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SALT LAKE CITY, - MARCH 24, 1906

GENERAL CONFERENCE.

The seventy-sixth annual Conference of the Church of Jesus Christ of Latter-day Saints will convene at the Tabernacle, Salt Lake City, April 6, 1906, at 10 a. m. A full attendance of officers and members is requested.

JOSEPH F. SMITH,
JOHN R. WINDER,
ANTHONY H. LUND,
First Presidency.

SUNDAY SCHOOL UNION.

The annual conference of the Deseret Sunday School Union will convene at the Tabernacle, Salt Lake City, Sunday, April 8, 1906, at 7 o'clock p. m. Officers and workers are requested to be present and all the saints are invited. The subject of "Parents' Class" will be considered.

JOSEPH F. SMITH,
General Superintendent.

GREAT RESPONSIBILITIES.

A friend writes to us from Arizona, concerning "the responsibility of parents for the salvation of their children." He relates some queer local sayings in relation to this matter, which he claims have made impressions upon many minds and caused much discussion on the subject. Our correspondent advances some of his own ideas, which we do not think it necessary to publish, but will proceed to answer his question.

That parents are responsible for the proper care, instruction, support and training of their children, at any rate until they come to years of accountability and are competent to judge and act for themselves, we do not think will be disputed by any sentient person. Parents are in duty bound to provide for their children all that is needful, until they are able to provide for themselves. In some instances, this responsibility may extend still further. No parent with natural affection would permit a son or daughter to suffer for material necessities, if able to furnish them.

Proper education is required, that children may not grow up in ignorance, but may be qualified for the duties of life. Moral training and good example are also parts of parental duty. Among the Latter-day Saints, Gospel teaching by parents to their children is required, and they are commanded by instruction as soon as the children are capable of understanding it. Herein is the special duty devolving upon mothers, who have the little ones constantly under their care. While the father may be absent at his daily labor or business, the mother has opportunities for making impressions upon the tender minds of her offspring, which will be everlasting. Concerning this duty the word of the Lord is:

"And again, inasmuch as parents have children in Zion or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ, the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the heads of the parents. For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; And their children shall be baptized for the remission of their sins when eight years old and receive the laying on of hands. And they shall also teach their children to pray and to walk uprightly before the Lord."—Doe, and Co., Sec. XVIII, 25-28.

The period for baptism and confirmation thus announced does not relieve parents of the responsibilities which we have briefly mentioned. They continue as long as parents are able to exercise good influence over their offspring. But it must be understood that every human being is endowed with the power of volition and the right of agency. These may be exercised as soon as the child is able to clearly understand right from wrong. The age at which this power becomes developed varies greatly. Patience, watchcare, diligence and application are necessary on the part of parents, and obedience is required of the children. But the dispositions of the little ones differ widely, and no rigid rule can be made of universal application in the treatment and training of the young. Wisdom, discretion, discernment are necessary, so that each budding mind may be treated according to its capacity and peculiarities.

The power of example is very great. Children will be apt to pattern after the acts of their parents as a rule, and therefore all parents should be supported by proper example. Bad habits in the parents are likely to be repeated in the children. It is therefore imperative that good teaching shall be enforced by good example. "Train up a child in the way it should go and when it is old it will not depart therefrom." was a wise saying at the time when the proverb-writer was a wise man. It will hold good in general application.

There are and will be, however, numerous variations from the rule.

It will be asked what about children who on reaching years of maturity or of full understanding of right and wrong, will not follow the admonitions of their parents and teachers, but will persist in evil doing, in spite of all efforts for their guidance and reclamation and their own experience as to consequences? The answer is, the children are responsible for their own doing. The principle has been revealed that "all truth is independent in the sphere in which it is placed and all intelligence also." It is for this reason that all mankind will at some period be "judged according to their works."

Responsibility springs from individual agency. The right and power of choice are inherent in the soul. Environment, instruction, the influence of other persons, all have their effect upon the independent creature. But they do not deprive him of his agency or the power of determining his own course. Re-tribution is founded on this quality. The doctrine of rewards and punishments depends upon it. It would be wrong to reward persons for good acts and punish them for wickedness, if they had not the power of choice, and of the will was not in itself superior to the influences which act upon it. The weak will may become strong by cultivation. The power to resist evil may be increased by faith and prayer. The strength to do right will come with the determination to conquer temptation and overcome inducements to do wrong.

