

others more sparingly. An incident was related wherein Moses was led to express a desire that all Israel should be prophets. When a people are thus blessed disunion disappears, as truth could not conflict with truth and that which comes from the Lord could not be untrue. It is common to charge the Latter-day Saints with being led by one-man power. When a people are led by the voice of the Holy Ghost through an authorized servant of the Lord they are led by the power of Jehovah. If all the professing Christians in the world possessed the Holy Ghost they would enjoy the testimony of Jesus and would understand things to come by the gift of prophecy.

Brother Taylor exhorted the Saints to seek earnestly the best gifts, and also invited any who might be present who had not yet obeyed the Gospel to come forward and test its truth as revealed in this age. If they conformed to the principles it incorporated they would receive an individual witness of its divine origin. The secret of the unity of the Latter-day Saints is because of the Holy Spirit they possess. In reference to the operations of the Spirit, it is not that which is seen which is the most potent, but rather that which is invisible. As for instance the body of a mortal is visible, but the spirit which inhabits it is not, to the natural eye; yet when the spirit leaves the body it is dead, the more powerful and quickening part having departed.

The speaker asked the question whether the young people listening to him had a testimony of the work of the Lord for themselves. The reply would probably be that they could not see it. It is not tangible, so we cannot behold it. Your spirit is an entity, yet you cannot see that; nevertheless it exists. The speaker further illustrated this part of his remarks by incidents in point. An electric current cannot be seen, yet it not only exists but is a most powerful agent, and produces wonderful effects. So with the Spirit of God. It may not be seen with the natural eye of man, yet it is powerful and sharp as a two edged sword, and a searcher and discoverer of secrets. The day will come when the potency of that Spirit will be exercised in the world, when it is filled with corruption, anarchy and confusion. Examples of exhibitions of this power, manifested in sacred history, were cited and dwelt upon, and still more wonderful phenomena from the same cause, to be developed in the future, were quoted. He desired that all might repent and enjoy the presence and effects of the Holy Spirit and be prepared for the coming of the Lord.

ELDER GEORGE GODDARD

made some remarks. There are thousands present from great distances to be renewed in their spiritual strength. The preceding speaker has been dwelling upon some things that are visible and other things that cannot be seen. Religious principles cannot be seen only as they are observed in the practice of their devotees. To one and all he would say that if any have neglected to conform to the principles that have been enunciated by the speakers, such should repent. The only way in which the benefits of truth can be enjoyed is by their practical adoption. If any have erred in feelings and judgment upon any point, whether it be in relation to the law of tithing or any other principle, let such repent, and the speaker called upon that class to do so. They should resolve to honor those requirements in future. Hundreds and thousands will go home from this conference with a stronger determination in the future to live as Latter-day Saints in very deed.

The choir sang an anthem.
Benediction by Patriarch John Smith.

AFTERNOON SESSION.

Opened with singing:

O Jesus! the giver
Of all we enjoy,
Our lives to thy honor
We wish to employ.

Prayer by Apostle John Henry Smith.

Singing:
Glorious things are sung of Zion
Enoch's city seen of old,
Where the righteous, being perfect,
Walked with God in streets of gold.

ELDER WILLIAM BUDGE,

President of Bear Lake Stake, was the opening speaker this afternoon. He was deeply impressed with the importance of the occasion, in consequence of the excellent instruction already given and those we might anticipate receiving before we adjourn. The spirit of the speakers and their efforts have led the minds of the Saints to contemplate true doctrine and the every-day duties devolving upon them. Many matters engage our attention. Nothing is so profitable as instruction pertaining to practical duties. We cannot keep God's commandments except we understand them. We must serve Him intelligently to do so acceptably. We have the Priesthood in our midst to teach us, and therefore if we fail we are inexcusable. The circumstances through which the Saints have passed have conduced to make them a thoughtful and intelligent people. The conditions under which the Gospel was offered to us in the first place were not such as to induce us to accept of it aside from the fact of its correctness. It was an unpopular faith. But as its truthfulness was unfolded the desire to receive increased. We were impelled, on

