican exiles reside.

It is of course necessary for our people who have been driven away from there to secure every right that they possibly can for the recovery of their properties which they may have been or may be deprived of. Whether the time will come in the near or distant future that our people may go back to the land that they have bought and paid for, to the homes that they have built and beautified, to the fields that they have subdued and cultivated, and to their orchards and rightful possessions,—whether the time will come or not within the near future or even the distant future, I am not prepared to say. But I would guess that the time *will* come when that land will be overspread by more intelligent people than inhabit it now, and when there will be a stable government established there, which will be able to guarantee the protection of the rights of the citizens of the land. I believe that time will come whether it may be attained by friendly intervention or otherwise. I believe that the government of the United States will eventually, if need be, take a hand in bringing to pass peace and reconciliation and good government in that land, not by means of war and bloodshed, but by more conciliatory measures, that of being a peacemaker and powerful advisor for good to that poor, degraded people. I do not anticipate peace to be restored there for years to come unless peace can be brought to pass by the intervention of some friendly hand and greater wisdom than the people themselves possess.

Now in relation to these matters I want to say that our hearts have been touched, our sympathies have been drawn out towards our people of Mexico. We have prayed for them, we have thought of them day and night, and now we feel to say to them that they are at liberty to make homes wherever they can find suitable locations among their own people and in their own nation, where they have or will have at least an assurance of protection and of civil liberty. Yet we would like them not to lose or to neglect any chance or opportunity to avail themselves of all the rights that belong to them, to be realized hereafter when the time of proper adjustment and righteous judgment shall come to them. I could not advise our people to go back to Mexico under existing circumstances. Indeed, I would advise them not to go back, if I should give advice at all to them, but we wish our brethren to feel at liberty to do just what they feel in their hearts will be for their best good. It is the privilege of every individual in this Church to enjoy the spirit of revelation from God Almighty sufficient to guide him in the performance of his duty, and in the doing of that which will be overruled for his best good, and we hope that our brethren will continue to live in possession of this spirit, by which they may be directed in the right path to do the right thing for themselves, their families and their interest, and *not* be drawn into doing anything that would result in their injury, or the injury of their cause.

Recurring again to the condition of our people of whom I have been speaking, it is hard for them to see why Providence will permit or has permitted conditions to arise that

have placed them in the position that they are in. On somewhat parallel lines our people might go back in memory to Ohio and to Missouri and to Illinois, and recall incidents and conditions that existed in those early days by which our people were harassed, mobbed, persecuted, hated and driven away from their possessions both in Ohio, Missouri and in Illinois. It was hard for our people in those times, and under the conditions that then existed, to see where God in His providence designed good for His people in permitting these conditions to exist. But who today will dispute the fact that, although we were compelled to leave Ohio, Missouri and Illinois against our will, our wishes, our interests temporally, as was supposed,—it was for our ultimate good? Which of us will now contend that the overruling providence which brought us to this place was a mistake? None of us! When we look back to it we see clearly, beyond any possible doubt, that the hand of God was in it. And while it was necessary for us to be moved from our footholds on the soil that our fathers had obtained from the government of the United States, and from old settlers, and while we were compelled to do it against our supposed interests—we now see it has resulted in the greatest blessing possible to us and the Church.

What would we have done in Ohio? What room was there for growth and development for the Church of Jesus Christ of Latter-day Saints in Caldwell County or in Jackson County or in Clay County, Missouri? Where was the chance for this Church to spread abroad, grow and obtain a foothold in the earth, as we possess it today,

in the state of Illinois? A populous state, her lands occupied by older inhabitants who were uncongenial and unfriendly. They had no faith in our good intentions, nor in the divinity of our cause. They feared us because the Saints were progressive. The spirit of growth, development and of advancement characterized the life and labors and existence of communities of Latter-day Saints, as it has with our people in Mexico.

In Mexico within a few miles, at the most, of some of the most progressive and beautiful settlements and towns that can be found in our land, which have grown up in a few years by the industry and perseverance of the Latter-day Saints, are old Spanish towns that have existed for hundreds of years that would be unfit for civilized people to dwell in. And these contrasts have been brought to the attention of those degraded people; it has been pointed out to them: "See how these Americans prosper in your land! See how they build mansions! How they build colleges! How they have improved! How they have prospered! And look at your little hovels that you and your fathers have lived in for ages! We want to get rid of these Americans."