Pity should be extended to the weak and aid to the fallen. Mercy is as eternal as justice. They run parallel and each has its own sphere. Neither is permitted to rob the other. They are self-existent, everlasting principles. They are fully developed in Deity and need to be cultivated in man. But after all, each individual soul will be that which it has made itself to be, and in the "many mansions" of the All-Father a place will be found for every one to mingle and associate with its own kind, and after justice has claimed its own, no matter how long that may take, sweet mercy will step forth in the spirit of salvation.

The salvation of souls is made possible by the redemption wrought out by the Redeemer. But obedience by the creature to divine law is essential in every instance. The Gospel of Jesus Christ is the power of God unto salvation. It is the only way. It is an active agency. It requires submission to right, and the practice of holiness. Sin, which is the violation of law, must be forsaken and righteousness be practiced. Parents cannot in this respect take the place of their children, nor will they be punished for their children's transgressions, if they have set a proper example and have given right instruction and training and have performed a parent's part in all respects. Parents were children once, and as they have become responsible for their own acts, so must their children reach the same status.

We might pursue this subject further and apply it to present conditions in this city and State, where there are large numbers of children growing up in a spirit of insubordination, needing parental guidance, and influence, and restraint. We fear that there are many parents who either do not realize their own responsibilities or are indifferent to the consequences that will result, both in time and eternity, if they do not perform the duties that devolve upon them. There is too much freedom permitted to the youth of this people. Yet we would not suppress the spirit of liberty, which should burn in the bosoms of the boys and girls who breathe the air of these mountains.

We see clearly the necessity of the exercise of parental authority to a much larger extent than has been customary among us, and we raise our warning voice, to the Latter-day Saints especially, as to the consequences of their neglect. They should see to it that they establish wholesome rules for family government; that they watch over their children; that they keep them from the streets at night; that they inquire into the association of their sons and daughters; that they cast around them a restraining influence from wrong and an encouraging influence to do right; that they teach them the principles of the Gospel of salvation and do their utmost to make their posterity truly the children of Zion, honorable men and women, devoted to their country and candidates for celestial glory in the Eternal presence.

PRINCESS ENA'S CONVERSION.

The so-called conversion of Princess Ena, a granddaughter of Queen Victoria, to the church of Rome, has been commented upon by the press here and in other countries. The conversion was for the purpose of making her marriage to the young Spanish King possible.

The form in which Protestants abuse their religion and accept Catholicism, is of general interest. The ceremony in question took place the 7th of this month, the Princess making the following declaration:

"I, Ena, having before me the holy gospels, which I touch with my hand, and knowing that no one can be saved without that faith which the Holy Catholic Apostolic Roman church holds, believes, and teaches, against which I grieve that I have greatly erred, inasmuch as I have held and believed doctrines opposed to her teaching. I now, with sorrow and contrition for my past errors, profess that I believe the Holy Catholic Apostolic Roman Church to be the only true church established on earth by Jesus Christ, to which I submit myself with my whole soul. I believe all the articles of faith she proposes to my belief and I reject and condemn all that she rejects and condemns, and I am ready to observe all that she commands me."

The confession of faith concludes with this statement of belief:

"I believe in everything else that has been defined by the sacred canons and by the general councils, and particularly by the Council of Trent, and delivered, defined, and declared by the Council of the Vatican, especially concerning the primacy of the Roman pontiff and his infallible teaching and authority. With a sincere heart, therefore, and with unfeigned faith, I detect and abjure, as a heretic, every error, and I am ready to stand by his faith in the face of an overpowering majority."

me God and these his holy gospels, which I touch with my hand."

Our Catholic friends, at the time of the coronation of the Protestant King Edward, justly demanded the elimination from the oath of office of all expressions objectionable to the Catholic subjects. They have got even. They have made a princess of the royal house publicly declare that she believes that "no one can be saved without that faith which the Holy Catholic Apostolic Roman church holds, believes, and teaches" and that she "detests" every error, heresy and sect opposed to the Catholic church, which necessarily includes the Anglican church.

