

but we were admonished years ago by President John Taylor to keep out of debt. We are too generous. We are too thoughtless. There has been an immense amount of means spent for educational purposes. It is a good thing, if we do not get an artificial education. I regard the education of the world as an artificial education. You do not see faith manifested; you do not see the power of God manifested. You have a people that are lifted up because of their scholastic attainments, like men are lifted up when they acquire the riches of this world. They are lifted up in pride, and think themselves better than those who have not been so fortunate as themselves to obtain that class of an education. I say it is an artificial education. If we are going to redeem Zion, we will have to redeem it by faith. And Zion could be redeemed today if we would live the principles of the Gospel. But as long as we are hearers of the word and we do not do the will of the Lord, Zion will never be redeemed by us. It will be redeemed by the laws of the celestial kingdom. If we cannot live the laws of the terrestrial kingdom, how is it possible we can attain to celestial glory? If we cannot live the condition that lead to the celestial glory, we cannot obtain it. If we cannot live the principles that lead to the terrestrial glory, we cannot attain to it.

This Gospel of the kingdom is to every individual, whether they are Jew or Gentile, bond or free, Catholic or Protestant. It is the word of the Lord to them to cease from all their evil ways, and all their false worship, and from teaching for commandments the doctrines of men; for the Lord has stretched forth His hand again. As He declared by the Prophet Isaiah:

"For as much as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men;

"Therefore, behold, I will proceed to do a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." [Isa. XXIX, 13, 14.]

Here is an object lesson—the gathering of this people today at this Conference, under the shadow of a Temple of God, pointing to the nations that God has restored His Priesthood and given authority to men to officiate in the ordinances of the House of the Lord. Here is the fulfillment of the prophecy:

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths." [Isa. II, 2, 3.]

That is what I came here for. That is what my fellow laborers came here for. We came to this country to learn the ways of God and to walk in His paths. We had a testimony given unto us in the lands where we were born, God revealed himself unto us by the power of His Spirit, and bore testimony to us that Joseph Smith was sent of God. We testified of this forty-five years ago, and have been testifying of it ever since. We do not beguile the people. We are their friends. We do not teach them incorrect principles. We do not distribute in various counties anti-Catholic tracts or anti-Protestant tracts. We have respect for every man's

opinion. We show him the better way. If he has something good, we show him there is something better. We have the truth, the light and the way, and we invite all mankind to come and assist us in the establishment of the righteousness of God upon the earth.

My beloved brethren and sisters, the Lord requires our appreciation. He wants us to appreciate Him and His loving kindness. He wants us to acknowledge His hand in all things. He wants our hearts. He wants us to love Him and keep His commandments. This is the word of the Lord, will we do it? Will we cease from our contention? Will we cease from our backbiting, our evil speaking? Will we cease from all evil and learn to do right, and walk in the light as He is in the light, that we may have sweet fellowship with each other, and that the blood of Christ may cleanse us from all sin? This is the question that comes to every individual. The word of the Lord is to us individually. Will we love Him and keep His commandments, and seek to establish His Zion? It is no use coming to Conference and hearing the word of the Lord unless we do it. There have been powerful testimonies borne here from the commencement, when President Cannon referred to the fulfillment of prophecy. It is common amongst us. We have the testimony of Jesus and it is the spirit of prophecy. We do not say this boastfully; we say it because it is true. We understand our own nothingness, our own insignificance, and that we are entirely dependent upon God our Eternal Father. We do not profess to any particular virtues; but we are striving to love God and keep His commandments, and to glorify Him in our good works. We preach the Gospel of righteousness; and we are just as much responsible to carry out these principles as those unto whom the word is given through us. The Lord will have our hearts, and He will not allow us to put our affections upon anything that would overshadow our affection for Him.

Let me say, in conclusion, that the principle of tithing is a correct principle. The Lord requires one-tenth of everything that He gives to us. I never heard this principle more simply explained than by one of our good sisters in teaching a Primary class in the Sabbath school. She said to the children, "Supposing your father was to give you ten apples, and he asked you to give one of them back again, and you would not do it, would you not be considered very covetous?" Why, they smiled to think that the father should give them ten apples and they should be unwilling to give him one back again. That is just the position we are in when we are not willing to obey this law. The Lord requires one-tenth of everything that in the dispensation of His providence He gives unto us. That is all He asks, and that we should have our ears open to the cry of the widow and the fatherless, that we should be generous and large-hearted, that we should not be covetous. Can you not understand this principle? We want to give Him half, or a quarter, or we want to bite a piece off the apple and give it to Him. Anything but what is due Him! Do not, for our own sake, make this record. As we value our happiness and our own advancement, let us be true and faithful in the discharge of our duties, and not rob the Lord our God; for everything that we have is given unto us by Him. And He has declared that if we will love Him and keep His commandments, we shall prosper in the land. Do you believe it? I bear testimony that the law of tithing is true. "Prove me now herewith, saith the Lord of hosts,

if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." [Mal. III, 10.]

I can bear testimony to the truth of the remarks of Brother Merrill, that if a man will love God and keep His commandments, He will deliver him from all evil and from all his financial troubles. We exhort the world to do this; but here are a number of people, gathered from the north and the south, the east and the west, and they demonstrate that they do not appreciate it. How do they demonstrate it? By robbing Him in tithes and offerings; by being slothful in their duties; by being indifferent to the magnifying of the Aaronic and Melchisedek Priesthoods. And Zion can never be redeemed under such a condition. I say to all, especially to myself, repent, and let us turn over a new leaf; let us cease our slothfulness, our indifference, and let it be manifest to Almighty God that we appreciate His loving kindness, that we appreciate His redemption, that we appreciate the glorious hope of everlasting lives, in a glorious resurrection, by our works being coupled with our faith to the glory of the Father, through Jesus Christ. Amen.

REMARKS

Made at the Sixty-eighth Annual Conference of the Church in the Tabernacle, Salt Lake City, Utah, Thursday afternoon, April 7, 1898, by
ELDER JOHN HENRY SMITH.

I do not remember having heard a single word, either read or spoken, by our brethren during this Conference that I did not endorse. It seems to me that each one of the brethren has presented some item that should cause us to reflect seriously upon the goodness and mercy extended unto us by our Heavenly Father. The aged who heard the cry in the land from whence they came, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues," should rejoice, and their children and their children's children should continue in that rejoicing. One suggestion contained in the remarks of Elder Merrill this forenoon, of the brother who would have been pleased to have taken from his swill barrel the food that was applied in the direction of providing for domestic animals, is one, probably, that hosts of young people whose homes have been in this mountain region, cannot as yet fully appreciate. Fathers and mothers of mature years may appreciate this suggestion; some of our brothers and sisters who have been unsuccessful in securing proper labor, within recent years, may have been made to taste in some limited degree these conditions, as did the early Pioneers in their experiences—the blessing that a well-stocked swill barrel would present to the hungry man or woman. Each suggestion presented for our consideration during this Conference has been of a practical character, whether applied directly to the temporal conditions that surround us in life or to those conditions that we speak of as spiritual. The labors and ministrations of the past few months by quite an army of young men, under the direction of President Woodruff and his aids, who made a tour of the various Stakes in Zion, and visited the homes of the people, interviewed their sons and their daughters, and awakened an interest in the minds of those sons in those associations established in connection with the work of God, and the calling in, as suggested in the remarks of one of the brethren, of about 13,000 souls, give to us the