

controlled upon the principles of righteousness. But suppose a man professing to be a brother should really rob me and leave me without a thing in the world, what should I do? Why, I ought still to serve the Lord and to enjoy the Spirit of the Lord. I ought to have the spirit of charity burning in my bosom, I ought to be able to say that I had not lost the object of my worship in being robbed of my property; for I did not get wisdom, judgment, light and intelligence from my property. It was comfortable to live upon and to make me measurably independent; but my heart was not set upon it. A man never ought to have so much, or so little, nor have it in such a shape or kind, that his heart should or could be set upon it. The hearts of the Latter-day Saints should be upon the principles of salvation. They are far ahead of gold and silver, or of the riches of this world. They bring peace and contentment, happiness and salvation, in time and eternity. But the fallen condition that we are in today has its effect upon us. We are so attached to the wealth of the world that we do not so easily discern the riches of eternal life; and when men who are infidels actually deny God and say there is no such person, and ask us if we have seen or talked with Him, we become measurably bewildered. Our fallen condition asserts itself because we have set our hearts upon the things of this world, and it is difficult for us, as has been stated by President Smith, to love our enemies. Oh, that we could love our friends! The Lord has said that the very first commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." How can we learn to love our enemies if we have not first learned to love the Lord our God? I accept the doctrine that that is the very first and greatest commandment. When we have kept that, we will love our enemies, and we will keep the second greatest commandment: "Thou shalt love thy neighbor as thyself."

These are the labors that we have to perform, and they are difficult unless we enjoy the Spirit of the Lord. It cannot be done with the measure of the Spirit that we obtained in the very beginning. For this reason: it takes years of experience, of trial and of effort before a man can submit himself entirely to the Spirit of God. When he has done that, he can love the Lord with all his heart and his neighbor as himself. Would there be any contentions or quarrels, would there be any Bishops' trials, or High Council trials, or would teachers have to labor among us, if we loved our brethren as we love ourselves? No. What man ever had to submit himself to the judgment of his Bishop to make him do right to himself, to love himself, and to feed and clothe himself? You never heard of such a case. Does a man ever have any contention with himself? No. We are always looking out for and defending ourselves. So ought we to defend and speak well of our brother. Just as we love to have our own virtues magnified, so ought we to magnify the virtues of a brother. And so ought we to magnify the virtues of an enemy. Our enemies have virtues. The virtues are not entirely monopolized by the righteous. Our enemies are not altogether wicked. They have some merit and some virtues in them. We ought to discover their virtues, and

magnify them, instead of magnifying their sins. We like our own virtues magnified. Every man wants to be thought very good. That is natural. But let that same love of approval and of praise be extended to our brother. But do not set your heart upon property. Do not allow yourselves to be alienated from each other and embittered against each other because of property transactions. I would not have an ill feeling against a brother for all that I own on this earth—and I am not very wealthy. Possibly I have not enough to justify me in feeling bad and having a bitter spirit toward a brother. I say that it would be more serious for me to entertain bitterness in my heart toward a brother than to lose every dollar that I have in the world and to be left naked. A man cannot hope to love the Lord and have hatred in his heart toward his brother. We cannot despise or hate a brother and yet hope to enjoy the Spirit of the Lord. It is too sensitive and too easily offended. It is grieved at everything that is wrong. I say, therefore, it takes years for us to learn to subdue ourselves entirely to the Spirit of the Lord. The key to our success, our advancement and our perpetuity in the kingdom of God is the enjoyment of the Holy Spirit. We want to live for that, and to labor for it. And our labors are just as important in temporal matters as in spiritual matters. It is not enough for a man to pray; he must be good and honest to his neighbor. It is just as important to the Lord that I should deal honorably with my neighbor as it is that I should bow the knee before Him and pray. It is just as necessary that I should do right to my brother as it is that I should come here and partake of the sacrament. It is just as necessary that I should deal justly and righteously with my brother and with my neighbor as it is that I should go into the Temple of the Lord to receive blessings there for my salvation. The blessings that we may have given to us in the Temple, or that may be given to us at our baptism and confirmation, are only ours upon the condition that we love the Lord our God with all our hearts and our neighbor as ourselves; yea, that we love our enemies; for we must come to it. President Smith felt that he was improving in some of these things. I presume we all feel that we are improving. The longer we live and the more years of experience we have in these things, the more advancement we make. If we did not, we would be poor scholars indeed.

Then I exhort you, my brethren and sisters, to be faithful, to be humble. Do not neglect any duty that devolves upon you. Whenever you neglect your prayers, you are on dangerous ground. Whenever you neglect to worship the Lord and break the Sabbath day, you are on dangerous ground. Whenever you neglect to deal righteously and honestly by any person in the world, you are on dangerous ground and in danger of falling into the grasp of Satan. You cannot afford to do it. Satan has great power in the world, and he is more anxious about this little body of people gathered in these mountains than any nation on this earth. Why? Because these people have the Priesthood of God; they have the ordinances of the Gospel; they have the power of God for salvation to the world. Hence he is agitated, and he agitates others and stirs them up with prejudice and evil

thoughts against the Latter day Saints. We have the Church of Christ here, and it will remain. You and I may get shaky; we may fall away; but this Church will endure; for it is established and planted here by our Father who is in heaven. It does not depend upon any one man, or any number of men. The Lord has chosen spirits that have come at this time; and they have been sent here for the very work that has to be accomplished. Let us, my brethren and sisters, develop the fact in our lives that we are among those that the Lord has selected to come here and perform His work.

I pray that God may bless you, and that we may be abundantly blessed during this Conference. I pray that the Spirit of the Lord may rest upon President Woodruff abundantly; that the prayers offered for him may be answered, that he may stand up and speak by the power of God to us in this Conference when he feels so to do, and that he may have strength and power to do it. God bless all Israel and help us to be true and faithful to our covenants, that we may obtain salvation, exaltation and eternal life in the presence of God, in my prayer, in the name of Jesus. Amen.

ENGLISH LANGUAGE

The progress that is being made by the pupils in the city schools is a matter of great interest to the general public. In order to place information regarding school work within the reach of its readers the NEWS has devoted, and will continue to do so, such space to the subject as its importance seems to require. Today we present essays from the eight grades outside of the high school. They indicate the work that is being done in the study of the English language lessons in the various school departments. The essays are the work of children from eight years of age up, and are an average of the compositions sent in. They are given with whatever of imperfections in construction and idea they possessed, so that the public may know the actual state of the work in this particular division of school labor:

First Grade.

Essay by Frank Wilson, class A, Poplar Grove School:

BROOMS.

We were once little seeds but we are a broom now, and when we were seeds farmer John planted us in the ground. When we were ripe farmer John broke us off at the top. He put us in the wagon and took us away. Then we were soaked in a tub of water and drained off and were put in a machine, bunch after bunch, until we were large enough for a broom. Then we were put into rollers and rolled into shape. Then we had the seed gotten out of us.

Second Grade.

Essay by Hannah Balmforth, class A, Seventeenth School:

CHRISTMAS PICTURES.

Here are two pictures. In one Santa Claus is making Christmas presents. He is making a doll now.

There is a glue-pot, a pair of scissors, and some needles and pins on the floor for him to work with. A rocking-horse is in the room.

His reindeers are hitched outside of the window.

The moon is shining in at the window.