

would leave this, as I have always felt to do, to the man who has charge of the field. If it required ten years to fill a mission, stay the ten years and do it gladly, if the wants of the mission required such an extended period. I am speaking for myself, in favor of longer missions than our young men are now taking. By the time they are able to speak and address an audience with comparative ease, and begin to exert an influence among the people, and become acquainted with their fields of labor, they either release themselves or ask to be released to return home. And when they reach home it is too frequently the case that they settle down into their old habits, and they consequently fail to accomplish that which they might do if they were to have a little longer experience in their fields of missionary labor.

A few years in a young man's life cannot be spent more profitably than in the missionary field if he enjoys the Spirit of God and the spirit of his calling rests down upon him. I would rather a son of mine would go out in that capacity than go to the best college in the land. I know it would be more profitable to him. And I hope that, if this idea has been formed in the minds of any respecting the duration of their missions, it will not become crystallized, become fixed in their minds, as a fact that they should be required only to remain one or two years upon their missions. But stay just as long as the Lord wants you to stay; and you may depend upon it that you will not be asked to stay any longer than is necessary for the good of our mission.

It is very gratifying to find such a demand for Elders in the various fields. I hope this demand will continue to increase until we shall have large corps of well educated missionaries scattered through all our territory, through all our settlements, capable of assisting in directing affairs and in helping to manage the interests of the Church wherever they may be living. And as we were told this morning by Brother John Henry Smith, this work is not devolved upon a few individuals. This is one feature of it which I am exceedingly thankful. I am thankful it is not confined to a few families nor to any particular class, but that it embraces within its scope every honest soul, and every opportunity for salvation and exaltation to every person who desires to seek for it. God has shown us, I think, abundantly in the history of this Church, that He does not confine His work to one or two or a few families, but that He extends it to the families of the earth, to every man who desires to labor in the work of our God, to come to this point and help to establish righteousness.

While he was speaking I felt as though there are hundreds of young men in obscure families of obscure parentage to-day, who will be a fame in the midst of this world, who will be honored, and whose names go down in honor to posterity because of their faithful service. The opportunity is given to exercise the gifts and graces God has bestowed upon them. This kingdom is eminently democratic in this respect. No one is patent of nobility from the birth, but every man and every woman can prosper according to his or her faithfulness in the work. There is another feature of this work that is very encouraging. Only the pure in heart who can see; it is only the humble and meek and lowly, and those who are God in truth and in faithfulness that can stand and prosper in the work for any length of time. In respect it differs from every other work now extant upon the face of the earth among other people. In the organizations men prosper by means of their business and their sagacity, by their ability and good management; it is not the case in this Church. Ambitious men, men seeking for power, men seeking to build themselves up, regardless of the principles of truth and righteousness, cannot prosper in this Church. The Spirit of God and go into the hearts of those who look upon the work with a pure heart. No man can lose the Spirit of God without a cause for all this. No man ever apostatized from this Church without there being a cause for it. No man ever

fell into doubt without there being a cause for it. This is beautifully illustrated in the Book of Mormon. You all remember that Alma took three of his sons into the ministry—Helaman, Shiblon and Corianton. Corianton heard of a harlot—I suppose she was an attractive woman; at any rate he was attracted by her, he left his ministry and followed after this lewd woman. This gave his father much grief. The subsequent career of this man illustrates the principle of which I am speaking. The two sons of Alma who labored faithfully in their ministry were pure men, and they were not afflicted with doubt. They could receive the words of their father; their spirit did not rise up in rebellion against him, nor against other prophets of God. But not so with Corianton, who was an impure man, and who deserted his ministry and went after a harlot. You will find that his father had to combat the doubts which he entertained; you will find he had to remove his unbelief, and reason with him about the restoration, and about the resurrection and the atonement. He had to engage in long arguments to prove to this son the truthfulness of the principles of the gospel of the Lord Jesus Christ. This is a significant fact, and one with which we have long been acquainted—although we are not directly told that this was the reason; but knowing as well as we do the results of such a course, we can well understand that this was the foundation, that this was the cause of that man's requiring too much argument to convince him that these principles were true. It is a remarkable fact that when a man is guilty of getting into bed with his neighbor's wife, he becomes wonderfully holy in manner and wonderfully scrupulous about the Gospel of Jesus Christ, and requires a great deal of argument to convince him of things to which he takes exceptions. It is a recognized fact in our history that the man who takes such a course loses the Spirit of God, and goes into darkness.

