UNITY AND HARMONY IN THE CHURCH.

Address Delivered at the Seventy-Fifth Annual Conference of the Church of Jesus Christ of Latter-day Saints, in the Tabernacle, Salt Lake City, on Sunday April 9, 1905, by

ELDER HYRUM M. SMITH.

Disunion in the Family, Church or Nation Can End Only in Disruption—Loyalty of the Saints—Who are the Real Criminals—Justice of God Absolute, But That of Man Fallible—Instigators of Crime the Real Criminals.

My brothers and sisters, the meetings of this Conference, so far should have brought to the hearts of all present unlimited joy and satisfaction, in seeing the unity with which the Latter-day Saints have come together and transacted the business pertaining to the Conference. In the opening remarks of President Smith, he made use of that simile of the Apostle Paul, wherein the Church of Christ is likened to the perfect body of a man—a man in whom the mental faculties and the physical powers are in harmony; one without blemish. You know that when a man is at war with himself, when the flesh wars against the spirit, when the yearnings and the great desires of the heart are denied by an inexorable will, there is internal strife, and that individual, if he be conscientious, suffers the fiery pains of a living hell. And as with a man, so with a family. If in a family there is strife, quarreling, false accusation, partiality, we know what the inevitable result will be, unless it is checked. As in a man where this internal strife exists, if it be not checked, distress must follow, so if these conditions are not checked in a family, it means the disintegration of that family, and the scattering of its members. So in a community, or in an organization, or in a church, if the members thereof are at war one with another, if they are not in harmony, if they are divided, if they are contentious, then, unless these conditions are changed it is but a short time until the organization, or the community, or the church, or the state, or the nation, is dismembered and destroyed. It was this condition which disrupted the French people to such an extent. It was their civil strife and fratricidal revolution, wherein they fought and slew one another, wherein the blood of noble and peasant flowed until the people grew weary with the bloodshed. The same thing also distracted our own great and glorious country during the civil war, wherein citizens of the same country, who had previously fought shoulder to shoulder against a foreign power, were themselves found in deadly strife. There is no telling what might have happened—worse than did happen—had it not been that the eye and the hand of God were over this goodly land, wherein He raised up a man, whom I verily believe was inspired to guide the ship of state, that it might not be broken to pieces on the shoals and rocks of slavery and secession. I believe Abraham Lincoln was raised up to do God's will.

I have rejoiced in hearing the patriotic sentiments of the brethren who have spoken, showing forth their love and loyalty to the country of which we form a part. I, too, love my country. I know that the Latter-day Saints love this nation. However, I see dangers today in this land of freedom and liberty, just as there have been dangers in our midst in times past. There are those who abuse the great privileges of freedom and liberty, and who prostitute the powers and talents God has given them, and use them to the hurt of their country and its people, rather than to the good and blessing of the land and its inhabitants. Abraham Lincoln, the man who held together our country, through whose wisdom the men of the north and the south were again united in the bonds of brotherhood, was put to death by an assassin. Of course, he who committed the rash deed was put to death also; but I ask you, were the ends of justice met when the murderer was himself put to death? Was the life of the one equal to the life of the other? Not at all. The ends of justice were no more met when the slayer of Abraham Lincoln was put to death than recompense would be made if the combined debt of the world were to be paid with a counterfeit penny. Another of the noble sons of America who stood at the head of the nation, James A. Garfield, was likewise slain by the hand of an assassin, and this assassin also was put to death. But were the country and the people compensated for the loss of President Garfield by the death of his slayer? No. And in later times, so recently in fact that it still brings sorrow to our minds when we think of it, another president of the United States has been slain by the hand of an assassin, who was promptly taken and executed for the crime. But I ask you again, Was recompense made in the death of this man? Put the life of this foreign anarchist, this man with the unpronounceable name, in the scales with the life of William McKinley, whom he slew, and would the scales of justice be balanced? Not at all.

