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in the body." Without attempting to answer this, he would assume that the condition of the heathen and the unbelieving, those who had never known God but had rejected the truth because of ignorance and superstition, would stand higher and receive a greater and more eternal weight of glory than such Latter-day Saints as he had mentioned, because when such as Latter-day Saints behave such conduct they caused to be Latter-day Saints; they cut themselves off from the presence of the Father, from His spirit, and from the light and knowledge which He had in store for the faithful. Yet some of them had a standing with their brethren. They called themselves Latter-day Saints and would feel very much offended if told that they were not entitled to all the ordinances of the holy Gospel. We were weak and erring creatures, and liable to do those things which were displeasing to God; we ought not to do those things which we open, when we have better light. Little sets made up the sum total of our existence on earth. The speaker, in pleading, urged a strict observance of the commandments, and said that lying was an abomination in the sight of God. A man must not take advantage of his adversary to wrong him in order to build himself up at another's expense; he must not try to injure his character or slanderize him in any way, for such conduct bitterness would prevail. Latter-day Saints must not do this, or they would bring down upon their heads the condemnation of God.

The speaker next dwelt upon the importance of prayer and the keeping of all God's commandments. Men could only be built up on the principles of truth and righteousness. Men could not help to build up Zion who were hypocrites, liars, thieves, adulterers, whoremongers, or offenders. Where the Holy Ghost neither could they have any lot or part in Zion when it should be built up. Therefore it behoved us as Latter-day Saints to remember what we had covenanted with God to do, and to do it.

Some of those who knew him thought that he was a radical sort of person, that he was austere, somewhat harsh, perhaps, and exacting; but he believed there was not another man in Israel who was more ready to extend the hand of forgiveness and charity towards one who erred and made mistakes in regard to the matters on which he had been speaking, than Joseph Smith.

The speaker here read from the Sixth Lecture on Faith, (Book of Doctrine and Covenants) to show that exaltation in the Kingdom of God is only attainable by strict conformity with the law of God, and the sacrificing of all earthly interests, and even life itself if necessary, for the sake of the truth. Only in this way can a man know that he is accepted of God and take hold of eternal life.

Having dwelt upon the subject of love to God and to our neighbor, President Smith touched on that of faith. He influenced the voice of Job and Abraham, both of whom he said stood the severest test made by God in order to prove the sincerity of their love for Him. Lastly, the Son of God Himself was put to the test, and later still the Apostles of Jesus Christ were subjected to terrible and severe deaths, in order to prove whether they had the love of God in their hearts. Let the Latter-day Saints, he said, apply the test also and ask themselves the question, Am I in a position to exercise such faith as these had and not flinch?" God help us to live our religion, for the good, it is righteous, pure and true; for it ennobles from God.

### President Wilford Woodruff

Remarked that as a few moments yet remained before the service of that afternoon closed, he desired to occupy the remainder of the time. He had been very much afflicted during the last three or four days—so much so that he at one time feared he would not be able to speak at this Conference at all. However, he had some things upon his mind that he would like to say to the Latter-day Saints before the Conference ended, and there were a few minutes yet left. He had attended, in reflecting to the subjects treated upon by the preceding speaker, President Woodruff said the Lord had labored from the world to bring us to a point that He could, consistent with the agency of man, to fit them for the highest glory they were capable of receiving; and from the days of Father Adam down to our day, whenever the Lord had a people on the earth who would obey Him, He had revealed His mysteries and His covenants unto them, and had given unto them the Holy Priesthood and the keys and powers thereof, that they might administer to the sons and daughters of Adam, and prepare them for celestial glory. But under that law, under the administration of those men, the opposition of the world that was encountered was so great, whenever men undertook to live righteous lives and keep the law of God they had to suffer persecution.

The Lord had promised through the mouths of the ancient Patriarchs and Apostles, for thousands of years that are past and gone, that He would in the latter days set up and establish the fulness of the everlasting Gospel in the children of men; that He would raise up Prophets and Apostles; that He would organize His Church and Kingdom on earth; that He would raise up men to go forth for the last time and prune His vineyard with a mighty hand, to prepare the way for the coming of the Son of Man. The sons of Israel today who dwell in the congregation before him were a class of those men. God had called them from the nations of the earth—Apostles, Patriarchs, Elders, Seventies and High Priests, and the Lamanite Twelve to bring in the vineyard for the last time, to gather and the inhabitants of the earth as far as they would listen to the testimony they would bear to them, and prepare for the great work of God which was at their doors. The Men of Israel had travelled hundreds of miles to assemble in this.

