

fact there are very few who comprehend today the position we occupy, and the responsibility we are under to God and the Holy Priesthood, who have raised us up and placed us here in the midst of a generation of men and women, children of men, upon whose heads are going to rest great responsibilities, in the great events which are to follow each other in quick succession in the day in which we live.

As far as I am concerned, I do not know, it has never been revealed to me, why my life has been preserved, while the Lord has taken away Prophets and Apostles and other men of God, who have spent three or four, ten or twelve, fourteen or fifteen years in the capacity of the building up of the kingdom of God. Our Savior Himself was only three years and a half in passing through His experiences of teaching the people, the organization of the kingdom of God, the choosing of the Twelve Apostles, His crucifixion, His death and His resurrection. The Prophet Joseph spent about fourteen years in translating the Book of Mormon, the history of the Jews, the House of Israel on this continent, and the dealings of God with that people. He performed that work, and brought forth the book of Doctrine and Covenants, a code of revelations as great in language and principles, and the account of as great and important events as have ever occurred on the earth. He performed all this work in about fourteen years and a half. My brethren, the Apostles, two or three quorums, have passed away since my ordination; nearly all but myself up to a certain period, have passed. I am not speaking these things boastfully, but I am here, and it is my duty while I remain here, to try to say something that will be of interest to the Latter-day Saints. I am interested in your welfare, in the welfare of Zion. It is the Zion of God, planted here by the hand of God, and the Lord has guided and directed it, and will continue to do so.

You have Apostles with you, you have High Priests, and Seventies, and the other bodies of Priesthood, and they have a great responsibility resting upon them, in the capacity in which they labor. I have a great desire, what time I do live, to see the people progress, to become united, to comprehend and to understand the spirit and power of God and their calling; you should do this, and you have got to do something of this kind, in order to carry out the purposes of the Lord. You stand here in the mountains of Israel, raised up by the Lord. You have done a great work here, and there is a great deal more to do. You are redeeming the dead and the living, and sending abroad thousands of the Elders to warn the nations of the earth of those events which are to come upon them and upon us. Therefore, the Elders should try to be faithful, and we should watch over our sons and daughters, give them good advice, and set them a good example that we may have no regrets of their falling into principles and practices which are not right and righteous before God, on account of our example.

I say, God bless you; labor for the Holy Spirit, labor for light and truth,

or revelation and inspiration, learn the mind and will of God concerning yourselves and the truth of the work of God on the earth. Keep your eyes open to see, your ears to hear, and your hearts to understand the truth, and that you may see the hand of God visible throughout this land and throughout this nation, and throughout the world, which will be more and more visible from this time to the winding-up scene. God bless you, amen.

#### ELDER MARRINER W. MERRILL

of the quorum of the Twelve, was the next speaker this morning. Following is a brief summary of his remarks. He said we had great joy in having President Woodruff with us. Our prayers that he might be permitted to be present have been answered. He had been led to reflect upon the instructions already given by the brethren, especially where they read the scriptures, ancient and modern, and commented upon them. These books were very valuable, but not so much so as the living oracles. The two, however, made a complete guide. We could get along better without the Bible and Book of Mormon than be deprived of the living Priesthood, God's oracles associated with us. There had been evidences of a lack of appreciation of the leading officials of the Church. No one of the latter could be designated who had ever sought for office. They had never asked the people to vote for them, and when they were sustained by the Church the voting was done voluntarily. The address which was presented to the general Conference one year ago was scripture for the government of the Church. It was sustained by the great body of the people, both in a general and local assembly. Numbers, however, had absented themselves from meetings where it was presented, because they were opposed to it. Every one of such would sooner or later apostatize from the Church unless they repented. God would not fellowship those who would not draw near unto Him and be in harmony with the authorities and councils of the Church unless they repented. The overwhelming majority did, however, sustain the servants of God. There was no half-way position, no neutral zone. God knew the secrets of our hearts and would in time manifest them. All those not in harmony with the Church should speedily repent. Some men who held positions of importance were under this need, yet they wished to retain their offices as teachers of the people. All should examine their hearts and pronounce judgment that was just upon themselves.

Elder Merrill now devoted attention to financial matters. He drew attention to the public indebtedness that existed in consequence of a tendency to hoarding. This was, in his opinion, a disastrous policy, as the people were thus placed under bondage, and had to pay tribute to foreign capital. How many of the Saints were under the bondage of mortgages upon their homes, and how many had, from this cause, already lost their homes? Speaking again of public indebtedness, he remarked that some

took the ground that our children would be benefited by the expenditure of borrowed funds, and that they would redeem the bonds. It was the opinion of the speaker that our posterity would have enough to do without being placed under these huge obligations.

Some had been prudent and had accumulated means by a wise financial course. When this was the case why not hand some of their surplus over to the Church to invest it. It would be perfectly safe, and would aid in increasing the material welfare of the people. It need not necessarily be given as a gift, but as a loan. It would be a good thing, however, to make gifts to the Church, to aid in the building up of Zion. Elder Merrill also spoke of the fund for the erection of a statue to Brigham Young, contributions to which had dragged somewhat slowly, and this should not be the case. He was of opinion that the memento of a great man ought to be completed at an early date and the necessary funds for the purpose be forthcoming.

#### PRESIDENT JOSEPH F. SMITH

delivered a brief discourse upon the rights of the Priesthood. He explained that there could not be two parallel heads of the Church. The President of the organization was its head, and his oversight included its temporal as well as its spiritual affairs. Hence when any of the Saints aided the work of God by voluntary loans or gifts, they should be tenured the trustee-in-trust. President Smith likewise advised the people against incurring indebtedness, especially of that character that would jeopardize their retaining possession of their homes.

#### ELDER ANTHON H. LUND,

of the quorum of the Twelve, was the next speaker. His opening remarks were devoted to the necessity of religion classes, which had already been spoken upon by President Cannon. He read from a revelation on page 250 of the Doctrine and Covenants, which treats upon the obligation of parents to teach their children the principles of the Gospel and to pray and walk uprightly before the Lord. This revelation was given as early as 1831. He characterized as fallacious the idea that some men had on this subject. They considered it better not to teach their children religion but to allow them to grow up without such instruction and at a later stage let them choose for themselves. No child could grow up without being impressed in some direction, and if they were not inclined to God by proper training they were likely to be godless in later life. If parents did not do their duty, according to the law laid down by the Lord, and their children drifted away from the moorings of the Gospel, the responsibility for their condition would lie at the door of their parents—the sin would rest upon their heads. The training obtained by the children in the Sunday schools and Primary associations was not sufficient; the fundamental part of it must be laid in the home. Continuing in this line of thought, the speaker stated that the young men who had been educated in Church schools were prepared when they went on missions