These men were the assassins, but, in my estimation, they were not the real murderers. The real murderers are still at large, and still have influence among the children of men. Who are they? They are men who live in this country of freedom, who have vouchsafed to them every privilege of liberty, and who pervert these privileges. Some of them edit newspapers, some occupy pulpits, and some speak from public platforms; they are the artists who picture noble men before the community as fiends incarnate; they are writers who describe them as being monsters, as being wicked, cruel, ambitious, as men reaching out to rob the poor, to oppress mankind, and to have flow into their own hands the proceeds of the work of the laborers. Christ said upon one occasion that he who looketh upon a woman to lust after her has committed adultery already in his heart. I say that the man who looks upon another with murder in his heart, and who, by speaking and writing, incites the feeble-minded and vicious to strike the blow which takes from the country her noble men whom they hate, is in fact the murderer. Such men commit murder in their hearts, and they are no less murderers than they would be if they committed the deed itself. So with the man who covets that which does not belong to him; in the court of Almighty God, he will be deemed a thief, just as though he put forth his hand and took that which belonged to his neighbor. And when the Lord, in His courts on high, dispenses strict justice, these ignorant, foolish or vicious individuals who have been induced to take the lives of good men, through the lies that have been circulated about their victims, will be found no more guilty than will those who commit the murder in their hearts, and whose writings, speaking or pictures have incited the criminals to strike the deadly blow. This is what I believe. Today, in our land of boasted freedom and liberty, whenever the President of the United States attends a public function, or goes abroad, he must needs be surrounded by a corps of secret service men, detectives and policemen, who watch him and everyone who comes in contact with him, and look for suspicious characters. Why? Is it because President Roosevelt is a coward, that he dare not go abroad without being protected thus? No; no man will say that the hero of San Juan hill is a coward. No man will say that one who boldly, and almost alone, stands out against the oppression of the people by wicked men and by trusts, is a coward. No man will say that President Roosevelt is a coward when he dare stand unswayed against the combined cry of tens of thousands of men and women incited by prejudice. He is not a coward; he is a brave man. But because there are those in the land who, enjoying the liberties of a free country, describe and depict him as being ambitious, desiring to be an emperor, and wear a crown; because there are men who use their talents in cartooning him thus, representing him to be an oppressor of the people and criminal in his desires—these men, through their writing and speaking from the platform and the pulpit, have made it necessary that the President of the United States, brave though he be, must be surrounded by a corps of secret service men, night and day, in order that his life may be preserved. I say that those who make this necessary are criminals. Why do not men use the gifts God has given them in portraying before the country the virtues of their fellow men, in magnifying their good deeds, and in imputing to their honest purpose good instead of evil? Why do they not magnify honorable men in the eyes of their fellows, rather than exaggerate imaginary faults, and arouse hatred in the hearts of the ignorant against men whose lives are spent in behalf of the people and in defense of righteous laws and justice?

My brethren and sisters, there is but little true justice done among men in this day and age. The laws that men make are necessarily human, and men will err; but, in the day of God's judgment absolute justice will be done. Then it will not only be the acts of men that will be taken into account, but it will be the thoughts and intents of their hearts that will also be considered when they are judged. When men in the court of Almighty God are so judged and found unworthy, and they are shut out from the presence and love of their Father, there will be no need then to argue with them as to the truth of hell fire; they will know it without argument, you can depend upon it.

Well, we believe that in President Roosevelt we have an unprejudiced friend; and we know that in the Latter-day Saints President Roosevelt will find loyalty to the government and the greatest friendship toward him. There are no people in the nation more friendly to him; and they will remain so just so long as he remains true to the cause of humanity. Furthermore, we will continue true to Old Glory, and to our glorious country, even though all the world should prove unjust to us. We are a true people. I believe that President Roosevelt is a man who has the courage of his convictions. He is fairly well acquainted with us, and he is not a man that is moved by public clamor or prejudice. I believe that he will honestly and truly stand by his great policy of a "square deal to all men," and that he will accord us our portion of the "square deal." I do not believe he is the weak and vacillating man that a predecessor of his was who, knowing our condition, said, "Your cause is just, but I can do nothing for you." I believe he is a man who, so long as he believes our cause is just, will be willing to do something for us. We assuredly will do all we can to sustain him, and all other good men. I believe these are the sentiments of the ten thousand Latter-day Saints who are gathered in this building today. I believe they are the true sentiments of every member of the Church, and we will demonstrate it in the future, as we have done in the past.

