

to the poor; and that is not enough either, "but come and follow me." That means that we shall "not live by bread alone, but by every word that proceedeth forth from the mouth of God," if we want to go on to perfection; and this ministry which God has instituted in His Church is for the purpose of "perfecting the Saints," until they shall place themselves in complete harmony with the divine mind and will. Let us, therefore, struggle on in that direction, until we can overcome our faults, weaknesses and imperfections. If the call should come to any young man, to leave his home and go out in the mission field, to proclaim the gospel of the Lord Jesus Christ, what should he do? Can he think he has done enough, because he has kept these commandments or those? Why no. What should he do? There is but one thing, go, go in obedience to the will of God and proclaim the gospel in that country where your services are needed. If it should be necessary that we give up all that we have, give it up, and remember that God requires it. That is the doctrine, and until men and women are willing to lay their all upon the altar they will not have attained perfection.

While none of us are perfect in our lives by any means, there are a great many weaknesses which we can and should overcome. Draw nigh unto God and He will draw nigh unto us. Resist the devil and he will flee from you. Seek to obtain the companionship of God's Holy Spirit, even the Comforter that will lead us unto all truth, and then we are on our road to salvation. But none are saved, only those who shall endure unto the end. And may God help us all to do it, I pray in Jesus' name. Amen.

A male quartet sang the hymn, "I think when I read that sweet story of old."

### ELDER JOSEPH W. M'MURRIN.

(Of the First Council of Seventy.)

At the close of one of the meetings of this conference, President Joseph F. Smith made a number of announcements. Among other notices that were given out by him, was one to the effect that there had been established a Correspondence Missionary Course, in connection with the Church school system, you my friends know that is the form of education that has accomplished so much good among the young people of the Church of Jesus Christ of Latter-day Saints. The thought came into my mind, brethren and sisters, that this new step in connection with our Church school activities was one well worthy of more attention than it is receiving at the hands of many of those who are men of influence in the Church.

In the early history of the Church the Lord gave revelations to the people, through the Prophet Joseph Smith, bearing upon the great subject of education. In one of those revelations we read the following.

"Therefore, verily I say unto you, my friends, call your solemn assembly, as I have commanded you. And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith."

As I have said, this instruction was given of the Lord at a very early period in the history of the Church, and even at an earlier date, than the date of this revelation from which I have just read, there

had come the voice of the Lord to His people of the Latter dispensation concerning the great importance of selecting and writing books, that such education might be imparted to the people as would be pleasing to the Lord. That injunction has been upon the people from that date to the present, and you my brethren and sisters, know that very great efforts have been made by the proper authorities of the Church, to give to the young people of Zion every possible educational advantage. The statement was made in a meeting last night which many of the brethren attended, that the Church of Jesus Christ of Latter-day Saints, appropriated last year about the same amount of money for the higher education of the children of the Latter-day Saints in Church academies as was appropriated by the Legislature in the State of Utah for higher education. Notwithstanding this, we are oftentimes spoken of by those who are either misinformed, or who are wilfully wicked, as people who are opposed to education.

I would like, if possible, to impress upon the minds of fathers and mothers, and upon the minds also of the young men and women who are in this congregation, the great advantage that is offered them by this Missionary Correspondence School. I happened just yesterday in going through some papers at my home to run across this important communication, which is addressed to the Bishopric of the Church. I will read a part of the letter. It is over the signature of President Joseph F. Smith and relates to the splendid opportunity of obtaining a theological training by means of this missionary correspondence school. He first calls at-

tention to the fact that some of our young men go into the missionary field not very well prepared for the responsibility that comes to them as advocates of the gospel of the Lord Jesus Christ. He says:

"In this respect they do not represent our people fairly, nor do they accomplish as much good as they would if they were better informed. In some instances it requires the first year of their mission to prepare them for their calling. This is a great loss to themselves, their parents, and the cause they represent.

