

President Smith continued by speaking of the difficulties he had to surmount ever since the commencement of the work, in consequence of aspiring men. "Great big Elders," as he called them, who had caused him much trouble; to whom he had taught the things of the kingdom in private councils, they would then go forth into the world and proclaim the things he had taught them, as their own revelations; said the same aspiring disposition will be in this society, and must be guarded against: that every person should stand, and act in the place appointed, and thus sanctify the society and get it pure. He said he had been trampled under foot by aspiring Elders, for all were infected with that spirit; for instance, John E. Page and others had been aspiring; they could not be exalted, but must run away as though the care and authority of the Church were vested with them. He said he had a subtle devil to deal with, and could only curb him by being humble.

As he had this opportunity, he was going to instruct the ladies of this society, and point out the way for them to conduct themselves, that they might act according to the will of God; that he did not know that he should have many opportunities of teaching them, as they were going to be left to themselves; they would not long have him to instruct them; that the Church would not have his instructions long, and the world would not be troubled with him a great while, and would not have his teachings.

He spoke of delivering the keys of the Priesthood to the Church, and said that the faithful members of the Relief Society should receive them in connection with their husbands, that Saints whose integrity has been tried and proved faithful, might know how to ask the Lord and receive an answer; for according to his prayers, God had appointed him elsewhere.

He exhorted the sisters always to concentrate their faith and prayers for, and place confidence in their husbands, whom God had appointed for them to honor, and in those faithful men whom God has placed at the head of the Church to lead His people; that we should arm and sustain them with our prayers; for the keys of the kingdom are about to be given to them, that they may be able to detect everything false; as well as to all the Elders who shall prove their integrity in due season.

He said if one member becomes corrupt, and you know it, you must immediately put it away, or it will either injure or destroy the whole body. The sympathies of the heads of the Church have induced them to bear a long time with those who were corrupt until they are obliged to cut them off, lest all become contaminated; you must put down iniquity, and by your good examples, stimulate the Elders to good works; if you do right, there is no danger of your going too fast.

He said he did not care how fast we run in the path of virtue; resist evil, and there is no danger; God, men and angels will not condemn those that resist everything that is evil, and devils cannot; as well might the devil seek to dethrone Jehovah, as overthrow an innocent soul that resists everything which is evil.

This is a charitable society, and according to your natures, it is natural for females to have feelings of charity and benevolence. You are now placed in a situation in which you can act according to those sympathies which God has planted in your bosoms.

If you live up to these principles, how great and glorious will be your reward in the celestial kingdom! If you live up to your privileges the angels cannot be restrained from being your associates. Females, if they are pure and innocent, can come into the presence of God; for what is more pleasing to God than innocence: you must be innocent, or you cannot come up before God; if we would come before God, we must keep ourselves pure, as He is pure.

The devil has great power to deceive; he will so transform things as to make one gape at those who are doing the will of God. You need not be teasing your husbands because of their deeds, but let the weight of your innocence, kindness and affection be felt, which is more mighty than a milestone hung about the neck; not war, not jangle, not contradiction, or dispute, but meekness, love, purity—these are the things that should magnify you in the eyes of all good men. Achan must be brought to light, iniquity must be purged out from the midst of the Saints; then the veil will be rent, and the blessings of heaven will flow down—they will roll down like the Mississippi river.

If this Society listen to the counsel of the Almighty through the heads of the Church, they shall have power to command queens in their midst.

I now deliver it as a prophecy, if the inhabitants of this State, with the people of the surrounding country, will turn unto the Lord with all their hearts, ten years will not roll round before the kings and queens of the earth will come unto Zion, and pay their respects to the leaders of this people; they shall come with their millions, and shall contribute of their abundance for the relief of the poor, and the building up and beautifying of Zion.

After this instruction, you will be responsible for your own sins; it is a desirable honor that you should so walk before our Heavenly Father as to save yourselves; we are all responsible to God for the manner we improve the light and wisdom given by

our Lord to enable us to save ourselves.