May God bless us. May the Church of Christ never be less united than it is now. Like the nation of which we are a part, we have gone through trials of internal strife, but we do not have them now. In early days, in our weakness, we saw the witnesses to the Book of Mormon, who had stood shoulder to shoulder with the Prophet Joseph Smith, turn away from him, and oppose him. We have seen his counselors leave him; we have seen members of the Quorum of the Twelve Apostles leave the Church and lead away many others. That was our internal struggle, but we have overcome it. It has been proven that God is over us, and He will not permit internal strife nor external persecution to destroy His work in the earth, no more than He permitted civil strife to destroy this great country, over which He has had His all-seeing eye from the very beginning. Let men do what they will; let those whom Elder Rich dignified by comparing them to the wolf (to my mind you could compare them more consistently to the penny pice, which makes only a noise) howl all they will, we will go right straight along, doing the will of Almighty God, and He will justify and vindicate us in the eyes of men, in His own due time. God bless you, my brethren and sisters, and make you ever as faithful and even more faithful than you are today, is my prayer in the name of Jesus. Amen.

victorious Japanese soldiers, that men can, on a vegetable and fish diet, and drinking boiled water, outmarch, outfight and out-last an army fed on a meat diet and liberally supplied with intoxicating drink. The old idea that a good soldier must be a swashbuckler, and that an officer could not be a gentleman unless he drank wine, is passing away. The Emperor William of Germany gave it a staggering blow in his recent speech at Strasburg, in which he attributed the Russian defeat at Mukden to "immorality and drunkenness," saying, "My son tells me that the officers sent out and took possession of all the champagne in the place."

To the statement of the lesson that "there shall be no night," Rev. 21:4 adds, "There shall be no more death, nor sorrow, nor crying . . . nor pain." The program of Revelation is the program of the theologian, reformer, socialist, scientist, humanitarian. Would the banishment of alcohol as a drink help to carry out this program? Fraternal orders that pay death benefits are naturally anxious to defer the death of their members as long as possible. Sixty-four of the chief beneficiary societies in America exclude saloon-keepers and bartenders (two adult them as hazardous risks). There is only one such organization of any size that has not placed some ban upon intemperance. Two admit only total abstainers, 14 exclude habitual users, 13 pay no benefits in case of alcoholic excesses, 11 exclude drunkards. This proclaims their belief that alcohol and death and pain go together.

Army hospital statistics prove the same thing. George White, governor of Gibraltar, tabulates such statistics in the Westminster Gazette. Out of 1,000 abstainers there were 49 hospital cases; out of 1,000 non-abstainers, 92. Never before were so many hard and irrefutable facts driven home upon the public mind, convicting alcohol with the loss of battles, the loss of markets to manufacturerers whose workmen are not sober, the wrecking of trains, the breakage of machinery and the deterioration of the race. In Paris they feed puppies on alcohol to dwarf them. In England they have been doing that to their men, as the investigations into the South African war have revealed.

Feel Impending Doom.

The feeling of impending doom in the minds of many victims of Bright's disease and diabetes has been changed to thankfulness by the benefit derived from taking Foley's Kidney Cure. It will cure incipient Bright's disease and diabetes and even in the worst cases gives comfort and relief. Slight disorders are cured in a few days. "I had diabetes in its worst form," writes Marion Lee of Dunreath, Ind. "I tried eight physicians without relief. Only three bottles of Foley's Kidney Cure made me a well man." For sale by F. J. Hill Co.

RETURNED MISSIONARIES

Elder Neils Madsen of Riverton, Salt Lake county, passed through this city, May 25, 1905, on his return from the Scandinavian mission, for which he was set apart on April 22, 1903. The conferences of Aalborg and Aarhus were his fields of labor. There are, he reports, prospects of a good harvest of souls in both fields.

Elder Niels P. Thompson of Sandy, Salt Lake county, returned June 9, 1905, on his return from the California mission, for which he was set apart Aug. 18, 1903. The conferences of San Francisco and Los Angeles were his fields of labor. In these districts of the California mission the Gospel is making some progress.