"To remedy this condition, classes for missionaries have been maintained in all of our larger Church schools for many years, and while they have done much good, they do not satisfy all the needs of the missionaries. To quit work and go to a church school for one or two years, and follow that with a mission of two or three years, is a greater sacrifice than many feel they can make. For all such as need the work and cannot take a regular course in a church school, a correspondence course has been provided. This course includes thorough instruction in the principles of the gospel, the leading facts in our Church history, a practical course in English, and some statistical and other information that every missionary should possess. All the work in this course can be done by the students at home, without interfering with their earning capacity. Utilizing evenings that otherwise might be wasted, and thereby establishing good habits to displace poorer ones.

"The services of Bishop Edwin S. Sheets have been secured to conduct the course. He is a practical teacher and an experienced mission-

ary. The text books used during the first part of the course are: 'A Young Folks' History of the Church,' by Nephi Anderson. 'The Gospel,' by B. H. Roberts. 'Mormon Doctrine,' by Charles W. Penrose; and a good text on English. The cost of these books is \$2.50. The books used in the second part of the course are: 'Articles of Faith,' by James E. Talmage; 'Ecclesiastical History,' by B. H. Roberts; 'Restoration of the Gospel,' by Osborne J. P. Widtsoe; together with a brief outline of statistics and other general information pertaining to the Church, and also to our state. The cost of the books for the second part of the course is \$3.00. Those who already have the above named books will have no other expenses than \$10.00 tuition fee, which is payable in advance.

"Students may enroll at any time. The length of time required to complete the course will depend largely upon the ability of the student and the time he can devote to the work. The course not only prepares brothers and sisters for the mission field, but also for a life of usefulness at home, in the quorums and in the auxiliary organizations."

I have taken the liberty of reading the larger part of this communication, to bring to your attention the views of the President of the Church in relation to the importance of this movement, and I hope these views will be very strongly impressed upon the minds of the young people, and upon the minds of the fathers and mothers and presiding authorities who are in this congregation. This course provides an opportunity for the young men and women of the Church of Jesus Christ of Latter-day Saints to gain a most desirable training in rela-

tion to the doctrines of the gospel, even while they remain at home, and continue to give attention to the daily affairs of life. Some may feel that there is not a very good chance to accomplish much by a system of education by correspondence. I will read a few words in regard to the judgment of some of the bright intellects of this modern age, who have discovered the very great opportunity that exists for the advancement of one and all, who will give the proper attention, and who will undertake to educate themselves. I might say in passing, that we need only look to some of the presiding authorities of the Church, and we will make the discovery, if we are not already aware of it, that there are some men of a very scholarly character numbered among those authorities, who have never had an opportunity for gaining scholastic information to any great extent through going to school or college, but they have obtained the wonderful fund of knowledge of which they are possessed very largely by utilizing spare moments in the reading of good books and seeking to educate themselves very much after the manner that is intended by the presiding authorities of the Church in establishing this correspondence school for missionaries. One writer has said:

"Oh, what wonders have been performed in one hour a day. One hour a day withdrawn from frivolous pursuits, and profitably employed, would enable any man of ordinary capacity,"—and I would like you to mark this statement, young men and maidens—"any man of ordinary capacity, to master a complete science. One hour a day would make an ignorant man a well-informed man in ten years. One

hour a day would earn enough to pay for two daily and two weekly papers, two leading magazines and a dozen good books. In an hour a day any boy or girl could read twenty pages thoughtfully—over seven thousand pages, or eighteen large volumes, in a year. An hour a day might make all the difference between bare existence and useful, happy living. An hour a day might make, nay, has made an unknown man a famous one, a useless man, a benefactor to his race.” Young people, such a warning as this, from an intelligent writer should be as a trumpet call for an hour a day, or for some period of time earnestly devoted to the acquirement of gospel knowledge and other useful information.

There is no young man or young maiden in our community that is not able, if they so determine, to give an hour a day or even a less amount of time in such a laudable effort. The great educator, Dr. Chas. W. Eliot, who was recently offered the honorable post of ambassador from the United States of America at the court of St. James, and who for years stood at the head of Harvard College, in preparing the set of books known as the Harvard Classics, says on this subject: “I believe that the faithful and considerate reading of these books, with such re-readings and memorizings as individual taste may prescribe, will give any man the essentials of a liberal education, even if he can devote to them but fifteen minutes a day.” The faithful reading of any other set of equally good books will accomplish the same thing.