The conduct of the Latter-day Saints should be very different from the rest of the world, who did not know these things. The Kingdom of God was here upon the earth in its fulness. There were many things belonging to this Church and Kingdom which were not looked for in the world. One of these was union. That was a law of God belonging to the Latter-day Saints. Like the ancient Prophets and Apostles, the modern Prophets and Apostles should be united in their work in the flesh; and we as a people should not deviate from this rule. There should be unity throughout, a unity of heart and mind, from the President of the Church and his two counselors down. The law of God required it, and whenever there was any revolution from this they were in danger. The work of the house of God was suffering, and in this nation there was a great change in public feeling taking place in regard to the Latter-day Saints, then when the people had heard more and more about us misrepresented in the press, some of them came to dwell in the valleys of these mountains. The world should learn who and what we were, and what they were doing; and all the good which we could do they should be spoken concerning them. They had labored in the interest of their fellow-men. As Latter-day Saints they had faith that God would save the whole human family in some kind of glory, if they were on the new and everlasting covenant, and all those who had never been held responsible to him that he their sole, and if they committed sin they had to pay the penalty.

He prayed God that they might all, as Latter-day Saints, live faithfully, as we had God required at them, remembering that prayer was a sacred duty before the Lord, and when they neglected the other side of the veil they would meet with their reward, according to the works done in the flesh. He prayed that God's blessing would rest upon this Conference, that the people would be benefited by the labors of the brethren, and that much good would result therefrom.

The choir sang:

Behold, how good and how pleasant it is.

Benediction by Elder Seymour B. Young.

### THE OVERFLOW.

The Tabernacle did not afford sufficient space for the great multitude of people who gathered to worship in the afternoon; it was therefore decided to hold an overflow meeting in the

### ASSEMBLY HALL.

That building was also already packed, and still many hundreds were unable to gain admission to either building.

Apostle Franklin D. Richards presided at the overflow gathering, when the proceedings opened at 2 o'clock.

The choir sang:

How lovely are the messengers!

Prayer was offered by Apostle John W. Taylor, after which the choir sang:

Lord, this without we when (your) I am forever (from).

### Elder John Morgan

was the first speaker. He said that it was with no small degree of pleasure that he mingled his voice in worship with his brethren. He loved to testify to the Saints of the goodness of the everlasting Gospel. When we considered that for sixty-two years the testimony of the Gospel had been sounded in the ears of the human family in all parts of the earth it was no longer a cause for wonder that so many people were gathered together unanimously in the present Conference. The immense audiences in the Tabernacle and the Assembly Hall and the hundreds who had to turn away from both buildings gave some idea of the hosts of Israel. These Conferences were productive of great good. Those who attended them went home built up and refreshed and carried away with them the spirit of kindness and love. The testimonies given at these great meetings had caused the faith of the hearts of the Latter-day Saints in every ward and Stake of Zion. Time was Israel benefited incalculably. Speaking of the great work of God in the world, he said, he was becoming a great people and he felt like echoing the saying of one of God's Prophets, "Who is even this nation, that we may dwell?" In years gone by it was the custom of the leaders of the Church to call young people to build up settlements and villages and flourishing cities and amass wealths beyond the borders of civilization. This principle was correct and beneficial. Barren and unenvisioned lands were transformed and converted into productive farms. The struggles of these young people upon the frontier were oftentimes of a trying nature. Oftentimes they had to contend with the elements, and have the spirit of God and the true spirit of pioneering. The children of parents so called, naturally inherited these gifts, and so they grew up in life and remembered they lived in the wilderness. They took up the land, diverted the streams and cultivated the soil. They surrounded the obstacles and overcame the difficulties common to the settlers of a new country. They were brave, industrious and honest and their accomplishments are eternal monuments in their memory.

Today hundreds of young men in the thickly populated districts were without any definite or fixed purpose in life. Tens of thousands strength should be scattered abroad. If it was not the substance of young men and their descendants would become the hewers of wood and drawers of water. Only spreading out they could take up land and in time become the possessors of valuable homes. We were surrounded by climates which suited both as to climate and soil and other natural resources. In extending our borders we had passed by many such fertile spots.

It was wrong, the speaker said, for parents to persuade their sons and daughters to remain on the little farms they had built up; they should be allowed and encouraged to extend the borders of Zion and acquire titles to land which would become inheritances of immediate worth. In our remote settlements the cry was for more strength. In surrounding States and Territories our people were sought after as peaceable and law abiding citizens. The States and Territories offered all the facilities essential to making a people happy, independent and prosperous.

### Elder H. H. Roberts

next addressed the congregation. He said that it was natural in these semi-annual Conferences for to somewhat resolutionist in our reflections, especially when the progress of the work of God was published far and wide. His mind involuntarily reverted back to the days of Father Whitmer, where sixty-two years ago a few men, six of whom were members of the Church, held the first Conference of the present dispensation. What odd and remarkable prophet a man would have been pronounced if he had ventured to predict that in little more than half a century the Church would grow to its present proportions, or if he had claimed that a great Tabernacle, with a seating capacity of from 12,000 to 13,000 persons, would be built in the Rocky Mountains, and that such a building would be totally inadequate to accommodate the Latter-day Saints who should go to it to worship. If on the occasion of the first conference of the Church those present did not pretend to have the outlining of great Temples made in the wilderness, they did predict a wonderful growth of the Church. An infant had the organs and outlines of a grown person, and they