Elder George B. Ward of Iona, Bingham county, Ida., arrived in this city June 9, 1905, on his return from the Southern States mission, where he has been laboring since April 14, 1903, in the conferences of East Tennessee and Alabama. He reports that the work is progressing nicely in these districts, and the Elders are making friends. The spirit of indifference is the main obstacle to contend with.

Elder Lemuel Hardison Redd of Bluff, San Juan county, passed through this city June 10, 1905, on his return from the Eastern States mission, whither he was sent April 28, 1903. The East Pennsylvania conference was his field of labor. The greater part of his time, he says, was spent in the city of Baltimore, Md. The Elders have made a good many friends, but few converts. The condition of the conference is good.

Elder John H. Archibald of Cardston, Alberta, Canada, arrived in this city June 13, 1905, on his way homeward from the Eastern States mission, to which he was assigned April 22, 1903. The New York conference was his field of labor. He labored in Delaware county and the city of Albany, N. Y., and Toronto, Ontario, Canada. Elder Archibald was released to return home with the remains of Elder Joseph S. B. Gill, who died June 2 in Pittsburgh, Pa.

Elder Jabez Calvin van Leuven of Grover, Uinta county, Wyo., passed through this city June 13, 1905, on his return from the Eastern States mission, for which he was set apart June 9, 1903. The conferences of New York and North West Virginia were his fields of labor. The work in the last named is progressing nicely. The Elders have made a great many friends. There are good prospects of many baptisms this summer.

Elder Ezra F. Woolley of Preston, Oneida county, Ida., passed through this city on his return from the Eastern States mission, June 15, for which he was set apart April 14, 1903. He was first assigned to the New England conference, where he labored until the holidays, most of the time in Pawtucket and Providence, R. I., when he was called to preside over the North West Virginia conference, taking charge of it Feb. 22, 1904. The New England people are law-abiding, considerate and just. Rhode Island is still the land of religious liberty and soul freedom. The North West Virginia conference is in good condition. It has a total church membership of 272, with 288 children belonging to members and receiving special attention from the Elders. Out of the 147 families containing members 34 have family prayers. Others would could they control conditions in their mixed marriage relations. Eighteen members are observing fast day; 60 members are paying fast offerings and 57 are paying tithing. During the last six months 38 members and friends became observers of the Word of Wisdom. Besides the members, the conference contains 590 friends, 99 new ones were found since last conference. The most of these people are glad to entertain the Elders at any time. The work of the Lord is growing. The courageous and virtuous are joining the Church.

Elder Lehi A. Hennefer of St. John, Tooele county, arrived in this city June 15, 1905, on his return from the Central States mission, for which he was set apart March 3, 1903. The conferences of Arkansas and East Kansas were his fields of labor. Elder Hennefer spent the first six months in Arkansas, but owing to sickness was transferred to East Kansas conference, where he says the work of the Lord is progressing very satisfactorily, 18 baptisms having been performed since last February, and there are bright prospects for many more in the near future.

Acute Rheumatism.

Deep tearing or wrenching pains, occasioned by getting wet through; worse when at rest or on first moving the limbs and in cold or damp weather, is cured quickly by Ballard's Snow Liniment. Oscar Oleson, Gibson City, Illinois, writes Feb. 16, 1902: "A year ago I was troubled with a pain in my back. It soon got so bad I could not bend over. One bottle of Ballard's Snow Liniment cured me." 25c, 50c, $1.00. Sold by Z. C. M. I. Drug Dept. B

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When o'er you feel impending ill,
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THE TEMPERANCE CAUSE.

The matter in this column is edited and prepared by ladies of Ogden interested in temperance work.