That was the spirit of the exhortation given by one of their commanding officers to the rebels, which inspired them to hatred and to plunder. I will venture the prediction that if our good people from Mexico will only maintain the spirit of the Gospel, and will seek to see and observe, in the midst of the clouds that overshadow them today, and acknowledge the hand of God in that which has occurred, by and by, if not now, they will see it. They

will see that the Lord Almighty has delivered them perhaps from death, and perhaps from something that would be worse than death, if they had been permitted to remain. I do not know. Do not be discouraged. You have friends here, and friends everywhere. You have proven your worth, your intelligence, that you are men and women of high standing among men. You have been patient and forbearing; and when you have had to suffer indignities, you have taken it patiently; when you have been smitten you have not smitten again; when your brethren have been shot down in cold blood you have restrained your passion, you have withheld your wrath, and you have exercised your patience and have been willing to leave these things in the hands of God.

Who could do this but men of the highest type in the world? Who could do it except he was inspired by the spirit of the meek and lowly Son of God, who said to the world: "If a man smite you on the one cheek, turn to him the other also," and "return good for evil." Exercise patience, forbearance, long-suffering, forgiveness, for they who would wrong you "know not what they do," any more than those who cried, "Crucify Him and let His blood be upon us and our children."

These miserable people are moved by greed and jealousy, and the spirit of their leaders who are apparently steeped with hatred and envy toward a people that can prosper in a land that will doubtless lie dead and unimproved for centuries to come, as it has in the past, if no one goes there to improve it and to develop it other than the wretched people who inhabit it today. We are not here to shed blood. God has not re-

quired of us to take up arms against mankind to defend ourselves by the bayonet or the cannon or the sword. He has given us a chance to get up like gentlemen and come away from the scene of strife, and hypocrisy to where we can find peace and freedom. That is far better than to have the stain of blood upon our hands. We do not want their blood on our hands, nor do we want our blood shed by them. We are not obliged to stay among them, and I hope that wisdom and the spirit of "peace on earth good will to men" will pervade the councils of our nation; that by and by, perchance, an opportunity may open up by which intervention, not by arms, not by war, but by overtures of peace and good will to those people, that they may be brought to a realization of the dreadful conditions they are bringing upon themselves and upon their country. We do not want war. We do not want to see our nation go to war. We would like to see it the arbiter of peace for all nations. We would like to see the government of the United States true to the Constitution, an instrument inspired by the spirit of wisdom from God. We want to see the benignity, the honor, the glory and the good name and the mighty influence for peace of this nation extended abroad, not only over Hawaii and the Philippines, but over the islands of the sea east and west of us. We want to see the power, the influence for good, for elevating mankind, and for the establishment of righteous principles spread out over these poor helpless peoples of the world, establishing peace, good will and intelligence among them, that they may grow to be equal, if possible, to the enlightened nations of the world.

I always thought it was a mistake when one of our administrations turned down the overtures of Hawaii to be annexed to and become a part of the United States. And I admired the wisdom of another administration which admitted them to territorial rights and privileges under the protection of our government.

I think it is our duty to cultivate peace, and to ameliorate the condition of the Filipinos, Hawaiians, Haytians and Cubans, and elsewhere in the world. I believe the time will come when the arm of peace of this nation will be extended to the distracted little southern republics, where a rebellion arises almost every year against their constituted authorities. I hope to see the day when the counsels of peace and good will from this powerful nation will be so recognized by the people of this continent all the way to the south of us, and by the inhabitants of the islands that border upon our coasts, both east and west, that peace and good will and elevation may be brought to pass and established among them through the instrumentality of an enlightened people. And I hope with all my soul that the members of the Church of Jesus Christ of Latter-day Saints will be loyal in their very hearts and souls, to the principles of the Constitution of our country. From them we have derived the liberty that we enjoy. They have been the means of guaranteeing to the foreigner that has come within our gates, and to the native born, and to all the citizens of this country, the freedom and liberty that we possess. We cannot go back upon such principles as these. We may go back upon those who fail to execute the law as they should. We may be

