

When through fiery trials thy pathway shall lie,
 My grace, all sufficient, shall be thy supply.
 The flame shall not hurt thee, I only design
 Thy dross to consume and thy gold to refine.

E'en down to old age, all My people shall prove
 My sov'reign, eternal, unchangeable love;
 And then, when gray hair shall their temples adorn,
 Like lambs shall they still in my bosom be borne.

The soul that on Jesus hath leaned for repose
 I will not, I cannot, desert to his foes;
 That soul, though all hell should endeavor to shake,
 I'll never, no never, no never forsake!

ELDER ORSON F. WHITNEY

I hope we shall all be able to remember the many good things that have been spoken during the previous sessions of this Conference. It is not what we eat, but what we digest, that makes us strong. It is not what we hear that makes us learned, that fills us with knowledge, which is power; it is what we remember and profit by and make a wise use of. Attention is the mother of memory. So my old teacher, Doctor Park, used to say; and I have demonstrated the truth of his teaching. It is wonderful what the memory will do, if it be trained and given a chance.

A PHENOMENAL MEMORY.

I heard a story of a colored gentleman who possessed a phenomenal memory. He was the keeper of the cloak room at a fashionable hotel, and his memory served him so faithfully, that he was not under the necessity of using checks when the guests left with him their hats or coats or canes. When they returned for them, he never failed to give each man his own. A certain judge went to that hotel for the special purpose of testing this man's marvelous memory. He gave him his hat—a hundred others did likewise—and passed into the dining room. Returning in about an hour, sure enough, he got the right hat back again. "Well," he exclaimed, "that is remarkable. How did you know that was my hat?" "I don't know that that is your hat, judge," said the keeper. "Well, why did you give it to me, then?" "Because you gave it to me." (Laughter.)

THE LEAGUE OF NATIONS.

I am in hearty accord with the inspired teachings of my brethren. I haven't a great deal to say on the subject of the League of Nations; but I can say that I am heartily in favor of it. I believe in the League and in the Peace Treaty, not because it is a perfect proposition—I do not regard it as the key to God's kingdom, nor as the gateway to the

glorious Millennium; but it looks to me like a good piece of pavement reaching in that direction, and I propose to step up out of the mud and walk on the pavement so far as it goes and as long as it lasts.

"THE SHOULDERS OF THE PHILISTINES."

President Grant told us yesterday that President Woodruff's favorite hymn was the one beginning: "God moves in a mysterious way, his wonders to perform." God does so move; but he does not always bring to pass his purposes by means of miracles or through the instrumentality of his chosen people. Seven hundred years before the birth of the Savior, the Prophet Isaiah, looking down the vista of time, saw the Latter-day gathering of the scattered House of Israel, and said concerning them: "They shall fly upon the shoulders of the Philistines toward the West." We recognize the fulfilment of that prophecy in the founding of this Church by Joseph Smith, a lineal descendant of Abraham, Isaac and Jacob, who thus lifted the Ensign for the gathering of their descendants from their long dispersion among the nations. But a part of the fulfilment rests with the Gentiles. Their steamships, their railroads, their means of rapid transit and communication—these are "the shoulders of the Philistines," upon which the children of Ephraim have been and are being brought to the West, to the land of Zion, where the New Jerusalem is to rise, where the pure in heart will assemble, and the necessary preparation be made for the coming of the Lord in his glory. God works outside as well as inside his Church, and uses big things and little things for the accomplishment of his purposes.

IMPORTANCE OF LITTLE THINGS.

We must not despise the small things, for they are often the seeds of great things. Flake on flake piles up the mighty avalanche, and the stir of a stone on the mountain-side hurls the whelming mass into the valley below.

We must not expect miracles unless the occasion demands them. God is a wise economist. He would not take a bludgeon to brain a gnat, nor a thunder-bolt to kill a flea. He always suits the weapon to the warfare, the tool to the task required of it; and he is the God of the whole world, the God of the big and the little, the high and the low. He is over all things, and neither man nor Satan, with all their free agency, can by any possibility thwart the Divine Will.

NAPOLEON'S OVERTHROW.

The other evening, while pondering some of these thoughts, I picked up, not for the first time, Victor Hugo's famous master-work, "Les Miserables," in which is given a wonderful description of the Battle of Waterloo, where Napoleon, the conqueror of the world, was

overthrown by the combined English and Prussian armies, in the month of June, 1815. Concerning that great and decisive struggle, Hugo says:

"If it had not rained in the night between the 17th and the 18th of June, 1815, the fate of Europe would have been different. A few drops of water, more or less, decided the downfall of Napoleon. All that Providence required in order to make Waterloo the end of Austerlitz was a little more rain, and a cloud traversing the sky out of season sufficed to make a world crumble. * * * The Battle of Waterloo could not be begun until half-past eleven o'clock, and that gave Blucher time to come up. Why? Because the ground was wet. The artillery had to wait until it became a little firmer before they could manoeuvre."