We do not agree with our friend, the pessimistic croaker, that the saloon is here to stay, any more than we believe that the malaria which Dickens pictures so graphically in his "American Notes," was here to stay, says the Rev. John F. Cowan, D. D., of Boston, Mass., We have cleaned up our swamps, and we can clean up our licensed death traps. Scientists do not believe now that consumption is here to stay. A few decades of unrelenting suppression, they claim, will see the passing of the "white scorge." The "Great American Desert," about which we studied in our geographies, is not here to stay. Gigantic schemes of irrigation will soon reduce it to a minimum. Every fight against the forces that obstruct civilization is a winning fight. Great victories never seemed so possible and so near as now. It is true of this fight against alcohol poison. The final victory pictured in this lesson never seemed so reasonable and so sure as now.

In the perfected condition of the race, typified by "the heavenly city," men will eat a vegeterian diet—"12 manner of fruits"—and drink water "clear as crystal;" and then "there shall be no more curse." Animal food and tea, coffee and tobacco lead to inflamed conditions and to unnatural thirst and indulgence in strong drink. Once men laughed at such statements, but now they take them seriously. The American Grocer, commenting on the recent census bureau bulletin, concludes that the use of milder stimulants has increased rather than checked the consumption of alcohol. The consumption of tea and coffee has increased 44.88 per cent in the last nine years, while the use of wine has increased 100 per cent, beer 18.89 per cent, and the amount of whisky consumed per capita has increased half a gallon.

The beef trust has struck a powerful blow for temperance in making the price of meat practically prohibitive to the poor man, thus compelling a larger use of cereals and nut products. The Russo-Japanese war has proved a strong ally of temperance, teaching, by demonstrating in the persons of the

$21.35 to Asbury Park, N. J. $21.35.

and return, via Nickel Plate Road. Tickets good via New York City. Dates of sale, June 29 and 30 and July 1 and 2, with extreme return limit of August 31, by depositing ticket. Chicago City ticket offices 111 Adams street, and Auditorium Annex. Depot, La Salle and Van Buren streets, on Elevated Loop. For detailed information, etc., write Charles E. Johnson, district passenger agent, Nickel Plate Road, No. 811 Seventeenth street, Denver, Colo.

SAN PEDRO, LOS ANGELES and SALT LAKE R R CO.

SALT LAKE ROUTE

TIME TABLE Effective May 1st, 1905.

DEPART DAILY.

From Oregon short Line Depot, Salt Lake City.
No. 5—For Stockton & Tintic District ..... 7:45 a.m.
No. 33—For Provo, Mercur, Manti and Points on San Pete Valley ..... 8:00 a.m.
No. 31—For Provo, Nephi and Lynn ..... 5:00 p.m.
No. 1—For Los Angeles and Intermediate Points ..... 8:30 p.m.
No. 35—For Nephi and Intermediate Points ..... 11:30 p.m.

ARRIVE DAILY.

No. 2—From Los Angeles and Intermediate Points ..... 6:35 a.m.
No. 32—From Lynn, Provo and Intermediate Points ..... 9:50 a.m.
No. 36—From Manti, Nephi and Intermediate Points ..... 1:30 p.m.
No. 34—From Nephi, Provo and Intermediate Points ..... 5:40 p.m.
No. 6—From Tintic District and Intermediate Points ..... 6:00 p.m.

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SALT LAKE & LOS ANGELES RY.

Trains to Saltair Beach.

Time Table in Effect May 31st.

Leave Salt Lake.	Arrive Salt Lake.
No. 2 10:00 a.m.	No. 1 12:30 p.m.
No. 4 2:00 p.m.	No. 3 3:30 p.m.
No. 6 3:00 p.m.	No. 5 4:30 p.m.
No. 8 4:00 p.m.	No. 7 5:30 p.m.
No. 10 5:00 p.m.	No. 9 6:30 p.m.
No. 12 6:00 p.m.	No. 11 7:30 p.m.
No. 14 7:00 p.m.	No. 13 8:30 p.m.
No. 16 8:00 p.m.	No. 15 9:30 p.m.
No. 18 9:00 p.m.	No. 17 10:30 p.m.
No. 20 *10:00 p.m.	

*Sunday last train leaves Salt Lake at 9:00 p.m., and Saltair 10:00 p.m.
J. E. LANGFORD, Lessee.

OREGON SHORT LINE RAILROAD

Time Table IN EFFECT June 1st, 1905.

ARRIVE.