President Smith continued reading from the above mentioned chapter, and to give instructions respecting the order of God, as established in the Church, saying every one should aspire only to magnify his own office and calling.

He then commenced reading another chapter—"Thou shalt speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal;" and said don't be limited in your views with regard to your neighbor's virtues, but beware of self-righteousness, and be limited in the estimate of your own virtues, and not think yourself more righteous than others; you must enlarge your souls toward each other, if you would do like Jesus, and carry your fellow-creatures to Abraham's bosom. He said he had manifested long-suffering, forbearance and patience toward the Church, and also to his enemies; and we must deal with each other's failings, as an indulgent parent bears with the foibles of his children.

President Smith then read the second verse—"Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." He then said though a man should become mighty, do great things, overturn mountains, do mighty works, and should then turn from his high station to do evil, to eat and drink with the drunken, all his former deeds would not save him, but he would go to destruction! As you increase in innocence and virtue, as you increase in goodness, let your hearts expand, let them be enlarged towards others; you must be long-suffering, and bear with the faults and errors of mankind.

How precious are the souls of men! The female part of the community are apt to be contracted in their views. You must not be contracted, but you must be liberal in your feelings. Let this Society teach women how to behave towards their husbands, to treat them with mildness and affection. When a man is borne down with trouble, when he is perplexed with care and difficulty, if he can meet a smile instead of an argument or a murmur—he can meet with mildness, it will calm down his soul and smooth his feelings. When the mind is going to despair it needs a solace of affection and kindness.

You will receive instruction through the order of the Priesthood which God has established, through the medium of those appointed to lead, guide and direct the affairs of the Church in this last dispensation; and I now turn the key in your behalf in the name of the Lord, and this Society shall rejoice, and knowledge and intelligence shall flow down from this time henceforth; this is the beginning of better days to the poor and needy, who shall be made to rejoice and pour forth blessings on your head.

When you go home, never give a cross or unkind word to your husbands, but let kindness and charity, and love, crown your works henceforward; don't envy the fiery and flaming show of sinners, for they are in a miserable situation; but as far as you can have mercy on them, as in a short time God will destroy them, if they will not repent and return unto Him.

Let your labors be mostly confined to those about you, in the circle of your own acquaintance, as far as knowledge is concerned, it may extend to all the world; but your administrations should be confined to the circle of your immediate acquaintance, and more especially to the members of the Relief Society. Those ordained to preside over and lead you, are authorized to appoint the different officers, as the different circumstances shall require.

If any have a matter to reveal let it be in your own tongue; do not indulge too much in the exercise of the gift of tongues, or the devil will take advantage of the innocent and unwary. You may speak in tongues for your own comfort, but I lay this down for a rule, that if anything is taught by the gift of tongues, it is not to be received for doctrine.

President Smith then gave instruction respecting the propriety of females administering to the sick by the prayer of faith, and laying on of hands, or the anointing with oil; and said it was according to revelation that the sick should be nursed with herbs and mild food, and not by the hand of an enemy. Who are better qualified to administer than our faithful and zealous sisters, whose hearts are full of faith, tenderness, sympathy, and compassion? No one. Said he was never placed in similar circumstances before, and never had given the same instruction; and closed his instructions by expressing his heartfelt attraction in improving this opportunity.

The Spirit of the Lord was poured out in a very powerful manner, never to be forgotten by those present on this interesting occasion.

THE INVENTOR OF DYNAMITE.—Mr. Alfred Nobel, the inventor and chief manufacturer of dynamite, is emphatically a man of peace and deprecates the use of the explosive as a destroyer of human life. "If I did not regard it as one of the whole a great blessing to humanity," he said recently, "I would close up all my factories and never make another ounce of the stuff."—*New York Tribune.*

SUNDAY SERVICES.

Religious services were held in the Tabernacle, Salt Lake City, Sunday, July 20, 1888, commencing at 2 o'clock p. m., High Councilor Elias Morris presiding.

