

pose, one undying enthusiasm, and that is that Christ shall be this world's King in its realm of cause and effect, King of its courts, its camps, its commerce—King of its colleges and cloisters—King of its customs and constitutions. . . . The Kingdom of Christ must enter the realm of law through the gateway of politics.' In conformity with the above idea national reformers have bestowed upon the Savior the title of The Divine Politician."

Here we see that the Women's Christian Temperance Union endorse the idea of the National Reform Association, to turn this government into a kingdom of Christ.

God has given the laws of the Church, and in them He commands us to obey the law of the land. We have proven our loyalty in many ways. We know that God lives, that Christ lives and that He stood on the pulpit in the temple at Kirtland, proclaiming that He who died now lives. It is because we believe this and are willing to bear testimony to the truth thereof that we are accused of disloyalty. But we are not disloyal. We were driven from Kirtland, from Jackson County, Missouri, and from Nauvoo, and we came out to this wilderness, then Mexican territory, and planted the flag of our country, the emblem of liberty, on Ensign Peak. We then knocked at the door of the nation for admittance into the Union. The speaker depicted the loyalty of the people and predicted the triumph of truth, of liberty and the glorious work and destiny of the Saints. It will yet be shown when millions flock to the banner of liberty, that our hands never wavered. Then we will no longer be objects of suspicion, and may God speed the day. And then we will not retaliate, but like Joseph of old, we will throw our arms around those who sold us and weep for joy at the re-union between us.

The choir sang:

Let the mountains shout for joy,

and the whole congregation afterwards joined in singing the Doxology.

Benediction by Apostle Heber J. Grant.

Afternoon Session.

Singing by the choir and congregation:

Praise to the man who communed with Jehovah,
Jesus anointed that Prophet and Seer,
Blessed to open the last dispensation.
Kings shall extol him and nations revere.

Prayer by Elder Seymour B. Young.
The choir sang the anthem:

How beautiful upon the mountains.

The sacrament was administered, the Priesthood of the Seventeenth and Eighteenth wards officiating.

President George Q. Cannon

addressed the conference. He read from the writings of Abraham—as they appear in the Pearl of Great Price—the passage showing how the father of the faithful was called of God and the feelings that animated him, his great desire being to become a producer of righteousness. Among the points of the discourse were the covenants of God, through the Priesthood, with the fathers and their effects upon the latter's posterity; the origin, earthly mission and destiny of man, as made

clear to the Saints by revelation; the objects of the Saints in building holy temples, chief among them being the performance therein of sacred ordinances which would, as the work progressed, bind the human family together from Adam to the latest generations; the fulfilment of the covenants made by the Lord with ancient Israel concerning their descendants in these days, which were about to begin to be fulfilled; the comprehensive nature of the Gospel; its saving power reaching the dead as well as the living. The concluding part of the remarks was devoted to showing the necessity of young men in the community marrying, and of the ordinance of marriage being performed in the way in which God has appointed—by His authority. A synopsis of the discourse could not give an adequate idea of it, therefore there is no attempt to present one.

Apostle Heber J. Grant

said he rejoiced at the testimonies which had been borne by his brethren during this conference. There was no joy that the Latter-day Saints had ever felt equal to that experienced by those who, while abroad, proclaimed the principles of the Gospel. The bringing of souls to a knowledge of the truth, laboring for the upbuilding of God's Kingdom, was the greatest work that they as Latter-day Saints could be engaged in. If the Elders of Israel were as ready and willing to respond in all matters as they were to go forth and preach the Gospel to mankind, no power on earth or in hell could retard the onward progress of this work. Indeed, there existed no power that could check it now, even though they might be negligent in some things. But they, as a people, would move forward with greater rapidity if they were as faithful in all other directions as that in which he had mentioned. Call on a Latter-day Saint for a donation of a few hundred dollars, and he would sometimes hesitate, and many a time refuse, to respond to the call. Ask the same man, however, to make a sacrifice of his time for several years, and neglect his business in order to enable him to proclaim abroad the principles of the Gospel and, as a rule, he would yield cheerfully.

It had been remarked that some persons felt that the work of God was decaying, that the Church had not the same power it formerly possessed, and that those holding responsible positions in it had not the same influence. He wished to bear his testimony that this assertion was not true, and in proof of his refutation the speaker pointed to the crowded condition of the Tabernacle that day, as well as the overflow congregation in the adjacent building. People were occasionally heard to say, "Oh, that we could have the meetings of former days and the same joy that accompanied them." When he heard an individual making a remark of that kind, he at once recognized that the Spirit of God no longer dwelt with him. He himself had never known the day when he rejoiced more in the principles of the Gospel than now; and this should apply to all who faithfully kept the commandments of God. There was no stronger evidence of neglect of Christian duty than for a man or woman to be longing for the

testimony of the Spirit previously enjoyed.

A man might now and again be heard to say "Tithing—I am sick and tired of hearing about it; why cannot they talk of something else?" Such a remark as that plainly told the nature of the individual who uttered it; for he defied them as Latter-day Saints to find the man who lived strictly up to what was required of him in a religious sense, and who was himself obeying the law of tithing, that was ever tired of hearing that principle talked of.

There were some persons who asserted that they did not believe in the existence of a God; but no man on the face of the earth could say this in all honesty. There was something in the heart of every man that told him there was a God; no human being was ever born without a spark of divinity in his nature. A man denied his own very existence when he undertook to declare "There is no God." The apostate "Mormon"—he who had once received a testimony of the truth and then turned away from it—realized that there was but one hope for him, and that was to destroy the work of God. In the course of conversation some time ago a gentleman said to him, "Mr. Grant, the great objection I have to your religion is that when a man has once been a Mormon, and then turns away from it, he can be nothing else. Outside of your church he can be a good Methodist or good Episcopalian today, tomorrow he can be a good Congregationalist, and next day a good Baptist; but if a man turns away from Mormonism, why he has no religion, he has no faith, and he is a pagan." His reply to this was, "My friend, the strongest testimony on earth to the reasoning faculties that I possess as an individual, as to the truths of Mormonism so-called is this very condition of the apostate Mormon." It was a fulfilment of the scriptures. When men had received the light and that light went out, how great was the darkness!

When men had once known that the Gospel was true, and then through sin and iniquity lost the Spirit, their lives were beclouded; they realized that they had left the truth; and that was the reason why they would not join with any other religion. When men proclaimed against the gospel and displayed a feeling of vindictiveness against others their minds were lit up not by the Spirit of God, not by the light and intelligence which came from heaven, but that which came from beneath.

He prayed to God to help the Latter-day Saints to be true to their covenants and to direct their steps aright.

The choir sang the anthem,

Grant us Peace, O Lord.

Benediction by Apostle John Henry Smith.

In consequence of the Large Tabernacle being unable to accommodate the general assembly of the Saints an

OVERFLOW MEETING

was held in the Assembly Hall, Salt Lake City, April 5, 1891, commencing at 2 o'clock p.m.

Apostle F. M. Lyman presided.