

member of the high council; let every presidency of the high priests and seventies, and elders and all the general authorities of the Church do their duty, be faithful, humble and diligent in the performance of the labor that is required of them, be watchmen indeed upon the towers of Zion, watching for virtues, watching for uprightness, watching for justice, watching for truth. Change the focus of your view, and of your eyes, from watching for evil to watching for that which is good, that which is pure, and leading and prompting those who err into that path which has no error in it, and that will not admit of mistakes. Look for good in men, and where they fail to possess it try to build it up in them; try to increase the good in them; look for the good; build up the good; sustain the good; and speak as little about the evil as you possibly can. It does not do any good to magnify evil, to publish evil or to promulgate it by tongue or pen. There is no good to be obtained by it. It is better to bury the evil and magnify the good, and prompt all men to forsake evil and learn to do good; and let our mission be to save mankind and to teach in and guide to the paths of righteousness, and not to sit as judges and pass judgment upon evil doers, but rather be saviors of men.

I did not expect to talk long to you this morning, when I got up. I only expected to say a few words and sit down; but I feel it in my heart; my soul is in it, and I know the truth, and I want to live it. If there are any of my friends who can show me where I fail, oh come to me like a brother, not fault-finding, but come to me as a savior upon Mount Zion and show me my error

and give me a chance by the aid of your counsel and advice to me to overcome the evil you see in me, whether you see it literally or whether you simply imagine it. Let me learn to do right by your help. Don't crush me down. Don't discard me. Don't throw me over into the scrap pile because you think I am not as perfect as I ought to be. Rather be patient with my imperfections, and try to help me to overcome them and to live nearer unto the Lord than ever before. That is the part of a savior upon Mount Zion. I am talking to the priesthood and to the Latter-day Saints, and to those that preside in the Church, and to those that exercise authority in the midst of the people. Go and do the will of the Father, that you may know the truth and that the truth may make you free, and also that you may walk in the light as Christ is in the light, that you may have fellowship with each other and that you may also have fellowship with God and Christ, and that the blood of the Son of God may cleanse you from all sin. This is my prayer in the name of Jesus. Amen.

"Consider, and hear me," a baritone solo, was rendered by Elder Charles Kent.

PRESIDENT ANTHON H. LUND.

Details of Church organization and government, given in the beginning, still unchanged.—Officers established and appointments made as need for them developed.—Magnitude of latter-day work foreseen and provided for at inception. —Importance of keeping historical records.—need for implanting in the children, faith in the Gospel.

I have been much pleased and edified this morning in listening to

the President's remarks to us, and I feel happy to have the privilege of meeting with the Latter-day Saints in their general conference. For some time I have not been well enough to attend to my duties in the office of the First Presidency, but I feel thankful that I am so far recovered as to be able to go on and attend to my duties.

When the President was explaining to us where the authority lies in dealing with matters in the Church, I thought how perfect is the organization of the Church of Jesus Christ of Latter-day Saints, and how perfect it came to us in the very beginning. On Sunday, next, it will be eighty-three years since a few met in the house of Mr. Whitmer in Fayette, New York, and organized the Church. The Lord had commanded them to do this, and the Church was organized in such a way that it has not been necessary to change the organization since then. When we read the revelation on government, which was given about that time, we feel that it is just as suitable today as it was then, and that the authority given to the different quorums, and the duties imposed upon the various members of the priesthood are the same today and they will ever remain the same. We will not at any time feel to discard the Church government given in the twentieth section of the Book of Doctrine and Covenants. As they were then instructed in regard to their duties so the members of the different quorums are instructed today. The deacons, the teachers and the priests have the same duties laid on them and the same power and authority rests upon the elders, the seventies, the high priests now as then. Though the higher quorums were

not yet organized, the Lord had revealed before the organization of the Church that there should be Apostles in the Church, and had even appointed those who should call them, so that if they were not introduced at the very start the revelations were given as to how the Church should be organized. Joseph had informed the little flock that gathered there of what the Lord had commanded, and it was proposed to them that Joseph Smith be the first elder of the Church, and Oliver Cowdery the second. Then Joseph ordained Oliver and Oliver ordained Joseph to the office of an elder. This was not bestowing the Melchisedek Priesthood on either of them. They held that before. It had been conferred upon them by Peter, James and John. It was not given to them by the authority of those present. The Lord had revealed to them, through His servant, and had conferred upon them the Melchisedek Priesthood, but there was no Church organized as yet, and hence there were no officers needed in the Church, but when the Church was organized on April the 6th, 1830, then it was necessary that men should fill official positions in the Church, and do this by the consent of those over whom they were to exercise authority. As yet, the office of a high priest had not been given, but elders had been voted for, and had been ordained, and they took charge of the meeting. What a glorious time they had together that day! They partook of the sacrament for the first time in this dispensation; the emblems of the body and blood of the Savior were administered, and those few who were together rejoiced in having this privilege, and in hearing the testimonies that were borne

and the prophecies that were made. Several who were present went away believing, and were afterwards baptized. On that day when the Church was organized, a revelation was given in which the Lord told Joseph further about the responsible positions he was to fill and the glorious destiny of the church, He says :

SECTION 21.