Yes, it is a historical fact that Napoleon, the greatest artilleryman of the ages, had more cannon on the field of Waterloo than did Wellington or Blucher—but he could not use them. Our author continues:

"Suppose the soil dry, and the artillery capable of moving, the action would have begun at six o'clock in the morning. The battle would have been won and ended at two o'clock, three hours before the change of fortune in favor of the Prussians." He adds, sententiously, that it was not Wellington; it was not Blucher—it was God who overthrew Napoleon!

HOW FAMINE COULD COME.

I believe in the doctrine. I have seen, during the past summer, while traveling to and from a number of the Stakes of Zion, north, south, east and west—I have seen the whole land parching and burning under the torrid rays of the sun—no rain, no moisture, and the farmers, discouraged, all their labor in vain, talking of "pulling up" and moving away. An extraordinary season it has been, the dryness, the drought, beyond anything of the kind I have ever witnessed; and I was born right here in Salt Lake Valley where drought is not uncommon. I have thought how easy it would be for God to bring a famine upon the land, simply by withholding the rains of heaven—the "few drops of water" that overthrew Napoleon by coming down, and could so easily destroy the world if they were kept back.

GOD'S PROMISES AND PROPHECIES CONDITIONAL.

All God's promises and prophecies are conditional. "Who am I, saith the Lord, that have promised and have not fulfilled? I command, and a man obeys not; I revoke, and they receive not the blessing." There never was a time in the history of the world when a nation against which a divine prophecy, a prophecy of disaster, had been uttered, could not obtain a revocation of the edict, if they were willing to pursue the course that God desired them to take. He sent

Jonah to Nineveh, to tell them that within forty days that great city should be destroyed; but Nineveh repented, and God revoked his decree. The judgment passed over, but it would surely have come if the king and nobles and people had not humbled themselves and done the thing that was required of them. There is always an alternative—no “dead-open-and-shut” business about God’s dealings with men. He gives them a chance.

JOSEPH SMITH AND THE CIVIL WAR.

Joseph Smith predicted the war between the Northern and the Southern States—told where it would begin, and named the question over which it would arise. It was on Christmas Day, 1832, that he foretold that great conflict, and twenty-eight years and some months later it began, the first gun being fired on Fort Sumter, April 12, 1861. Seventeen years before the war broke out, the Prophet made an effort to avert the awful calamity that he saw impending over his country. Was it inconsistent of him to do so—to utter a prediction and then work to prevent its fulfilment? No,—that is not the way to look at it. He was a prophet of God, and he knew that the nation was entitled to an alternative. We hear it said, when a man dies: “It was his time to die.” And so it was—it must have been, or he would not have died. But a man’s time can change, according to the course taken by him. If he does what God requires, what he was sent into the world to do, there is no reason why he should not remain to fully accomplish the purpose of his mortal creation. But if he is unwise, and dissipates his strength; if he does wrong and weakens his powers, then he shortens his life and his time to die comes earlier.

Joseph Smith made an earnest effort to ward off the very calamity that he had predicted. And how did he propose to do this? Early in 1844, a few months before his martyrdom, he became a candidate for President of the United States, and sent forth the Apostles and Elders of the Church to present his “views on Government” to the people of the States of the Union. Incorporated in the platform of political principles upon which he proposed to stand, was a provision for the liberation of the slaves of the South—not by violence, not by confiscation, thus despoiling their owners; for the slaves were their property, inherited from their fathers and grandfathers: The Prophet recognized this fact, and he said, let the Nation purchase the slaves and set them free; let the colored man owe his liberty to the Government as a gift; the money for the purchase to be realized from the sale of public lands. Eleven years later, Ralph Waldo Emerson, the great philosopher, made the same identical suggestion, and was praised and commended for his humane and just proposition—though his advice was not taken. How many of those who praised Emerson appreciated Joseph Smith, who had offered the same suggestion eleven years before? It’s an awful thing to be a “Mormon!”—in the eyes of the world, at least. We are proud of it. The Prophet’s counsel was

not acted upon. The hate-blinded politicians of that period thought they saw "a more excellent way," and the great war came that cost this nation a million lives, a billion of treasure, and planted those terrible heart-burnings that separated the South from the North far more effectually than Mason and Dixon's line ever did or could.

THE JACKSON COUNTY SAINTS.

In the year 1831, the Latter-day Saints, directed and inspired of God, attempted to build Zion in Jackson County, Missouri, and establish a condition of affairs that would be a preparation for the Lord's glorious coming. If they had but followed the counsel of their heaven-inspired leader; if they had put into practice God's law for the building up of Zion, and without which there can be no Zion in the fullest and highest sense, they could have succeeded even at that early day, for the Lord said so in just that many words. But they failed to do as he required, and another set of consequences ensued. They were "not united, according to the union required by the law of the celestial kingdom." They did "not impart of their substance, as becometh Saints, to the poor and afflicted among them." They were not what Enoch's City had been—"Zion, because they were of one heart and one mind and dwelt in righteousness, and there was no poor among them." The Jackson County colonists were the best people that could be had at that time for the purpose, but they were not good enough to carry out God's holy design. "There were jarrings and contentions and envyings and strifes and lustful and covetous desires among them: wherefore, by these things they polluted their inheritances;" and the Lord, who had promised that if they would pursue a certain course they should build up Zion, now permitted their enemies to come upon them and drive them from the "goodly land." Banished—exiled for failing to fulfill God's purpose.

