

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

delivered by our President. I hope that every one in the house heard him, for I know, and the Latter-day Saints know, that he has given us correct principles and the word of the Lord.

When he read the Ten Commandments I thought that here we have a law given several thousand years ago, which I do not think any one can improve, and which is to-day as important and necessary to be obeyed, and as fitting to all the conditions of man as when the Lord first wrote them on stone tablets with His own finger. He gave them to Moses, who has been called His first pen. It is true that we have very few writings from the ages before the time of Moses, and yet we have reason to believe there were books written even before the flood, for in the days of the Apostles, Jude quoted the prophecy of Enoch, from which we infer that the writings of Enoch were extant in his day, and I have no doubt that Abraham and Moses had access to the writings of Enoch.

We believe in this book (the Bible) from which the President read the law of God. It is a collection of sacred books written by men of God in different ages under the inspiration of the Holy Ghost. In studying the history of the people of God and reading these sacred books we find prophecies recorded in them which are shown by succeeding writers to have been fulfilled. The Bible contains prophecies clear to the end of the New Testament, and history proves that some of those extending beyond the time of the Apostles have also come to pass. Events foretold by the Son of God when He was upon the earth have taken place, even when it seemed very improbable

that this could be the case. When He sat on the Mount of Olives and looked upon Jerusalem, and beheld the glittering roof of the magnificent temple, the pride of the Jews, He was prompted to say that not one stone should be left upon another of that beautiful structure; a prophecy that must have sounded strange to those who listened to Him, because it was so solidly, so strongly built. Rocks of immense dimensions were laid in the foundations, and placed in the walls; but Jerusalem, refusing to listen to the word of God through His Son, suffered all that He predicted. Not a stone was left upon stone of the temple. The ground even was ploughed so that the Jews should not know the exact place where the temple had stood. These prophecies uttered by men at different times and having been fulfilled, prove the inspiration of those who uttered them, and prove that this book, the Bible, contains the word of God, and hence it should be read and studied and meditated upon now as it has been in ages past. The tendency to look upon it as having been written in ages of ignorance, and therefore not adapted to our time, should not be entertained by us. The word of the Lord is there.

It is true that we have made a modification in our articles of faith, saying that we believe the Bible to contain the word of God in so far as it is translated correctly. Some have thought that that would be an excuse for us to refuse certain parts and to accept others. Now, I will say for the Latter-day Saints that they believe in the Bible as strongly as those who claim that every word, and every point of punctuation, were placed there by inspiration.

The latter opinion cannot hold. We have very many versions of the scripture, and some statements in one version may be nearly opposite in meaning in another. If we had the original manuscript of the Bible, we might say that we believe that the Bible contains, from lid to lid, the word of God; but knowing that the book has come down to us through the course of many centuries, has been translated and re-translated, written and re-written, and knowing that no human work is perfect, we admit that errors have crept into it, though such errors may have been unintentional. For instance, in the Danish Bible and in the Douy version we are told that the world was framed by the word of God, that from invisible things visible things might be made — something that conforms to the theory of certain philosophers of our age, while the Swedish and German versions say that by the word of God the world came forth out of nothing. In one Bible that remarkable passage of Paul, I Corinthians 15:29, reads: "Why are they then baptized *for* the dead," and in another: "Why are they then baptized *over* the dead." You can take the different translations and you will find them varying. If we then say that we believe the Bible to be the word of God as far as it is translated correctly, and that errors have crept into it, we are only expressing the same idea as some eminent theologians have done. When I was in England I read what Bishop Ellicot said on this matter. He stated that in the Epistle to the Galatians, which contains one hundred and forty-nine verses, he would like to make two hundred and fifty-two corrections, because he held they were incorrect,

inexact and insufficient or obscure. Now, this was an eminent divine, Bishop of Gloucester, in England, who held this view. Going over the Book of Matthew another reverend gentleman says that he could point out seventy mistakes. I do not know whether these men could do this or not. I am not seeking for mistakes in the scriptures, but I want to show that we Latter-day Saints, in believing and upholding the articles of faith formulated by the Prophet Joseph in regard to the Bible, hold consistent views. But let me say to you that the Lord has kept His hand over this inspired volume so that it has come down to us in such a form and shape that it is still His word and a guide to us, and we would like our people to study it.