dissatisfied with the decision of judges, and may desire to have them removed out of their places. But the law provides ways and means for all these things to be done under the Constitution of our country, and it is better for us to abide the evils that we have than to fly to greater evils that we know not what the results will be. All we have to do if an officer is not executing the duties of his office righteously is to impeach him or wait till his term of office is out, and then shelve him in the lawful way. The people have the power to leave him out and put a better man in his place, and that is strictly in accordance with the commandments of God contained in the book of Doctrine and Covenants. "Wherefore honest men, and wise men should be sought for diligently and good men and wise men ye should observe to uphold," in positions of honor and of trust, that they may execute righteousness and prove themselves worthy of the confidence and patronage of the people who elevate them to positions.

I believe with all my soul in the Gospel of Jesus Christ, and in the law of God, and I do not think any honest and intelligent man or woman could help but believe in the justice, the righteousness and the purity of the laws that God wrote upon the tablets of stone. These principles that I propose to read to you are the foundation and basic principles of the Constitution of our country, and are eternal, enduring forevermore, and cannot be changed or ignored with impunity:

"And God spake all these words, saying, I am the Lord thy God which hath brought thee out of the land of Egypt, out of the house of

bondage. Thou shalt have no other gods before me."

That is what it means now, and what it meant to the Latter-day Saints and what the Latter-day Saints understood it to mean when they embraced the Gospel of Jesus Christ.

"Thou shalt have no other gods before Me." He is the Father of our spirits, the Father of our Lord and Savior Jesus Christ, who is our God; and we shall not have any other before Him.

"Thou shalt not make unto thee any graven image or any likeness of anything that is in heaven above or that is in the earth beneath, or that is in the water under the earth."

"Thou shalt not bow down thyself to them nor serve them, for I, the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto them that love me and keep my commandments."

Infidels will say to you: "How unjust, how unmerciful, how un-Godlike it is to visit the iniquities of the parents upon the children to the third and fourth generations of them that hate God." How do you see it? This way; and it is strictly in accordance with God's law. The infidel will impart infidelity to his children if he can. The whore-monger will not raise a pure, righteous posterity. He will impart seeds of disease and misery, if not of death and destruction, upon his offspring, which will continue upon his children and descend to his children's children to the third and fourth generation. It is perfectly natural that the children should inherit from their fathers, and if they sow the seeds of corruption, crime

and loathsome disease, their children will reap the fruits thereof. Not in accordance with God's wishes for His wish is that men will not sin and therefore will not transmit the consequences of their sin to their children, but that they will keep His commandments, and be free from sin and from entailing the effects of sin upon their offspring; but inasmuch as men will not hearken unto the Lord, but will become a law unto themselves, and will commit sin they will justly reap the consequences of their own iniquity, and will naturally impart its fruits to their children to the third and fourth generation. The laws of nature are the laws of God, who is just; it is not God that inflicts these penalties, they are the effects of disobedience to His law. The results of men's own acts follow them.

"Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain."

This is an eternal principle; it is not one that we may obey today and disobey tomorrow, or that we may espouse today as a part of our faith, and abandon tomorrow with impunity. It is a principle that is inherent in the plan of life and salvation, for the regeneration of mankind.

"Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God, and in it thou shalt not do any work, thou nor thy son nor thy daughter nor thy man-servant, nor thy maid-servant, nor thy cattle," etc.

That is: "Thou shalt honor the Sabbath day and keep it holy." Do we do it? Is it necessary to do it? It is absolutely necessary to do so in

order that we may be in harmony with God's law and commandments; and whenever we transgress that law or that commandment we are guilty of transgressing the law of God. And what will be the result, if we continue? Our children will follow in our footsteps; they will dishonor the command of God to keep one day holy in seven; and will lose the spirit of obedience to the laws of God and His requirements, just as the father will lose it if he continues to violate the commandments.

"Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."

When will we ever outgrow that command? When can we set it aside? When shall we reach the time that we can dishonor our father and mother? Never! It is an eternal principle, and I am sorry to say—not sorry for the Japs and for the Chinese, these heathen nations, as we have been in the habit of calling them—I am not sorry for them but for the comparison with them. Those heathen nations set the civilized Christian world an example in the honor they bestow upon their parents, and yet this Christian people and nation and all the Christian nations of the earth, who have the word of the Lord, and the counsels of the Son of God for their guidance, are not leading out in setting an example of obedience, as they should, to this great commandment of the Lord. "Honor thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee."

