

Why was it necessary that he should so instruct them? Were they not sufficiently impressed by the example of his great life and the teachings He had previously given them? When they wanted to call down fire from heaven and consume those who were not doing exactly as they thought they should, had He not said "Ye know not what spirit ye are of, for the son of man came to save life and not to destroy." Why was it necessary to give unto them this new commandment, that they "love one another?" It was because that for fifteen hundred years the Jews had been taught a lesser gospel—the law of Moses, the law of carnal commandments. They had been taught to retaliate, to exact an eye for an eye and a tooth for a tooth, to love their friends and hate their enemies. They were taught to bless when they were blessed, and to curse when they were cursed, and this, under the domination of the Atonic Priesthood, had been their highest conception of duty to their fellow-men. But when Jesus came He commanded His disciples to love even those who hated them, and especially to love one another. How could this be carried out but by the spirit of unity and love, that He promised to send them? Of all people the Latter-day Saints should be exemplary, for we are the children of Israel, and the inheritors of the Gospel of Christ. How important that we should exemplify this great principle—to return good for evil, and to conquer the flesh that is all the time preaching to us the law of retaliation and vengeance. We are under a higher law than the law of Moses. We must love even our enemies, and if we cannot do it now, we must learn to do it, or we will not win the victory over the world, the flesh and the evil one. God has made of one blood all the families of the earth. What does that mean? It means in part, I believe, that of whatever nationality we Latter-day Saints may be, we are all of the blood of Israel. This is a dispensation of gathering, of union, not of scattering and dividing, and we should individually typify the dispensation. There should be no sectionalism, no class distinctions, no race prejudices among us. We should be united as one family. All the members of the body are necessary. We should be so imbued with the spirit of union that when one of our number is assailed all will feel it, even as when one portion of the body is injured all other parts respond. And when one of us has cause to rejoice the rest should feel to rejoice. If it is otherwise with us today the Church cannot be in a perfectly healthy condition. If we lose the spirit of love and union we become cold to the interests of our fellow-creatures and fellow-believers, and if we do not repent it is only a question of time when we will be separated as dead members from the body of the Church. To me there is no distinction as to nationalities in my regard for the Saints of God. I want to see the rights of all men maintained. God thinks no

more of one nationality than another, except as they do better than the others.

A brother, praying once in a meeting, asked the Lord to bless all the Latter-day Saints, "especially the Welsh." This is not a proper feeling. Another might possibly think the Scotch were the Lord's particular favorites, others the English, and still others the Americans. When President Taylor became the President of the Church one man is said to have declared that it was a pity if the Lord could not find an American for that place, that he must needs choose an Englishman. And thus it goes. But what are the Americans? An offshoot from the English or other nationalities; a branch of the Anglo-Saxon race transplanted to the shores of the new world. But it matters not whom the Lord chooses to preside over His people. None but the right man will get there, and it is our duty to sustain him with all our hearts. I am glad that I am an American, but I thank the Lord that I have no unworthy feeling of favoritism for any nationality. I thank God that I was born in this land of liberty, that I might enjoy its superior advantages, but especially am I grateful that I was born in this portion of the land—in Utah—among the people of God. Returning from my mission to England a few years ago, I could not but weep for joy when, as the vessel anchored in New York harbor, I beheld through the open port-hole of my state-room, the Stars and Stripes—my country's flag—waving in the morning breeze; yet I have never felt but that I would defend the rights of the down-trodden English, the down-trodden Irish, or the down-trodden of any race, as readily as I would those of a down-trodden American.

We are all of the blood of Israel, and God has sprinkled with this blood many nations. Latter-day Saints take the counsel of the brethren and be not divided. Unite in the Gospel of Christ. There is no room for schisms in that Gospel. We who preach it should be united, and obey the injunction of Paul: "Brethren, I beseech of you that ye speak the same thing." That is why we invoke the Spirit of God in our meetings. That Spirit tells one thing, and that is, the truth. But if preachers contend with each other and disagree in public, there will be division among the people. We cannot help but differ in opinion from each other, on some things until we learn to agree and see eye to eye. There is a great difference in men, and things do not look the same from separate points of view. The two knights who fought over the gold and silver shield, would not have quarreled if they had taken pains to look at both sides of the shield. Let us view things from all sides before we contend, and misrepresent and slander each other. Let us love one another and listen to the counsels of the servants of God, until we all come to the unity of the faith. If the Presidency

of the Church say we ought not to preach certain things, we should not preach them. It is not our privilege or right to proclaim that which is forbidden by those who are called to preside. And if one's belief, expressed in private, is declared to be false by the proper authority, it is his duty to submit to that decision. I believe in Priesthood, in the power that rules and governs all things throughout the great universe of God, and I know that they who honor God's Priesthood, honor Him, and will be blessed of Him accordingly.

The choir sang:

O say, what is truth? 'Tis the fairest gem  
That the riches of worlds can produce.

Benediction by Apostle John Henry Smith.

#### MONDAY MORNING.

The choir sang:

Guide us, O Thou great Jehovah,  
Saints unto the promised land.

Prayer by Elder Joseph Horne.

The choir sang:

With joy we own Thy servants, Lord,  
Thy ministers below.

#### COUNSELOR CHARLES W. PENROSE

read the half yearly statistical report of the Salt Lake Stake, showing 8 Apostles, 14 Patriarchs, 1250 Seventies, 391 High Priests, 2027 Elders, 418 Priests, 382 Teachers, 1290 Deacons, 14,783 members—a total of 20,563 officers and members; children under eight years of age 6710; grand total, 27,273; number of families, 4721; baptisms, 297; excommunications, 7; individuals drawing support, 916.

Elder Penrose also read the reports of the High Priests' quorums; the First, Sixth, Tenth, Thirteenth, Sixteenth and Eighteenth quorums of Elders; the Sabbath Schools, showing 47 schools, 1049 officers and teachers, and 8885 pupils; the Relief Societies, showing 2570 members and 44 branches, and the Fifteenth, Twenty-second and South Cottonwood Ward branches not reported; the Young Ladies' Associations; and the Primary Associations, showing 1043 members, 20 wards in the Stake not having reported.

#### PRESIDENT ANGUS M. CANNON,

at the request of President Woodruff, gave a brief outline of the condition of Salt Lake Stake. All of the Elders' quorums were fully organized, except that in the Twenty-first Ward; during the past six months Bishop Watson, of the Nineteenth Ward, had died. In the whole of the 43 wards in the Stake the ward authorities had been sustained by vote of the members, according to the suggestions made at the last Conference. The various organizations were kept as nearly perfect as circumstances would permit.

Brother Cannon then referred to the progress in organization made in the past few years. As yet there was but one ward—Draper—that had a full quorum of Priests. There the young men were being carefully trained, and an example worthy of emulation by other wards was set. Some of the quorums of Elders have