The choir and congregation sang: "The Spirit of God like a fire is burning. The latter-day glory begins to come forth."

Prayer by Elder Edward Snellgrove. The choir sang:

"I know that my Redeemer lives; What comfort this sweet sentence gives!"

The Priesthood of the Twelfth Ward officiated in the administration of the Sacrament.

ELDER ARTHUR STAYNER

was called to address the congregation. He said:

In the Book of Doctrine and Covenants, which contains revelations for the guidance and instructions of the Church of Jesus Christ of Latter-day Saints, given through the Prophet Joseph Smith—on page 416, the Lord says:

"Let them (speaking of some portion of the Saints) repent of all their sins, and of all their covetous desires, before me, saith the Lord, for what is property unto me, saith the Lord? For have I not made the fowls of heaven, and also the fish of the sea, and the beasts of the mountains? Have I not made the earth? Do I not hold the destinies of all the armies of the nations of the earth? Therefore will I not make solitary places to bud and to blossom, and to bring forth in abundance, saith the Lord."

Although this was spoken to Joseph Smith fifty years ago, it is true with regard to this people today. They need the instructions "Let them repent of their sins and of all their covetous desires, before me, saith the Lord."

The spectacle which this people presents to the world today is certainly a peculiar one, without a parallel in modern history. Here is a church, less than sixty years old, founded upon revelation of the Lord in the Latter-day through a servant whom He raised up to do this work; an illiterate boy. When the Lord revealed his work in the latter day, human intellect would suggest that he might have revealed it through some popular community. It would seem that he might have saved a good deal of trouble by choosing some well established church. Many of them have large bodies of missionaries and preachers, adorned with learning and every advantage. Human intellect might ask: Were there not many minds through which he might have revealed himself? With what pleasure would not the churches of the world have received his revelations and clothed them in proper garments, and held them up against the enemies of their theology. But it seems that the Lord did not choose this means to introduce the gospel. He sent this gospel under circumstances similar to those under which he sent his Son to the world, most humble circumstances. There was no college education in the boy of fifteen years of age. There was no understanding of the sciences. But the Lord chose this manner of introducing His Gospel. At the time Joseph received the heavenly messenger, it would have been an impossibility for him to write the records he received, unless inspired. It would have been a physical impossibility at his age to translate those records by his own power. The Latter-day Saints do not claim that Joseph had any great talents of himself. He received his ability from Almighty God. Therein lay his power.

The organization of a church of six members took place a few years after the first vision. But however small this power was, it was sufficient to arouse the opposition of the whole world. And yet this same church exists today. We have not improved one iota on the revelations, first given to us. We have not succeeded in keeping to perfection the commandments first given. We are yet only learning the alphabet, as it were, of obedience to the commandments of God. But what we have learned or what we have not learned, I still make the remark that what this people is today, is without a parallel in history.

The physical dangers which we have gone through are written in the archives of heaven and also in the hearts of those that have passed through them. The teaching of Christ is that we should have no hard feeling against any of those who persecute us. This is something peculiar. Here is a people, the leaders of whom are by force of circumstances driven away from us, a people who see their property taken away by a power they cannot resist. And yet I see no tears in their eyes. But I see that they with calm resignation are waiting for the outcome. Let me say, in view of the text we have just read: "What is property unto me, saith the Lord?" that even if they succeed in taking all, we cannot help it!

The Lord has told us in this book, many years ago, that he did not give us his wife, that we might live after the manner of the world. The world is grasping, laying their hands upon everything. Each man is seeking his own interest and that of his immediate family. As soon as he can, he builds large houses and gives his family all the worldly advantages that can be thought of, together with plenty of means to squander away upon their pleasures and, I am sorry to say, lusts. But our Father did not intend that we should do this. When He gave us an honored mission, by faith when we heard the Gospel, a mission to uphold

the banner of righteousness, He also covenanted with us to carry out this mission. When He sees us running into pride and vanity, what surprise is it that He should put out His hand and check us, so that we do not run into forbidden paths, and be prevented from fulfilling our missions, the fulfillment of which is for our own good. Is it not kindness that our Heavenly Father arouses us to a sense of repentance?