Again, "Thou shalt not kill." That is a command of God. It is irrevocable unless He revokes it; you and I can't revoke it; we must

not transgress it; it is binding upon us. We should not take away the life we cannot restore or give back. It is an eternal, unchangeable law.

"Thou shalt not commit adultery." Just as unchangeable, just as eternal, for the adulterer hath no place in the kingdom of God, nor can he attain to an exaltation there.

"Thou shalt not steal."

"Thou shalt not bear false witness against thy neighbor."

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maid-servant, nor his ox, nor anything that is thy neighbor's."

"Thou shalt not covet." We may say we are thankful that the Lord has blessed our neighbor above that which He has blessed us. We may be thankful that the Lord has given to our neighbor greater wisdom and ability to honestly gather to himself. But we should not covet it. We should not be envious, because we are commanded not to be.

Now, these are the commandments of God, the principles contained in these commandments of the great Eternal are the principles that underly the Constitution of our country and all just laws. Joseph Smith, the prophet, was inspired to affirm and ratify this truth, and he further predicted that the time would come, when the Constitution of our country would hang as it were by a thread, and that the Latter-day Saints above all other people in the world would come to the rescue of that great and glorious palladium of our liberty. We cannot brook the thought of it being torn into shreds, or destroyed, or trampled under foot and ignored by men. We cannot tolerate the sentiment, at one time expressed, by a

man, high in authority in the nation. He said: "The Constitution be damned; the popular sentiment of the people is the constitution!" That is the sentiment of anarchism that has spread to a certain extent, and is spreading over "the land of liberty and home of the brave." We do not tolerate it. Latter-day Saints cannot tolerate such a spirit as this. It is anarchy. It means destruction. It is the spirit of mobocracy, and the Lord knows we have suffered enough from mobocracy, and we do not want any more of it. Our people from Mexico are suffering from the effects of that same spirit. We do not want any more of it, and we cannot afford to yield to that spirit or contribute to it in the least degree. We should stand with a front like flint against every spirit or species of contempt or disrespect for the Constitution of our country and the constitutional laws of our land.

Faith in God is an irrevocable principle, just as much as "thou shalt not kill;" "thou shalt not steal;" "thou shalt not commit adultery." Repentance of sin is an eternal principle and is as essential in its place and is as much an integral part of the gospel of Jesus Christ as is: "Thou shalt not kill," or "Thou shalt have no other gods before Me."

Baptism for the remission of sin by one having authority is an eternal principle, for God devised it, and commanded it, and Christ Himself was not above obeying it; He had to obey it in order to fulfil the law of righteousness.

And then the rites of the Priesthood of the Church as the Lord has revealed them, and the principles that underly the organization of the Church of Jesus Christ are irrevoca-

ble, unchanging and unchangeable. We talk of the "Everlasting Gospel of Jesus Christ," which "is the power of God unto salvation," and these principles in and of themselves are eternal principles and will last while life or thought or being lasts or immortality endures.

My brethren and sisters, let us obey the Gospel; let us keep the commandments of God. If we will obey the Truth the Truth will make us free. How free? Free from sin, free from the results of transgressing the law, which is sin, for sin is transgression of the law of God; free from transmitting loathsome diseases; free from every immoral act, and the consequences therefor. Free from bloodshed, and from deceit and hypocrisy. It will make us honest, and devoted to that which is good, to that which we believe and know to be right.

I am for the Kingdom of God and His righteousness, and I am willing to leave all other things to the mercy and kindness of the Father to be supplied as He may feel disposed. God bless you is my prayer. Amen.

A quartet, "Ye have come again, sweet days of pleasure," a selection from an operatic composition by Prof. Evan Stephens, was rendered by Josie Hinckley, Aura Rogers, Lorus Pratt, and Dr. W. S. Holdaway.

PRESIDENT ANTHON H. LUND.

The Bible a book of inspired writings, though imperfectly translated—Modern Scripture as important as the ancient—Changes in national affairs should be carefully considered.

I have listened with much interest to the able discourse that has been