ZION NOT MOVED.

Banished, but not forsaken! In a revelation given soon afterwards, the Lord said to his people: "Let your hearts be comforted concerning Zion; for all flesh is in mine hands: Be still and know that I am God. Zion shall not be moved out of her place, notwithstanding her children are scattered. They that remain, and are pure in heart, shall return and come to their inheritances, they and their children, with songs of everlasting joy, to build up the waste places of Zion." Until then, he had "other places" he said, for the gathering of his Saints, and they should be called "Stakes of Zion."

THE GLORIOUS FUTURE.

The Elders were told that they must "wait for a little season for the redemption of Zion." The people were to become mighty, not only in numbers and in material influence, but mighty by the power of God descending upon them as an endowment from on high. When the

time should be ripe and all things ready, then, said the Lord: "Mine angels shall go before you, and also my presence, and in time ye shall possess the goodly land." Again: "I will fight your battles. Behold, the destroyer I have sent forth to destroy and lay waste mine enemies; and not many years hence they shall not be left to pollute mine heritage and to blaspheme my name upon the lands which I have consecrated for the gathering together of my saints."

We must live God's laws if we desire to reap his promises. The Latter-day Saints of Jackson County were a far better people than those who mobbed them and drove them from their homes; but a lack of preparedness hindered them from playing their full part in the great work that God had designed. The mighty event, however, was only postponed. Zion, in due time, will be redeemed; Israel will be gathered; and the preparation made that is necessary to precede the advent of the King of kings.

GOD'S COVENANT WITH ENOCH.

More than five thousand years ago a prophet of God obtained a promise from him in relation to these things, and I will now read to you a portion of that promise:

"And the Lord said unto Enoch: As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfill the oath which I have made unto you concerning the children of Noah;

"And the day shall come that the earth shall rest; but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth, and great tribulations shall be among the children of men.

"But my people will I preserve. And righteousness will I send down out of heaven, and truth will I send forth out of the earth, to bear testimony of mine Only Begotten, his resurrection from the dead, yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem.

"And the Lord said unto Enoch: Then shalt thou and all thy city meet them there, and we will receive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other.

"And there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years the earth shall rest."

THE GREAT PEACE.

There is the great peace promised for this suffering, war-torn planet. Enoch saw the glorious dawn, and likewise "the darkest hour" before the dawn. We are living in the Saturday evening of Time. God gave to this earth seven days, or seven periods of a thousand years each, in which to accomplish its mortal mission—six working days and a day of rest, the period of sanctification. Four thousand

years, or four of those great days, had passed before Christ was crucified; and nearly two thousand years have gone by since. Consequently, we are now at the end of the week, in the Saturday night of human history. Morning will break upon the Millennium, the thousand years of peace, the Sabbath of the world. And any man, nation, or movement that turns its steps in that direction, is walking toward the Light!

This is a wonderful prediction. It began to be fulfilled when the Father and the Son appeared to the boy Joseph, in the spring of 1820. Let it not be forgotten that the first to bear testimony of the Only Begotten of the Father in this dispensation was the Father himself, for he said to that boy: "This is my beloved Son, hear him." It was Righteousness looking down from heaven; and subsequently Truth came out of the earth—the inspired records of the ancient past, containing the fulness of the Everlasting Gospel. Down from Heaven came the powers of the Priesthood, the authority to preach that Gospel to all the world as a witness before the end; and ever since that day truth and righteousness, or the Gospel preached by the power of God, has been going forth to gather his elect and bring them to their promised land. The gathered Saints are up here in the Rocky Mountains, out of harm's way, comparatively speaking, founding Stakes of Zion, as a preliminary to the establishment of Zion proper; and we shall remain here until our preparation is complete. When the right time comes, and all things are ready, the pure in heart, chosen from the midst of this people, will go down in the might of the Lord and redeem Zion.

THE SONG OF THE REDEEMED.

Then shall the New Jerusalem be built, and the way prepared for the return of the City of Enoch and for the glorious coming of the Lord. Then shall be realized the best condition described in this song of the redeemed:

The Lord hath brought again Zion,
The Lord hath redeemed his people, Israel.

* * *

And Satan is bound, and time is no longer.
The Lord hath gathered all things in one:
The Lord hath brought down Zion from above,
The Lord hath brought up Zion from beneath.
The earth hath travailed and brought forth her strength;

* * *

And the heavens have smiled upon her,
And she is clothed with the glory of her God;
For he stands in the midst of his people.

Amen.

Edna Gothberg sang a solo: "I will lift up mine eyes."