No. 4—From Ogden, Chicago, Omaha, St. Louis, Kansas City and Denver, ... 5:15 a.m.
No. 8—From Ogden, Portland, Butte and San Francisco, 8:30 a.m.
No. 6—From Ogden and intermediate points ..... 9:20 a.m.
No. 12—From Ogden, Cache Valley and intermediate points 11:45 a.m.
No. 2—From Ogden, Chicago, St. Louis, Kansas City, Omaha, Denver and San Francisco, 4:45 p.m.
No. 10—From Ogden, Cache Valley, Butte, Portland and San Francisco ..... 7:40 p.m.

DEPART.

No. 5—For Ogden, Omaha, Chicago, Denver, Kansas City and St. Louis ..... 7:10 a.m.
No. 7—For Ogden, Portland, Butte, San Francisco and intermediate points ..... 10:30 a.m.
No. 1—For Ogden, Omaha, Chicago, Denver, Kansas City, St. Louis and San Francisco ..... 1:40 p.m.
No. 11—For Ogden, Cache Valley and intermediate points 4:10 p.m.
No. 3—For Ogden, Denver, Kansas City, Omaha, St. Louis and Chicago ..... 6:05 p.m.
No. 9—For Ogden, Cache Valley, Butte, Helena, Portland, San Francisco and intermediate points ..... 11:45 p.m.

T. M. SCHUMACHER, Traf. Mgr.
D. E. BURLEY, G. P. & T. A.
D. N. SPENCER, A. G. & T. A.
City Ticket Office, 201 Main Street. Telephone 250.
Note:—Train numbers shown above are Oregon Short Line train numbers and do not apply to the Southern Pacific west of Ogden or the Union Pacific east thereof.

"The Lagoon Road"

Simon Bamberger, Pres. and Gen. Mgr. A. D. Pierson, G. P. & T. Agt.

Time Table in Effect May 30th, 1905.

Leave Salt Lake—
6:30, 9:00, 11:00 a. m.; 2:00, 4:00, 6:00, 7:00, 8:00 p. m.

Leave Lagoon—
7:30, 10:00 a. m., 12 m., 3:00, 5:00, 7:00, 9:00, 10:30 p. m.

Extra Trains on Sundays and Holidays.
Leave Salt Lake 3 and 5:00 p. m.
Leave Lagoon, 4:00 and 6:00 p. m.

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DENVER & RIO GRANDE RAILROAD

Current Time Table, In Effect May 21, 1905.

LEAVE SALT LAKE CITY.

No. 10—For Heber, Provo and Marysvale ..... 8:00 a.m.
No. 102—For Park City ..... 8:15 am.
No. 6—For Denver and East ... 8:50 a.m.
No. 13—For Ogden and Local Points ..... 10:25 a.m.
No. 5—For ogden and west .... 10:35 a.m.
No. 1—For ogden and West ... 1:45 p.m.
No. 2—For Denver and East.... 3:50 p.m.
No. 8—For Provo and Eureka.... 5:00 p.m.
No. 112—For Bingham ..... 8:10 a.m.
No. 114—For Bingham ..... 3:00 p.m.
No. 11—For Ogden and Local points ..... 6:05 p.m.
No. 4—For Denver and East.... 8:00 p.m.
No. 3—For Ogden and West....11:10 p.m.

ARRIVE SALT LAKE CITY.

No. 6—From Ogden and the West ..... 8:40 a.m.
No. 12—From Ogden and Local points ..... 9:50 a.m.
No. 7—From Eureka and Provo..10:00 a.m.
No. 8—From Denver and East..10:25 a.m.
No. 1—From Denver and East..1:25 p.m.
No. 14—From Ogden ..... 3:05 p.m.
No. 2—From Ogden and the West ..... 3:40 p.m.
No. 101—From Park City ..... 5:15 p.m.
No. 9—From Heber, Provo and Marysvale ..... 6:00 p.m.
No. 113—From Bingham ..... 10:50 a.m.
No. 115—From Bingham ..... 5:40 p.m.
No. 4—From Ogden and the West ..... 7:50 p.m.
No. 3—From Denver and East..11:00 p.m.

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