There is a spirit growing up among us that must be checked. If it is not I tell you the anger of God will be poured out upon us. We hear now of men having to get married to cover up certain things; of children born wonderfully soon after marriage in some of our settlements, and perhaps in this city no less than in our settlements. Such things are a disgrace and abhorrent in the sight of God, and they who are guilty of such things will bring down the anger of God upon themselves. This crime of illegitimacy is growing; it is an accursed crime, and the man who indulges in and produces it will lose the Spirit of God, and will lose his standing in the Church unless he repents and turns away therefrom with all his heart. The Spirit of God will not dwell in unholy tabernacles. The faith of God will not dwell with people who take this course. And we should labor with them with all our might, we should set them examples of purity; we should reason with them, and do all in our power to deliver them from this awful crime. For it is a heinous sin. No sin is greater in the sight of God except the shedding of blood, than this crime to which I have alluded. And it is growing to an alarming extent among us, not that it is as bad as elsewhere, but it should not exist at all. A man who commits adultery is unworthy to live; and sooner or later the Lord, I believe, if He is merciful to him, will take his life away from him, especially if he has made covenants in the house of God. Our young people should be taught that there is nothing so ennobling and so honorable as personal purity. Parents should be careful not to allow improper associations, or associations between the sexes at improper hours; but keep their eyes open so that nothing of this kind is permitted. There should be wise guardianship to prevent this. Every facility for marriage should be extended to our young people. Parents should seek to have their children marry early; and do everything in their power to facilitate marriage among us.

I hope to see the day when these Temples—the one in this city, the one in Logan, and the one at Manti will be completed. We already have one built in St. George. When these shall be completed, the facilities of marriage will be increased. And then, I hope—I would like it to be the case, at least—that in each of the Stakes of Zion a Temple shall be built—if only a small one—so as to furnish convenience for our young people to go in and take upon themselves the holy covenants

of the Gospel, receive their endowments and be married according to the holy covenants of God; and thus extend to the young all the facilities possible to encourage marriage. It lies at the foundation of the prosperity of any nation or people. If the family be not pure, if it be not well guarded, the city soon becomes corrupt. It is our duty to look well to the foundation of our institutions and our organizations, and keep impurity out of our households, and put our foot upon it, and frown upon it, and be no more lenient to the sins of our children than to those of others; not sympathize with crimes of this kind; not seek to extenuate them because a son of ours does the wrong, and think it is not so bad as if somebody else should do it; or if a daughter of ours does the wrong, it is not so bad as somebody else's daughter committing the wrong. Such sympathy is wrong for Latter-day Saints to indulge in. The whole world is anxious to break down the barriers that stand up around us and to obliterate the distinction that exists between us and the rest of mankind. If we had impurity in our midst, if we countenanced lechery, we would not be so bad a people as we are in the estimation of many. But because the Presidency of this Church, the Twelve Apostles and the leading Elders have all the time been building up barriers around the people to prevent them falling into sin, from committing iniquity—barriers that will keep Zion pure, that will make us a chaste and holy people—because of this the whole world is arrayed against this work. It is our struggle all the time to keep this people called Latter-day Saints pure, to keep them up to the standard that God has revealed. He has revealed a high standard, and we are aiming to get that standard up in their midst, so that they will not only live up to it themselves, but bequeath it as a precious legacy to their children after them, that we may become the people God intends us to be. And I can tell you if we are not "the salt of the earth," then there is no "salt" to-day on the earth. The Latter-day Saints are suffering all kinds of obliquity and calumny because they want to preserve woman's chastity, and because they will not allow woman's chastity to be trampled in the mire, if they can possibly help it. We say to our young people, "Marry. Boys, marry wives, but do not seduce, do not lead astray; God will damn you if you do so." And others are saying, "If you do we will inflict the penalty of the law upon you." This is what we have to contend with all the time.