1. Behold there shall be a record kept among you, and in it thou shalt be called a Seer, a Translator, a Prophet, an Apostle of Jesus Christ, an Elder of the Church through the will of God the Father, and the grace of your Lord Jesus Christ.

2. Being inspired of the Holy Ghost to lay the foundation thereof, and to build it up unto the most holy faith.

3. Which church was organized and established in the year of our Lord eighteen hundred and thirty in the fourth month, and on the sixth day of the month, which is called April.

4. Wherefore, meaning the Church, thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

5. For his word ye shall receive, as if from mine own mouth, in all patience and faith;

6. For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you and cause the heavens to shake for your good, and His name's glory.

7. For thus saith the Lord God. Him have I inspired to move the cause of Zion in mighty power for good, and his diligence I know, and his prayers I have heard.

8. Yea, his weeping for Zion I have seen, and I will cause that he shall mourn for her no longer, for his days of rejoicing are come unto the remission of his sins, and the manifestations of my blessings upon his works."

There are a few more verses belonging to the revelation which I will not take the time to read. This

comforting revelation was given on the 6th of April 1830. The Lord was referring to the Prophet. We can understand Joseph's feelings. He knew that a great and marvelous work was going to be ushered in. He felt how weak he was—a young man, little more than twenty four years old—to have placed upon him the responsibility of introducing this last dispensation and establishing again the Church of Christ upon the earth. No doubt he felt much anxiety, for the Lord said that he had seen his weeping for Zion, but promised that he should be comforted. Joseph did see the work begun, the Church organized, the members sustaining him as their leader, and the offices being filled in the Church. He knew it was the Lord's work, and he rejoiced to see its beginning. The Lord had opened unto him in visions the future of His kingdom, and hence in his talk about the Lord's purposes and the destiny of the Church he spoke the convictions of his soul in which there was not a shade of doubt. It must have seemed wonderful to the people to hear about Zion going to be established, about the gathering, about this being the little stone that should roll down from the mountain and fill the whole earth but with the eye of prophecy he saw it; he knew it would be fulfilled. The Lord in comforting the Saints told them that if they would listen to his counsel, the gates of 'hell should not have power over them, and this promise is the same to you and to me in as much as we listen to the counsels of inspired men. As I understand that expression "the gates of hell," it means those things which lead to hell in fact are the entrances to it. How many things

there are that lead to those gates. How many things we have to be warned against and which we have to watch out for, because if we yield to them, they will lead us to the gates of hell! Let us each and every one examine ourselves and know well the path in which we are walking and avoid everything that we know is wrong and forbidden by the Lord, well knowing that if we yield to such we have not the promise that the gates of hell shall not have power over us; on the other hand if we perform our duty, live according to the testimony which God has given us, we need not fear, for He will lead us in the paths of righteousness that lead to eternal life.

At the beginning of this revelation we were told that there should be a recorder in the Church, that records should be kept among the people. This important work in the Church, of keeping records, was commanded; and if we read farther on we will find that John Whitmer was appointed to be Church Recorder, to write the events of the Church. I mention this to show you how important this part of our Church government is, to keep history, to keep a record of what takes place. I am pleased to say that our activity in this direction has produced good fruits. We have in the Historian's office a great mass of useful data. Many precious things are there, and I am pleased to tell you that before long we hope to erect a new historian's office—one that shall be fire-proof and where we can feel safe in regard to the things that have been treasured up for so many years.

I want to call attention here to a series of articles published in the "American" magazine, from the

pen of Brother B. H. Roberts, which gives the Church history, and I believe it would be a splendid thing for the Latter-day Saints to take that magazine, read it and post themselves on Church history. It would especially be a good thing if they had it from the beginning, but I suppose it will some time come out in a history by itself. Even if you have not taken it before, I would advise you to subscribe for it now as Church history can be taken up in any part of it, and still you will find it interesting and well worth reading. I honor those men who have been brave enough to publish these articles, and I am pleased to hear that they are read with interest in the world, but they ought to be read by the Saints at home.