account of the worldly disadvantages involved, to give the divine message the closest scrutiny. We became satisfied that it inculcated the power of salvation. Since then vicissitudes and troubles have tended to try the temper of our faith. If the blessing of God had not been enjoyed the Saints could not have withstood the storm of adversity that has existed around them. Present circumstances have the same tendency upon this people. They cause further examination of the situation and a closer adherence to the Gospel. There is an apparently easy way out of trouble, but the fruits are more precious than immunity from difficulties and hardships. Thus are the Saints educated in the Gospel of Christ. This is a glorious day for Zion, because it is a good time for the education, by experience, of the Latter-day Saints. God is near and laboring in our midst through His servants and by the whisperings of the Holy Spirit. It is desired by those who teach us that we keep the commandments of God. This should be the chief object of our lives. We should be able to say: "O Lord we have striven to keep Thy commandments. We have failed somewhat through weakness; nevertheless wilt thou strengthen us." If we serve God we have a right to His blessing. We should abolish every evil from our thoughts and practice, that the Spirit's influence may be able to do good in the midst of Israel. The liberty which the reception and practice of the Gospel of Christ brings is so great as to be beyond expression. If men are ignorant of those things which God reveals there is an absence of faith, but when those things are comprehended there is light and liberty. The speaker testified that this is the work of God, established by His power. He had been long conscious of this fact. The work will grow and spread abroad, until the words of the Lord in reference to it shall be fulfilled to the letter. It is not the hearing of that which is true that will benefit us, but that which is understood and intelligently acted upon. We are accused by our opponents of talking but very little. It is said that when we are told to go we go, and when directed to come we come. This is in part true, when we recognize the fact that it is God who directs us. He concluded by praying for the blessing of the Lord upon all.

BISHOP WILLIAM M. BROMLEY

felt pleasure in being able to say that the greatest wish of his heart was to have the fellowship of the Holy Spirit and of the faithful. The hand of God had been over this people. It was but seventy years since Joseph Smith, an illiterate youth, declared that the Father and Son, in form and shape like unto man had appeared unto him and announced that no denomination was worshipping aright. This was an assertion to the effect that the religiousists of the world were not worshipping that being who made heaven and earth. Since then thousands of people had gathered in one in obedience to the command of the Almighty. The Gospel as delivered to the great prophet of the 19th century, unfolded great and comforting truths. We learned from it that all the endearing family ties formed here would be renewed in eternity. We should be a happy people. We had to pass through trouble. What of that? The object of which we were in pursuit would compensate for all. We had seen Brother Snow, who now presides over this Conference, in prison, and never heard him complain of his lot. He was always cheerful, and his words were wise and instructive. Those who go to prison for the Gospel's sake are sustained by the spirit of the Lord. He came to Utah when a boy. There were not, at that time, the conditions to offend the moral sense that exist now. These corruptions and allurements had not been introduced by the Latter-day Saints. The principles they have espoused are opposed to evil of every shape. Intelligence and virtue form the groundwork of exaltation in the presence of God. It is the principles incorporated in the Church of Christ which had brought the thousands of people who through this building together with one common impulse. The speaker showed the necessity of the Saints sustaining their friends in preference to giving support to their enemies. Next to his religion he prized the Constitution and institutions of the government of this country. His religion taught him to revere them. The power of the Latter-day Saints is not waning. There are many thousands who have not bowed the knee to Baal, and never would. He testified that the Church had been established by divine revelation and commandment.