We are building up Zion, and we are laboring to save the people. We are laboring to destroy the dominion of Satan; and we are calling upon the people night and day to live so that the revelations of the Almighty will rest down upon them, yes, that they may be filled with the power of God, and know for themselves concerning the divinity of this work. And because we are doing this the world is opposed to us, and do everything in their power to destroy us. Every man or woman who lends his or her influence to wickedness, to drunkenness, to fornication, to adultery, or to any of the vices, may call themselves Latter-day Saints, but they have only the name. In the day of the Lord they will have no place among us, for God will not allow any such beings to enter into His kingdom. We may as well make up our minds to these things.

God is doing a great work in the earth, and He is doing it for you. For you, my brother, who may be obscure to-day, and who may be unknown almost among the Saints of God—He is doing it for you and your family; and the angels of God are watching over you, and their eyes are upon you and not upon the First Presidency, and upon the Twelve, the Apostles, and the Presidents of Stakes alone. The eyes of the pure and the just behind the veil are upon all Israel. They are watching over this people to see whether they will do that which God has commanded them. He has revealed to you in plainness and power the truth of this work; and who is there among this congregation that has not received the truth? Who cannot testify to-day that they know it to be from God, that they know it by the revelations of Jesus Christ and not by the testimony of any man? Are there any Latter-day Saints who do not have this knowledge? There are very few. Now, we have to come to the light and the fullness of truth; we have to build up this kingdom, and to learn

the lesson taught to us so repeatedly. President Brigham Young wore his life out teaching us, and Brother Heber C. Kimball and Bro. Geo. A. Smith and Brother Willard Richards and Brother Orson Pratt, and others whom I might name, who have passed away—all have labored with their might to teach this people the principles of righteousness. They were anxious to see Zion built up. They told us not to waste our strength in sustaining the wicked, but to sustain the righteous. But we are becoming so intermingled with the world that it is difficult to tell a Latter-day Saint from one that is not a Latter-day Saint. The barriers are being broken down; the distinctions that existed, or ought to exist, are to some extent obliterated through the folly and weakness and, I may say, wickedness of some who profess to be Latter-day Saints. I tell you, my brethren and sisters, God will hold us to a strict accountability in regard to these things. This kingdom will go on; it will not fail. Man and woman may fall; they may fall by scores and hundreds, but the work itself will roll forward. But how sad it is to see men and women who have done so much as many have from the beginning of this work, fall away, lending themselves to wickedness and forgetting the holy principles that God has revealed. The salvation of God is extended to us, and it is worth all we can do; it is worth our lives; worth the sacrificing of every passion and appetite; it is worth a life's labor; it is worth the exercise of every talent which He has given unto us. There is more peace in it, there is more happiness in it, there is more salvation and exaltation in it than in anything else upon the face of the earth. And all of us who have any experience in this Church have proved this for ourselves.

I pray God to bless you and pour out His spirit upon you. You come to Conference to be taught; do try to treasure up that which you have heard, and go away more determined to keep the commandments of God; to be pure and holy, and to use your influence to promote righteousness all around you. What a mighty influence and power this people could to-day wield in these mountains, if all were on the side of righteousness. Six individuals in the beginning of this Church were a great power. But here we have thousands upon thousands scattered throughout these mountains; here is heaven enough of the righteous in this Territory to leaven the whole lump, to leaven the whole earth.

I pray God that we may be able to do this and live the lives of Saints indeed, in the name of Jesus, Amen.

The choir sang,
Come, come, ye Saints, no toil nor labor fear,
But with joy, wend your way.

Conference was adjourned until to-morrow, 10 a. m.

Benediction by Counselor D. H. Wells.

FOURTH DAY.

Sunday, 10 a. m.

Conference called to order by President John Taylor.

The choir sang,
Praise to God, immortal praise,
For the love that crowns our days.

