

grandest leap of victory and success, of triumph and glory, that this world has ever beheld.

Bishop Whitney here took his seat, but in a few moments, resuming the stand, said:

I am requested to make a little further explanation in regard to the position which I have taken in my remarks, in order not to leave a wrong impression upon the minds of the congregation. I do not mean to be understood as saying that a law of God, applicable to all times and places, such as the principle of faith, of repentance, of baptism, or the laying on of hands for the giving of the Holy Ghost, will ever be done away, no matter how circumstances may change or different regulations may be called into play and application. Many other principles might be enumerated, but I have no time to dwell upon them. The pillars of truth are eternal, the principles of the Gospel are endless; they never can be destroyed or done away with. Joseph Smith says that "God, finding himself in the midst of spirits and of glory, saw proper to institute laws whereby the rest might advance like himself." These laws were and are the eternal principles of the unchangeable and everlasting Gospel, the same in all ages and in all dispensations. They never change. They are "the same yesterday, today, and forever;" because they are the emanations of Him who is endless and eternal. The law of Moses may be called an eternal law to those to whom it is made applicable; and when Christ came He said, "I come not to destroy the law, but to fulfil it." The law of Moses had done its duty, had performed its mission. It was then laid away, like a kerosene lamp after the introduction of the gas-light; not that it might never be used again; not that it might not at some future time in the history of this world or of other worlds be needed and made applicable to the condition of the people to whom it might come. But when that which was perfect had come, that which was in part was set aside or was fulfilled. This is my meaning. All truth is coherent and harmonious. Principles never change, but regulations may; and the living oracles will always be found vindicating the law, as Christ did, whether it be written or spoken, and enunciating the law according to the condition and the stage of the advancement of God's people.

APOSTLE MOSES THATCHER

said: We desired Brother Whitney to speak a few words in addition to what he first said, not but what we saw that the Spirit of God was leading him in the line of the revelations of the Almighty, as recorded in the revelations. But we were apprehensive that unless he made the explanation which he did by his further remarks, there might be some misunderstanding in regard to the written law of the Lord. This book (the Doctrine and Covenants) contains many things revealed to the Prophet Joseph, and so far as it was revealed as a law, or

in reference to the organization of the Holy Priesthood, there is no power in the living oracles to change it until it becomes obsolete, and is changed by God Himself through His inspired servants holding the keys. There is but one on the earth at a time that holds the keys, and he is the President of the Church, or the President of the Twelve Apostles, acting in that capacity.

Now, a man may be a living oracle to his family. A High Priest acting as the Bishop of a ward may be a living oracle for his ward; the President of a Stake a living oracle for the people of his Stake; and the Twelve Apostles as individuals, travelling throughout the world under the instruction of the Presidency under one form, each in his place, is a living oracle. The President of the Church holds the keys, and he alone can give revelations for the guidance of the Church, or change any laws of the Church through the keys and power which he exercises; and when God changes a law the first becomes obsolete, and there can be and is no conflict; but until that change is made we as individuals and as living oracles must not bring doctrines in conflict with the written word or law of the Lord, and it was upon this point that I desired Brother Whitney to more fully explain; as, for instance, a quorum of Elders has a certain number, and a quorum of Priests has a certain number; so have other organizations; and each have their specific powers.

It is in the written word of the Lord, which He has revealed, that a certain ceremony should be used in baptizing and in the Sacrament. Now the living oracles cannot change that, but God speaking through His servant holding the keys may. They may speak under the inspiration of the Holy Ghost, in harmony with the written word of the Lord, which is the constitution that binds the Church just as the Constitution should limit the acts of our government. Brother Whitney has explained this so as to leave no misapprehension. We are all governed, as I understand it, by the word of the Lord in these things; and, just as he remarked, the law of the Lord is a perfect law. He gave more perfect law to do away with sacrifice, but Joseph the Prophet of modern times has revealed in the latter times that there will yet be an acceptable offering of sacrifice offered by the sons of Levi. But the Elders of Israel, while to a degree the living oracles of God, are governed by the revealed will of the Lord. I desired to make this explanation.

President Brigham Young brought forth many truths, and said he never looked into the Book of Mormon or Doctrine and Covenants for their explanation, but knew when he spoke by the power of God and the gift of the Holy Ghost, that he would speak in harmony with what was actually written; and we, as living oracles should speak in harmony with the revealed and written law of God.

The choir sang:

Up, awake, ye defenders of Zion!
The foe's at the door of your homes.

Benediction was pronounced by Elder W. C. Dunbar, and conference adjourned till 10 a. m. Monday.

Monday Morning.

The congregation was called to order a few minutes past ten o'clock.

The choir sang:

Now let us rejoice in the day of salvation,
No longer as strangers on earth need we roam.

Prayer by Elder Samuel W. Woolley.

The choir sang:

O say what is truth? 'Tis the fairest gem
That the riches of worlds can produce.

ELDER ANDREW JENSON

addressed the conference. I have rejoiced exceedingly during this conference, in listening to the words of inspiration which have fallen from the lips of the speakers. In listening it has seemed as though a channel were opened between us and the heavens. To feast in this manner upon the immortal bread of life has given many of the Saints the best testimonies they have of the truth of this work. There is only one thing which we can mourn over, and that is the fact that we often allow ourselves to be drawn away from the things of God. It is right for us to attend to the duties of life, to take care of our families and to till the earth, as well as to feast upon the truths of our religion. But one thing we should learn: While engaged in our temporal labors, we should not be too much absorbed in them, nor be drawn out too much in a devotion to worldly things.

In reading the ancient as well as modern revelations we see that men have always had to labor against selfishness. This was in part the motive for the first murder. In the early revelations given to this Church the Lord warned it against this sin. The Saints were informed by revelation that in Missouri was the place where the Garden of Eden had stood, and where the New Jerusalem should stand. They looked forward to an inheritance in that city, and they rejoiced at the promise that had been made that they might have the privilege of aiding to build it. But selfishness interfered, and seemingly prevented the fulfillment, at least for a time, of the revelations and promises. When the Saints were commanded to go to Jackson County, it was the intention that they should there build a sister city to the city of Enoch. But when the Saints viewed the rich and beautiful lands of that region, they became covetous and desired to possess the lands for themselves. The driving of the Saints from that county is not justified by the historians of either side. They kept the laws of the land, but they did not keep the law of consecration. Hence the Lord allowed them to be driven from that land, to remain away from it until they should learn to keep the law upon which Zion must be built up. But God has greatly blessed the wilderness into which the Saints fled, proving to them and to the world that He is able to take care of His people. So greatly has He blessed this region that His Saints here are