In this connection I desire to remember a revelation given nearly six years ago through the President of the Church, John Taylor. The Lord in this revelation called upon the whole people to purify themselves. He called upon all from the first Presidency down to the humblest members of the Church. He called upon the heads of families to set their houses in order, promising that if we would do this, our enemies should have no power over us. The Lord also said that He would not be mocked in these things. Those that will not honor him, he will not honor. Our position can not be trifled with. It is one of the most responsible that was ever accepted by anybody and rests upon us not only as a people but as individuals. As each one possesses faithfulness, so he or she becomes stronger in faith, and thus the whole body becomes faithful. But the faith of one can not help the lack of faith in another.

It is true that when a man is faithful and exercises faith, he can assist his brother also to be faithful, by his example, but if his neighbor or family set themselves against his example, his faithfulness is of no use to them. Everyone must be judged according to the deeds done in the body.

If we could remember the covenants we have made, and ask the Lord to lift the veil of the past, so that we could recollect the covenants we made, when we agreed to come here and take bodies, we would realize how valuable is the time, the moments that pass by. The opportunities that have gone will never be offered again. We may ask, Can we afford to lose the opportunities of studying, reflecting and keeping the commandments of God? The power that has been sealed upon this people is wonderful. I sometimes wonder if even the angels of heaven do not marvel at our carelessness in utilizing our opportunities—opportunities of power, of communication with God, of knowledge. The priesthood is a golden key with which to unseal the locks of heaven, a cup with which to drink of the stream of intelligence that flows from the throne of God. Our work is not done. We have barely commenced to prepare a people for the second coming of the Son of God. Who among us, should welcome now, has faith enough to meet him in the air? Who is prepared to keep the commandments of God? Until that day comes, no one is prepared to meet and associate with heavenly beings. Humility is the way to power with God. This is plainly set forth in this book.

It seems that prosperity has sent this people into a kind of somnambulism, which God has set His hand to wake us up from. It seems that this is a natural sequence of prosperity. We are also becoming more steadfast as the winds and hurricanes sweep over us. All the experiences we have passed through have had this effect upon us. There is an amount of individual faith growing among us. We do not put our faith to somebody's sleeve. The people are now getting to know for themselves that this is the work of God.

Right here among us, there are men who will stand upon the earth among fire and flames. Here are men who will go out and bear testimony to the Gospel, and the Holy Spirit will accompany their testimony. Among the Latter-day Saints will be found those who will carry the word of God, when the law shall be given out from Zion. It will be seen that God, here has many Daniels, many prophets. Many whom we now do not regard much will be called upon to occupy the position of saviors among men. This we do not speak of with arrogance, because we realize the depth of humility we must reach in order to obtain this favor. We cannot use physical but spiritual means to gain this. We have no power over another until we have overcome ourselves. When we have purified ourselves, we have power to control evil in others. This is the principle we are endeavoring to learn. "He that overcomes himself is stronger than he that takes a city," says Solomon. Solomon received wisdom from God, so that he could discharge his duties as a king. But he fell into temptation and turned away from the God that gave all blessings. It is a question whether we can not learn something from this. We pray for wisdom, for power and so on, failing to realize that God opens the windows of heaven to give spiritual blessings as well as temporal. We need power to conquer ourselves. Jesus says: "He that loseth his life shall find it." To lose it, is to practice self-denial. This is a word that would be profitable to the Saints to consider.

You will agree with me, that it would be better for us to have the Holy Ghost, though we were compelled to walk the earth naked and homeless, rather than to live sumptuously every day and have none of the blessings of heaven. If we expect to excel the world in glory, we must excel in righteousness. We cannot go some short cut or private way, by which we can reach the inner temples of God, while others are shut out on account of unrighteousness. We have a glorious

opportunity of excelling in righteousness. God has given us laws, commandments and the faith that these laws and commandments came from him.