It is necessary to have the written word of the Lord. When Lehi left Jerusalem it appeared to him to be of the greatest importance to have the writings of the prophets and holy men who had written before he left Jerusalem, and he sent his sons back to Jerusalem, to obtain some of these sacred writings. Through the bravery of Nephi they were obtained, and were taken with them on their journey to this land. In the Book of Mormon we have a corroborative proof of how correctly the Bible has come down to us. Nephi was very much delighted with the prophecies of Isaiah; he read and copied several chapters of them on his small plates, and they have come down to us and are found in the Book of Mormon, and we find very little difference between his copies and our present Bible making the Book of Mormon, as Brother Roberts expressed it in his "New Witness for God," a new witness for the truth of the

Bible. In its simple, plain language it gives unto us the word of God. Remember that it was translated in the years between 1827 and 1830, before the Church was organized, before there could have been any thought in the young man Joseph's mind concerning the greatness of the work that he was called upon to be an instrument in the hand of the Lord to introduce into the world, and still we find recorded in that book the statement that the time would come when the people of God should gather from all nations to this land. What a plain prophecy! And we have seen it and other prophecies in that book fulfilled. Our elders have gone to the different nations and without even preaching the gathering, the spirit of gathering has come upon the people, and the words in the second book of Nephi have been verified and the gathering has taken place.

We have the Book of Doctrine and Covenants containing the revelations of the Lord in our day. We want our people also to study this work and make themselves familiar with the word of the Lord contained in it. While in many sections perhaps instructions given were local, yet in most cases these instructions are just as valuable to us and good for us to follow, as they were for those to whom they were given. Also in this book we can point to quite a number of prophecies that have already been fulfilled, especially the early revelations. The fulfilment of these is the more striking when we consider how little Joseph of himself could know of what would take place. The prophecies uttered in that book have come by inspiration, and those that have not been fulfilled will be fulfilled.

In all ages when the Lord has established a dispensation, His word through His servants to the people has been the law to them, and when they rejected it they did so to their own hurt. When Noah preached to the antediluvians he could perhaps not point to scriptures to prove his teaching, but he had the word of God direct to himself, and he told the people of the calamity that awaited the nations except they repented. They chose not to repent and the judgment came upon them. And so we could bring up examples clear down through the ages. When we read the beautiful prophecies of Jeremiah we would think that the people who had him in their midst would have honored him, but because he showed them the errors of their ways, told them the course their government ought to take to secure national safety, they cast him into prison. Had they listened to his words I don't think he would have written his book of Lamentations, but they brought the foretold calamities upon themselves by refusing to obey and listen to the words of an inspired prophet in their midst.

I want to say that there is a great restlessness among the people, both of this nation and others, and there is a desire for a change in governmental methods. Now, while there may be reforms needed and the people want such inaugurated, it is well to take time and reflect upon the measures that are proposed. Look at the history of France. How oppressed the masses of the people were! They wanted a change, but the change they effected was a leap in the dark. We know what misery it brought upon that nation. While, on the other hand, good, staid old England gradually brought about

the reforms that the people wanted, and they are progressing in that safe way. So I want to say that although there is so much restlessness, and so many hope that a change will be for the better, it will be well for all people, and especially the Latter-day Saints, to well consider any measure that is proposed to them, and weigh it well before they adopt it, that they may be sure it will be a change for the better.

May the Lord bless you all, I ask in the name of Jesus. Amen.

The congregation sang the hymn:

Guide us, O Thou great Jehovah,
Lead us to the promised land,
We are weak, but Thou art able—
Hold us with Thy powerful hand.

Benediction was pronounced by
Elder Ben E. Rich.

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 congregation sang the hymn:

Now let us rejoice in the day of sal-
vation;
No longer as strangers on earth
need we roam;
Good tidings are soundin- to us and
each nation,
And shortly the hour of redemption
will come.

Prayer was offered by Elder
Joseph E. Robinson.

The 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.

ELDER CHARLES H. HART.

(Of the First Council of Seventy.)

I feel very much, my brethren and sisters, the need of your sustaining faith and the blessings of the Lord, to the end that our time may be occupied profitably during the time that I may stand before you this afternoon.

I thought, while President Smith was talking, of an expressive remark in the Doctrine and Covenants, a revelation given to the Prophet Joseph Smith: "Remember, the worth of souls is great in the sight of God;" and it occurred to me that this truth is interwoven with the very fabric of "Mormonism," that it is one of the corner stones of the Gospel, that it is a part of the very genius of so-called "Mormonism." For many years the thought was prevalent that man was created for the principal purpose of giving praise to His Maker, that the purpose of the Lord in the creation of man was that he might render praise unto His Maker. While that is a very pleasing and profitable occupation for mankind, yet we are given to understand in modern revelation, through the Prophet Joseph Smith, that praise and prayer are not the chief purposes in the creation of man. We are told, by the Lord: "Behold, this is my work and my glory, to bring to pass the immortality and eternal life of man." We learn in modern revelation of the dignity of the human soul, of its immortality; also that intelligence, an attribute of spirit, "was not created, neither indeed can be," to use the language