ELDER ANGUS M. CANNON,

President of Salt Lake Stake, next addressed the assembly. His heart had been filled with delight at listening to the inspired words of his brethren. Considering the professions we make we are led to ask whether we are justified by our practice. We are approaching a time when the Lord will appear to judgment. The speaker was anxious to know how his own record would appear when that should take place. Christ taught that our conversation should be yea, yea and nay, nay. Anything more or less came of evil. There was to be no hypocrisy or deceit. We are the ministers of God, and therefore should be careful of our

acts. What about our speculations to popularize ourselves with the world? These things remind us of the saying of Malachi: "Who shall abide the day of His coming?" When we think of the Messiah whose authority we have used and reflect that we have sought sometimes to glorify ourselves rather than to magnify our Master, any effort to seek the praise of men should be laid aside. Evils are growing up in our midst. Men amongst us build and rent houses for the most degrading and infamous purposes. How will the record of such workers and producers of iniquity appear in the time of giving an account? Men holding positions in the Priesthood were engaged in occupations that are productive of evil, the excuse being that they must have sustenance. This does not constitute a proper or consistent apology under the Gospel. Some making profession of better things had, to gratify a disposition to tattle, circulated untruthful reports that had brought their brethren into trouble and jeopardized their liberties. This is most reprehensible.

It had been cast as a reproach upon men who had gone to prison for conscience' sake, that wives were separated from husbands, and fathers from children, etc. Mothers who, in consequence of hardships, entailed by persecution, were bereaved of their children, would receive them again. The Prophet Joseph told a sister who had lost a child by death that she would again receive her infant by the power of the resurrection. It would nestle in her bosom and grow to the full stature, it would have reached had it attained maturity in mortality. When we are separated from relatives by adhering to duty and principle we are situated similarly in that respect to the Son of Man, with whom there was never any symptom of compromise.

In regard to the spirit of revelation of which Elder Taylor had spoken, it is the privilege of every head of a family to possess it in that capacity. To those whom the Lord gave him he was a patriarch, and he had a right if he was faithful, to the light of revelation to enable him to teach and direct them in righteousness.

The speaker related an incident involving a terrible encounter between several men, some of whom lost their lives and another was on crutches in this city, through having been shot. He signified his idea as to who was responsible for these things in order to show how carefully the results of men's acts should be scanned before-hand, that they may hesitate to do things entailing serious consequences.

In response to the command of God to come out of Babylon, the Saints had gathered out of the world under formidable difficulties, many of them never reaching their destination, being buried by the wayside. Instead of recognizing this sacrifice, many among us were selling their inheritances, thus entailing the risk of placing a corrupt neighbor along side of their brother's family. If such a thing should occur and the children of the Saints be thus led astray, the responsibility of the evil would largely lie at the door of the person who was instrumental in introducing the cancer of iniquity. The speaker desired it to be understood that he did not wish any of this to apply to those who came honestly among us to develop the resources of the country and act with probity and uprightness. He dwelt for some time upon the depth and breadth of the results of the actions of professing Latter-day Saints when they elected to do wrong. These effects were not only immediate but also consequential, leading from one stage to another, until they were overwhelming.

The choir sang the thanksgiving anthem:

Praise waiteth for the Lord.

Benediction by Elder Seymour B. Young.

THIRD DAY.

MORNING SESSION,

Oct. 8th, 10 a. m.

The choir sang:

Great is the Lord! His good to praise
His high and holy name;
Well may the Saints in later days
His wondrous love proclaim.

Prayer by Bishop Orson F. Whitney.

Singing:
Earth, with her ten thousand flowers,
Air, with all its beams and showers,
Heavens infinite expanse,
Sea's resplendent countenance,
All around and all above,
Bear this record, God is love.

APOSTLE BRASTUS SNOW

was the first speaker this morning. It was a long time since he had had the privilege of speaking from this stand. He called the attention of the congregation to the preaching of the Gospel and ministering in behalf of the dead. He read that portion of the Epistle of Paul to the Corinthians in reference to the resurrection in which the figure of the sowing and production of grain is used; also the different degrees of glory, terrestrial, celestial and celestial, typified by the stars, moon and sun. Everybody will be quickened by the spirit that has controlled it. Those that are Christ's will be the first fruits of the resurrection, while others will be His at His coming. All will be raised in their order. We have always been taught that there is a time appointed when He shall come and free those who have been bound and have served out their terms of imprisonment. There is to

be a restoration of all things, and there are some whose sins are not to be wiped out until the day of redemption shall come. Among this class are those who have been accessories or have consented to the shedding of innocent blood, but not actual participants in the deed. Among those were that class of Jews whom Peter exhorted to repent and be converted that they might be saved when the times of refreshing should come forth from the presence of the Lord. Thus the hope was conditionally held out to them that they might be redeemed at the time of the restitution of all things. The Prophet Joseph spoke upon this subject in Nauvoo and gave a more clear interpretation of the words of Peter. The Apostle wished to distinguish between those who sinned ignorantly and those who acted with their eyes open.