Young people should give attention to the opportunities that abound around them on every hand, and be determined to stand fully abreast of

the time. There ought not to be any young men who have come to, say, twenty-five years of age, who do not have an understanding concerning the gospel.

We have the revelations of the Almighty as contained in the Holy Bible, and in the revealed word of God as given in our own time, and other good books without number, that can be had for a few pence each; every young man and every young woman should be so concerned about the birthright that has been spoken of so much during this conference and the responsibilities that are sure to come as time advances, that they would be determined, even though they might not have the opportunity to go into the school room, and obtain the advantages that are given to those who have such privileges, that at home, by means of this correspondence course and by giving attention to proper reading, they would fill their minds with good information and become equipped for the great responsibilities that are awaiting them. Be careful, young people, of your companionship and where and how you spend your time, I will again read a few words that I commend to you most earnestly, for I believe them to be very precious and worthy of serious consideration.

“No one is anxious about a young man while he is busy in useful work. But where does he eat his lunch at noon? Where does he go when he leaves his boarding house at night? What does he do after supper? Where does he spend his Sundays and holidays? The great majority of youths, who go to the bad, are ruined after supper. Most of those who climb upward to honor and fame devote their evenings to study, or work, or the society of the wise

and good. For the right use of these leisure hours, what we have called the waste of life, the odd moments usually thrown away, the author would plead with every youth."

That is what the teachers of the correspondence school pleads for—the odd moments. They are pleading with the youth of Zion that they take advantage of them, for they can be made more precious than rubies. Fathers, and mothers, bishops and presidents, ought to give attention, and encourage not only the two hundred and forty young men and maidens who are thus engaged today, but there ought to be easily, at the very least, one thousand students in this correspondence school. Those who are engaged in the correspondence school work are sending in testimonials of the highest character telling of the great good and advantage the course has been to them. One of the students says:

"I consider the institution of the missionary correspondence school one of the most useful and practical means that the Church has yet adopted to bring an all-around, up-to-date, civil and ecclesiastical education to every one that will avail himself. However poor financially or remote in distance one might be, this method will meet every circumstance and remove the last excuse of educational unpreparedness to meet any call at home or abroad. Its systematic teaching has made the matter of study a pleasure to me and has inspired me with new life and vigor to reach out for more, and still more knowledge."

I commend these various statements and this new line of work to this congregation, and feel that there will be a blessing come to every one who will give attention. God bless you, my brethren and sisters in the name of Jesus Christ. Amen.

### ELDER JOHN L. HERRICK.

(President of Western States Mission.)

This very interesting meeting, thus far, is being conducted by a member of the Council of Twelve. I have tried to induce him to use the time that he desires I should use, because, I think, he has not spoken at any other meeting of this conference: but he has seen fit to decide otherwise. I beg the liberty to ask you who are here, unless you have some very urgent matters, that you remain until the close of this meeting, if not to hear me, at least to listen to the voice of Brother Joseph F. Smith, Jr. Arrangements have been made, I believe, with all railroads that visitors can remain until the close of meeting, without fear of missing trains; and we may fairly assume, I think, that the Tabernacle services will not conclude for, perhaps, a half hour yet.

In that splendid work entitled, "Joseph Smith the Prophet-Teacher," by Brother B. H. Roberts, reference is made to the last public speech of that great statesman, Daniel Webster, delivered, I believe, in the year 1852. I should like to read a few of the words he uttered at that time, which seem applicable to a matter that I should like to discuss:

"Let me say, that if any of our posterity shall be true to the Christian religion, if we and they shall live always in the fear of God and shall respect His commandments, if we and they shall maintain just moral sentiments and such conscientious convictions of duty as shall control the heart and life, we may have the highest hopes of the future of our country. But if we and our posterity reject religious instructions and authority, violate the rules of eternal justice, trifle with the injunctions of morality or recklessly destroy political instruction which holds us together, then no man knows