I desire to say to the recorders in the different stakes and in the different wards that your calling is a very important one. In years to come what you write will be looked for and treasured up. We are trying to connect events of Church history in the early days, and when we find in a private day book or record something that connects missing links, why we feel like we have found a treasure. Now, if you children of our pioneers and of the early members of the Church have some of their records or day books, we would like that you would give us an opportunity to read them, and to copy from them such things as may help to corroborate data which we already have, or perhaps give us data that we are not in possession of. We do not ask you to give them to us, but to let us have the use of them till we can make copies of such parts that might be useful to us. Be sure that you keep a record of what takes place in the

wards, and in the stakes; the changes in priesthood, and such events that are closely connected with the Church in order that they be not forgotten; and where papers are printed in any of the towns in Zion, we would like you to send a copy of them to the Historian's Office. We will keep them on file. By our having them we may be able to see what is taking place out in the different stakes and wards, that may not reach our larger papers published here. We are seeking to make Church history as perfect as possible, so that when it is referred to reliance can be placed upon what is recorded.

There is another matter I would like to lay before the conference, and that is the necessity of teaching our young. We have splendid Sunday Schols and they are doing a good work. We have auxiliary organizations that take up the improvement of the young, and we have religion classes in which we want our children taught faith in the religion of their fathers. In some of the stakes they are doing a splendid work. In others it seems like our brethren who have charge think it an extra burden upon them and do not care to have these classes organized. Let me beg of you, plead with you, to have them established for the good of the children. Let them be taught as the Lord commands us to teach them to walk uprightly before Him. Let us try to give them all the chance in the world to be built up in the faith that is so dear to our hearts. You parents, how much have you not done for the gospel's sake, left everything dear to you and suffered the mockings and scorn of the world? You knew it was God's revealed truth to you, you received

it, and you bore these things without murmur and you have gathered with the Saints. Can it be possible that after you have done so much for your God-given faith that you are willing that your children shall be neglected and grow up without having the advantages that you can give them? As you know religion cannot be taught in the state schools we do not want to interfere with the children of our friends of other denominations, but we do want to do all we can for our children and give them an opportunity to learn how precious is the truth which the Lord has given unto us. Encourage the Religion Classes, encourage the children to attend them, encourage the teachers that are willing to go and teach your children, and let us see this auxiliary organization prosper as well as all the others.

Well, I don't think it would be wise for me to continue talking. I am so happy to be with you. I pray the Lord to bless the Latter-day Saints, to bless them with the testimony of the truth, and I bear my testimony to you that this is the work of the Lord, and that it will triumph in the earth. God bless you all. Amen.

A notice was read by President Smith concerning the correspondence school conducted by the Church, after which he remarked:

We would admonish and advise our young men who have not an opportunity to attend the missionary classes at our Church schools, on account of their distance from them and the cost, that if they will correspond with Brother Edwin S. Sheets at the Bishops' Building here, at No. 40 North Main Street, and get into communication with

him, they will have much benefit, I think, from it, and it will aid them in preparing themselves for missionary work abroad.

President Smith then read a statement concerning the concert to be given by Professor Stephens, Professor McClellan and the choir, and commented as follows:

I hope our good people will show their respect and loyalty to the choir—one of the best of our many most excellent choirs. We must not forget those who sing for us, like the Tabernacle Choir here, of course most of them are employed in their daily avocations and are unable to be present during week days, but they give much of their time for practice and they are always willing and are if possible present on the Sabbath to render their portion of service to the Lord, and we ought always to be loyal to our choirs. We have many of them, this one and the one at Odgen and at other places, they are worthy of all commendation and of all praise by the Latter-day Saints, and we hope you will not forget them.

The congregation sang the hymn:

We thank Thee, O God, for a Prophet
To guide us in these latter days;
We thank Thee for sending the gospel
To lighten our minds with its rays.

Benediction was pronounced by Elder Andrew Kimball.

Conference adjourned until 2 p.m.

AFTERNOON SESSION.

Conference was resumed at 2 p. m., President Joseph F. Smith presiding.

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.

Prayer was offered by Elder Joseph R. Shepherd.

The congregation sang the hymn:

O, say what is truth? 'Tis the fairest
gem

That the riches of worlds can produce:
And priceless the value of truth will be
when

The proud monarch's costliest diadem
Is counted but dross and refuse.

ELDER CHARLES A. CALLIS.

(President of Southern States Mission.)

My brethren and sisters, my soul was rejoiced and instructed this morning by the remarks of President Joseph F. Smith and President Anthon H. Lund. They indicated to us our bearings, as it were, and called us back to first principles. I believe, my brethren and sisters, that it is well to return to first principles, and to learn our duty so that we may be more effective as preachers of the Word.

The Lord said unto His servants, in the Doctrine and Covenants, "And the voice of warning shall be unto all people, by the mouths of my disciples whom I have chosen in these last days, and they shall go forth," the Lord said, "and none shall stay them." There has been no power that has been able to resist or even impede the onward march of truth. The Prophet Isaiah says, in the 55th chapter and 11th verse of his book, "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." It is a remarkable fact that however humble the elder is, when