This brings us to the salvation of the dead by the preaching of the Gospel to them. Paul exclaimed: "Else what shall they do that are baptized for the dead if the dead rise not at all; why then are they baptized for the dead?" This was thrown into the argument in connection with the reasoning upon the resurrection. Baptism or the burial of the body and raising it out of that element is a simile of death and the resurrection. As the Apostle says, "we are buried with Christ by baptism unto death" and rise in the likeness of His resurrection. It is in view of this great fundamental principle of Christianity—the atonement—that men are required to follow that type. Paul was arguing in favor of the literal resurrection of the dead when he spoke as he did in reference to the vicarious administration of baptism. The speaker also read from the epistle of Peter, that part which points to the preaching of the Gospel to the dead and the reason therefor, and also where the Apostle declares that Christ during the time pending between his death and resurrection, being quickened in the spirit, went and preached to the spirits in prison. The Prophet Joseph also explained this passage more fully than it appears in the common English translation. As many of the dead to whom the Gospel is preached in the spirit and live according to godliness, may be officiated for in the outward ordinances by their friends or heirs in the flesh. This explains the reason for Paul's remark in reference to baptism for the dead.

This doctrine is a bold one. Its introduction and practice are the result of the bestowal of the keys upon Joseph Smith by Elijah, by which the hearts of the fathers were to be turned to the children and the children to the fathers. These keys were given to the Prophet in Kirtland Temple. Moses also appeared to him on the same occasion and gave the keys to bring about the return to their own land of the House of Israel and their redemption. The work in behalf of the dead is brought about by the building of temples in which sacred ordinances are performed in behalf of the departed. The Prophet Joseph explained that the tomb in which baptisms for the dead are attended to must be under the level of the ground occupied by the living that the simile and connection between the living and the dead may be complete. Those who are commissioned by proper authority in the spirit world are organized to carry on the work of preaching the Gospel to the fathers. A prison in a spiritual sense may be very extensive, being simply a place around which bounds are set beyond which those who are confined cannot pass. We may, for instance, be considered as being comparatively in prison while in mortality. The spirits of the antediluvians who are referred to by Peter were unable to rise to the presence of the Eternal Father. To this class the Savior went and preached, and doubtless among them organized the work of the ministry and thus prepared the way for the opening of the prison doors to a class of spirits ready to advance to a higher sphere.

When the Prophet Joseph preached those principles and established their practice among the Saints and committed the keys he held to his brethren, he informed the Twelve Apostles that he had given to them all he had received. He told them the work of carrying on the labor for the living and the dead in this life would devolve upon them and their brethren. He announced that God would allow him to rest. He passed behind the veil and there organized the work among the spirits, that it might be conducted there.

The speaker at this point mentioned a vision which had been experienced by one of the brethren, who appeared to have been transported on a visit to the spirit world, where he met with many brethren whom he recognized. He inquired where Joseph was, and was informed that he had gone away to some distant place to make preparations for the resurrection.

All things are governed by law. The house of the Lord is a house of order, and the decrees of heaven will be carried out in their own times and their own order. Those who are Christ's shall have their time, and then those who are Christ's at His coming, and so on. This is the work of those who have received and honored the Priesthood. When they pass behind the veil they are not idle. They rest from their labors but their works do follow them. Intelligence cannot be idle. Rest is simply, in this sense, a change. Inactivity is not rest. The Prophet Joseph and all the faithful have rested from their

labors because they have been acting in a new species of work.