If we overcome impurity and selfishness, it is because God has given us opportunities and means, whereby this can be done, and also power from the Almighty. And we ought to honor Him for it. We often honor great men without honoring God, from whom all greatness comes. We honor, for instance, Columbus for his perseverance when he discovered this continent. But in the Book of Mormon it is recorded 2,000 years ago, that God would send such a man. God inspired him as he did Jesus, or John the Baptist, his forerunner, or Joseph Smith who raised up this remarkable Church, or Brigham Young to do what he did, and the present leaders of the Church and the whole people. As we look forward our hearts will be burning, as we reflect upon the fact that God will enable us to accomplish our work. The Latter-day Saints have come to stay. Right here are men that will be prepared to meet Jesus. The testimony shall be borne, that there nowhere exists a power that can brush this work from the face of the earth. For God has set his hand to raise up a people that shall be the embodiment of righteous principles.

We have many weaknesses, but we are growing in strength. My testimony is: This is God's work; this is God's people and God's laws. And we are preparing for a greater work than the world gives us credit for, a work through which the whole world shall be renewed. And this is my testimony in the name of Jesus Christ. Amen.

The choir sang the anthem: "The earth is the Lord's." Benediction by Elder Saniger.

BOX ELDER STAKE QUARTERLY CONFERENCE.

The quarterly conference of the Box Elder Stake was held in the Tabernacle, Brigham City, July 28 and 29, 1888, President Rodger Clawson presiding.

The following brethren occupied the time during the first day's session: Jas. May, counselor to the Bishop of the north ward, Bishop Carl Jensen, W. L. Watkins, Bishop Jens Hansen, Elder A. Norton, Bishop Perry, Elder Samuel Smith, Bishop P. C. Jensen, Bishop Henry Tingey and Counselor A. Madsen.

Their remarks were brief but pointed, and were replete with good instruction. The Saints were urged to pay their tithes and offerings and "be blessed." The young were counseled to seek the advice of the Elders and presiding men who bear the holy Priesthood, that they might not go astray.

Apostles Lorenzo Snow and F. D. Richards, President Seymour B. Young and Elder Franklin S. Richards were present during the second day's session.

Elder Franklin S. Richards was the first speaker. He related his experience in connection with the present aspect of affairs, which was deeply interesting to the Saints assembled, especially that part that related to the Supreme Court of the United States, before which he had had the privilege of appearing a number of times in behalf of his brethren who had been cast into prison. Showed that the opposition had opened the way for the truth to be explained to leading men of the nation.

President Seymour B. Young was the next speaker. He referred to the persecution suffered by former day Saints, and said that they believed in and taught the same principles that are promulgated by the Latter-day Saints. Thought that if the people of this nation could understand the Latter-day Saints and know what was in their hearts, they would not be disposed to persecute them. This Gospel must be preached to all people before the end shall come.

Apostle Lorenzo Snow occupied a portion of the afternoon service. He dwelt strongly and fervently upon the subject of Stake academies, one of which would be established in Box Elder at an early day. Arrangements had been made to that end. These academies were to be established more particularly for the benefit of the young and rising generation, who would be enabled to get, among other things, a knowledge of the Gospel, and thus be prepared to go to the nations of the earth and preach the same. He exhorted the Saints to sustain this worthy movement.

Apostle Franklin D. Richards was the next speaker. He thought the people of Brigham City were much more greatly blessed and were a better people than those in any other district. As an evidence of this, you have not got as many drug shops here as we have in Ogden.

Prest. Rodger Clawson made a few closing remarks. Said that since our last quarterly conference, every settlement and ward in the Stake had been visited by the Presidency, or some member thereof. Were well received and treated kindly everywhere. The Saints owing to the opposition brought to bear upon them were drawing nearer the Lord and endeavoring to serve him.

He exhorted the Saints to patronize the Academy about to be established in Box Elder Stake.

The Conference was adjourned for three months. O. PETERSON, Clerk pro tem.