The "conversion" of this lady does not appeal to the public as sincere. It fate had not prompted Young Alfonso to ask her to share his throne, she would not have abjured her faith. History has some instances of royal personages changing religion at a sacrifice, instead of sacrificing religion. Queen Christina, the daughter of Gustavus Adolphus, the great champion of German Protestantism, was one of these. She abdicated her throne, left the friends of her youth, and went to Rome to live and die in comparative seclusion from the world, for her new religion. Conversions that, like this, prove their sincerity by sacrifice command respect. Princess Ena's is not known to be one of them. No government should require kings and queens to be insincere.

A FAIR HEARING.

We hope the labor unions will accept the suggestion of Governor Gooding of Idaho and send a delegation of their own to find out just what the man O'chard has to "confess." They could then judge for themselves as to whether he can be considered truthful. They could also find out for themselves whether his alleged confession was forced from him by any unlawful methods. These are points of importance. If O'chard is a liar, or, as has been intimated, mentally unbalanced, the facts should be ascertained.

The offer of Governor Gooding, if the invitation it contains is accepted, will give the friends of the incarcerated miners' officers every opportunity of satisfying themselves as to those points, and to impart the information obtained to the public. It proves the perfect honesty and sincerity of the authorities of Idaho, and their determination to avoid anything that might have the appearance of star chamber proceedings. It proves their willingness to have the full light of publicity thrown upon the hearing. There can, therefore, be no fear of conspiracy or miscarriage of justice.

The unions are just as much interested in fair proceedings, as are any other class of citizens. They cannot afford to appear to be identified with the sanguinary crimes that are known to have been committed, and which culminated in the assassination of Gov. Steunenberg. Denunciatory speeches and revolutionary manifestos are not issued by the true friends of laborers at this time. They should be suppressed and strict justice allowed to take its course.

MISSIONARY WORK.

The labors of the Elders in the missionary fields of both hemispheres were conducted for many years "without purse and scrip." That, in our opinion, is the true and most efficient way. There are reasons, doubtless, why aid is now rendered in some parts of the world by relatives and friends at home, but this we believe can be to some extent dispensed with if more faith is exercised. As a sample of work on missions by one family, we clip the following from the Improvement Era for February, 1906:

"My sons and I have put in over thirty-three years of missionary work. We have preached the Gospel in Asia, Africa, Europe, and in twenty States of the Union, and on six islands of the Pacific ocean, and we are consummating arrangements to keep the equivalent of at least one of my descendants in the vineyard and another working in the Temple, till the Second Advent of our Savior. Each of my children is putting into a family fund a monthly sum for the consummation of these purposes. What do you think of these aims? Do you approve them? (We do, indeed, most heartily. Ed.) I will add, that from October, 1852, to October, 1857—five years—I circumscribed the earth in the capacity of a Mormon missionary, absolutely without purse or scrip, and I have not a cent of money in my pocket. About three years of my time I spent in Hispaniola. Food, clothing, shelter and transportation were all reasonably furnished me by the Father. I do not refer to these grand provisions boastfully, but I have shared my object lessons, and for the encouragement of the Elders. "Praise God from whom all blessings flow."

HON. SMOOT AND CONGRESS.

The view many citizens of foreign extraction take of the case against Senator Smoot is well expressed in an editorial of "Svea," a Swedish-American weekly published at Worcester, Mass. This paper is, as we learn from "Utah Posten," published in this city, one of the largest and most influential Swedish journals in this country. The editorial referred to appeared in the issue of March 7th, and is, in part, as follows:

"The investigation, or trial, whatever the proper term is, has lasted for three years. The entire biography of the gentleman, and his private circumstances have been brought to the light. Dearest Sweden! we do not think in the matter. Persons excommunicated from the Mormon Church for drunkenness and crimes, have testified and the press has assisted in making the comedy as interesting as possible. In the last act a petition to Congress was introduced, from a number of simple-minded, fanatical religious women, asking the Senate to vote out the Mormon Smoot. "By reading the reports colored by the various newspapers to suit their respective standpoints, and by following the protracted examination of witnesses, the conviction has been forced upon us, that the investigation has not brought to the light of day anything more serious than this—his is a Mormon. They have not been able to prove that he in anything has sinned against the Constitution or the laws of the United States. 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