

ments are the result of his own diligence. Care should be exercised in our manner of study. We should be systematic in all that we undertake and better results will follow. If we are humble, earnest and devoted we have a right to expect an answer to our prayers. Among the youth of the Latter-day Saints I see a multiplicity of talents dwelling in fresh and vigorous minds, and pure and open hearts in which the Spirit of the Lord will delight to abide. Good teachers are needed. As they are the pupils will be. Beware of the educators into whose hands you entrust the training of your children. As fast as you exhibit a desire for Church schools they will be provided.

PRESIDENT ANGUS M. CANNON was the next speaker. He said the remarks that have been made by Elder Talmage are to be appreciated. The religious classes and church schools are accomplishing a vast amount of good and should be liberally patronized. The district schools, too, should be given proper support. The education of our children and the desire to make them polished shafts in the Church of God should be uppermost in our minds. To the brethren who bear the Priesthood I would respectfully urge the necessity of attending the Priesthood meeting that convenes in the Assembly Hall on the first Saturday of every month. It is important that the Bishops of wards see that their people attend fast meetings and contribute their mite towards sustaining the poor. The fact that few or no poor live in their wards, as is the case in some wards, is no excuse for neglecting this duty. Their offerings should be made, just the same, and be disbursed for the benefit of the poor in other communities. The speaker then made reference to the establishment of the Deseret Hospital in this city several years ago, which was largely sustained for a time by subscription tickets of \$1 per year. It was now greatly in need of support. He urged the Bishops to aid in getting their dollar a year subscriptions. The institution was a worthy one in every respect and should be generously sustained. It was ably conducted by Dr. Romania B. Pratt, who should be assisted in every possible way to make the place one of refuge, rest and recuperation to the afflicted. He also urged that the Latter-day Saints rally to the support of the *Woman's Exponent*, an ably edited organ, which under the management of Sister Emeline B. Wells had championed the rights and liberties of the women in this region for years. The speaker said it was important that the Bishops of wards should understand that when a man was disfellowshipped for wrong-doing, that act had general as well as local effect, and the person so disfellowshipped was disfellowshipped to all intents and purposes, until he should be reinstated by proper authority, which could only be done on a showing that he was wrongfully dealt with, or that he had made restitution. Every head of a family was prophet, seer and revelator to his own family. Pleasure seeking at the lake, canyons and other resorts were good in the proper time and place, but should not be given precedence to the things of God.

The choir sang:

The Song of the Redeemed,

after which the conference adjourned for six months by Elder Abraham H. Cannon pronouncing the benediction.

'REORGANIZED" ABSURDITIES.

A SHORT time ago we paid some attention to a telegraphic dispatch from Ogden, which appeared in a number of eastern papers, to the effect that with the cessation here of polygamous marriages, there was nothing in the way of "the Josephite, branch of the Mormon Church" joining with the Utah "Mormons," that negotiations were being opened with Joseph Smith, of Lamoni, to make Ogden the headquarters of the "Josephites," and that there was a probability of the latter body obtaining much of the Church property that had been confiscated.

We showed that the scheme was not likely to succeed for various reasons. That "Josephitism" is not a "branch" of this Church. That there are essential differences between the two bodies apart from the polygamy question. That Joseph Smith of Lamoni had no hereditary or patent right to the Presidency of the Church. And that though the "Josephite" organization had endeavored to obtain possession of some property to which it was not entitled, we did not think it would be gratified in this instance.

The Lamoni *Herald*, the organ of the "Josephites," publishes the dispatch, some articles on the subject from different papers, and the remarks of the DESERET NEWS, and defines the position of the "Josephites" in relation to these matters.

It claims that those with whom the "Reorganized" church movement began were members of the Church organized in 1830 that they refused to accept the rule and presidency of President Brigham Young and the doctrine and philosophy of the Church as it existed under that presidency; and that the only claim made by the "Josephites" to any property of the Church is on the plea that the tenets of the "Utah divided" were a departure from the faith and an apostasy, and that the Josephite Church is entitled to be recognized as "the Church," not only in the spiritual sense but in the material sense," and is thus "entitled to the possession of whatever property the original Church owned at the death of Joseph and Hyrum Smith, or at the time when the departure by apostasy took place."

The *Herald* editor admits that "the claim is now being urged," by the "Josephites," "to the possession of the Temple lot at Independence," also that in prosecuting their claim to be the Church, there will be "no hesitancy" on their part, "in making the effort to obtain the possession of property held in early times by the genuine Church." But it is only fair to state that the editor declares he is not in any sense responsible for the movement in Ogden and has had nothing whatever to do with it. He also says:

"We have made no claim upon the confiscated property of the Church in Utah. We are not in sympathy with the manner of such sequestration; and it

was for that reason that we called the property so confiscated 'a white elephant' on the hands of the government."

"When we get ready to assert claim to property in Utah ostensibly belonging to the Utah Church, we shall serve notice in due form of law and try the issue before the proper tribunals. In the meantime we shall continue to urge our claim to recognition as the church in legal succession to the one organized April 6th, 1830, as against the so-called Church of Christ at Independence, and others who make claim to such succession."

There is nothing in the "Josephite" disclaimer that overturns what the DESERET NEWS had to say on this subject, unless it might be the intimation that the Ogden movement perhaps originated at Lamoni. We take the editor's word for that, without dispute, and as entitled to credence; he knows and we do not.

As to the "succession," the facts are the Church of Jesus Christ of Latter-day Saints, organized on the 6th of April, 1830, has been continued and perpetuated as designed by its divine founder, being organized and set up "for the last days and for the last time." It has never been disorganized. The notion that the death of Joseph and Hyrum, or the disorganization of one quorum—the First Presidency, disorganized the Church, is one of the absurdities of "Josephism." Another is that a "Reorganized" church can be the original Church; that a church that has been dead seventeen or eighteen years was the same church when a new organization was effected of a few of the old members of the defunct body. The very title of the "Josephite" body—"Reorganized" is fatal to the logic of its claim.

That the Council of the Twelve Apostles succeeded in natural order to the Presidency of the Church on the death of the Prophet Joseph, is as clear as words can make it. And the fallacy of hereditary succession to presidency of any kind in the Church of Jesus Christ of Latter-day Saints, is so palpable that it requires no argument to people who have read the Doctrine and Covenants and are imbued with the spirit of the Gospel.

This Church lays no claim to "succession." It has changed its location several times since it was organized, but has remained the same body. It was so constituted, when fully organized, that the loss of any of its parts would not affect the integrity of the whole, because its inherent vitality and reproductive force would replace the loss, and the organism would move forward to accomplish the design of its Creator.

Excommunicated members form no part of the body. They are cast off, like effete matter from all living organisms, and though through the kind of life that develops in such masses they may reorganize, in forms similar or dissimilar to the body which expelled them, they have no reasonable claim to be regarded as the original body or entitled to its rights, privileges or acquirements.

The "Reorganized" society of worshippers has its rights as a religious denomination and is to be protected in them. But neither in law nor in reason can it be regarded as the original Church, in face of the facts that it claims the original Church died or was