Prayer by Apostle F. M. Lyman.
The choir sang,

Sweet is the work, my God my king,
To praise Thy name give thanks and sing
APOSTLE LORENZO SNOW

Asked the congregation to take into consideration the necessity of having the spirit of prayer to assist their hearts in comprehending the various subjects presented before them. Every faithful Latter-day Saint was entitled to that aid and succor in every situation in life, that his circumstances may require. In different periods of time, God had gathered together a people to be the receptacle of the powers, principles and laws which He revealed, which entitled them through obedience to those laws, to receive all the blessings of the Gospel of the Son of God, such as the gift of healing, the gift of prophecy, the gift of wisdom, dreams, visions, etc. It was the privilege of the Latter-day Saints to enjoy all these gifts, as they were enjoyed by those living in the days of Enoch, and those who lived in the days of our Savior. Were it not for many of those gifts being enjoyed by the Saints in these latter-days, which is

the result of the possession of the Holy Ghost, this kingdom could never have withstood the power and influence of evil that has been arrayed against it. "Love one another," being one of the most important commandments that God has given to us, should be so closely carried out by the Latter-day Saints, that in all their business relations there should be no collision, no strife, no envyings, but each should seek the benefit and blessing of one another; this union was particularly enjoined upon us. The great and grand results that are now presented before us, had been effected through the influence of the gospel of our Lord Jesus Christ, which reached us in the different nations of the earth, and saluted our ears as glad tidings of great joy. We were called upon to exercise faith in the Lord Jesus Christ, to repent of our sins, to be baptized for the remission of our sins, that we might receive the gift of the Holy Ghost.

He then dwelt on the subject of present revelation, referring to the case of Peter, who, in answer to a question put by the Savior, replied, "Thou art the Christ, the Son of the living God," to which statement the Savior said, "Flesh and blood hath not revealed this unto thee, but my Father who is in Heaven." This is the spirit of revelation on which Christ said he would build His Church. The gospel in the meridian of time came in word, in power and much assurance; in like manner the gospel came to us in our day. The speaker called upon the Elders of Israel to cultivate the gift of healing, that it may be exercised when sickness overtakes our children or our friends, instead of resorting to the common fashion of the world by sending for doctors. Father Smith, in the early history of the Church, possessed this gift to a great extent, and was sent for day and night to lay hands on the sick, and almost wore himself out in this ministration. This gift needed cultivation, as did the gift of prophecy, of wisdom, of knowledge and other gifts whether possessed naturally or through answer to the prayer of faith. He concluded with a strong exhortation to righteousness and integrity.

PRESIDENT G. Q. CANNON

Kindly urged the necessity of having quietness throughout the congregation while the speakers attempted to address so vast a multitude. There should be also a concentration of faith in the Elders of Israel to draw from the speaker such things as would benefit and bless those who convened here. After embracing the gospel we soon found out that there was something connected with the faith of the gospel, that characterized us as a peculiar people. In our experience, although passing through much tribulation and persecution, all manner of evil being spoken of us, we found no great trouble in making converts wherever the meek of the earth were to be found; they were willing to face all the opposition and adverse circumstances that stared them in the face, having been prepared in their minds for the reception of the truth. He then related a portion of his experience when a boy. His mother after an interview with President John Taylor, and not knowing then that he made any profession of religion, said to her son, "George, that is a man of God." And after Brother Taylor had preached the gospel to her, she embraced it and was baptized. This instance was illustrative of thousands of others. There were many whose hearts God had prepared to receive the testimony of His servants. He expressed astonishment at the incredulity of the world, in setting aside the plain and tangible evidences of the truth of the divine mission of Joseph Smith, but he was assured that the time would come when the world would admire the glorious results produced by these principles revealed through the Prophet, and if they did not embrace those principles, would be glad to share in the benefits they would secure to society. The burden of the teaching of the Elders of Israel, was "Live your religion." This short sentence embodied everything that is necessary to entitle us to the blessings of the Almighty. But we have traditions to overcome that we brought with us from the old countries, and they must give place to a correct manner of life. It was a disgrace to Latter-day Saints to frequent saloons and participate in the ways of the wicked. We stand aloof from all such places, and from every other vice that degrades and

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