These are not new principles to the generality of the Saints, but these scriptures quoted may not be clearly understood by the rising generation. Strangers may also not be familiar with our faith and practice in this direction. Some may consider this doctrine inconsistent with reason. It may be esteemed to be absurd to believe that one person can do something in behalf of another. A little reflection should dispel such doubts, as the atonement of Christ himself was a vicarious act, and this is the basis of Christianity. The words of Christ when John the Baptist demurred to baptizing the Savior, "thou it becometh us to fulfill all righteousness" were quoted. Thus the greater came to the lesser, and the Redeemer was buried in water and arose out of it, typical of his own death and resurrection. When Jesus selected his Apostles he empowered them to be his agents, and directed them how to act, even to the words they should use. Hence the saying went forth that Christ himself did not baptize, but His disciples did. The Apostles said we pray you in Christ's stead. The labor of the ministry in the earth is itself a vicarious work throughout.

The building of temples is engaged in that the living may labor therein in behalf of the dead. Since the introduction of these principles genealogical societies had been organized, and families had traced their progenitors back for long periods, and published books giving valuable information. They have been moved upon by the Lord to perform this work to forward the interests of the dead. We feel to bless those who have engaged in that labor.

The Saints have been commanded to pay tithes and offerings to aid in this great work, that temples may be built and those who officiate therein sustained. Since the completion of the Temple at St. George and that at Logan hundreds of thousands of the dead have been acted for, and blessings extended behind the veil. The Lord will not accept a work at the hands of the covetous. Hence the recommendations given to those who wish to labor for their dead should specify that they have not failed in the payment of their tithes and offerings. The time will come when the whole House of Israel who have perished will be quickened into life, when the vision of Ezekiel in reference to the resurrection shall be fulfilled. The hope in the dead is being revived. The Elders of Israel are engaged in the work of salvation. The attention of the fathers is directed towards the children. Shall the children be less attentive to this great subject than they? The Temple at Mantli is nearly completed. It is finished in beautiful style, and the furniture is needed. The speaker had been requested by President Woodruff to announce that the way is opened to all the people to contribute to that object. It will require from \$6,000 to \$12,000 to completely furnish the house, and the quality of the furnishings will depend largely upon the liberality of the people in contributing of their substance. Those who are disposed to contribute while now in the city, can take their offerings to the Presiding Bishop's office, or to James Jack, or send them to President Woodruff. Those who do so will receive due credit and their names will be enrolled in the record of the Temple of God. Presidents of Stakes, Bishops and other leading officers of the Church, should lay the matter before the people; that contributions from 25 cents up to hundreds of dollars, from those able to give so much, may be banded in for so worthy a purpose. The speaker concluded by praying that the blessing of the Lord might rest upon all who desired that truth and salvation should be established.

The anthem:

Who can stand against the works of the Lord.

was sung by the choir.

Benediction by Counselor Daniel H. Wells.

AFTERNOON SESSION.

2 p. m.

Singing by the choir:

We're not ashamed to own our Lord,
And worship Him on earth;
We love to learn His holy word,
And know what souls are worth.

Prayer by Elder John Nicholson.

Singing:

Though deep's trials throng your way,
Press on, press on, ye Saints of God!
Ere long the resurrection day
Will spread its light and truth abroad.

An Epistle from President Wilford Woodruff, in behalf of the Twelve Apostles, was read by Bishop Orson F. Whitney. It will be found in full in this issue of the News.

On Saturday afternoon, Oct. 8th, at the conclusion of the reading of the General Epistle, the choir sang an anthem:

The Lord be praised.

Benediction was pronounced by Elder Lorenzo D. Young.

MORNING SESSION.

Sunday, Oct. 9th, 12 a. m.

Singing by the choir:

How are thy servants blessed, O Lord!
How sure is their defense!
Eternal wisdom is their guide
Their help Omnipotence.

Prayer by Apostle Heber J. Grant.

(Continued on page 620.)