

HARMONY OF MODERN WITH ANCIENT REVELATION.

Address Delivered at the Seventy-Fifth Annual Conference of the Church of Jesus Christ of Latter-day Saints, in the Tabernacle, Salt Lake City, on Thursday, April 6, 1905, by
PRESIDENT ANTHON H. LUND.

Tithing Used Exclusively for Building up the Church Establishment and Wonderful Growth of Church—Religion and Rights of Non-Mormons Respected by the Saints.

I will read a few verses of the hymn that we have just been singing:
What though our rights have been assailed?
What though by foes we've been despised?
Jehovah's promise has not failed,
Jehovah's purpose is not foiled.

His work is moving on apace,
And great events are rolling forth;
The kingdom of the latter days—
The "little stone"—must fill the earth.

Though Satan rage, 'tis all in vain;
The words the ancient Prophet spoke,
Sure as the throne of God remain,
Nor men nor devils can revoke.

All glory to His holy name,
Who sends His faithful servants forth,
To prove the nations to proclaim
Salvation's tidings through the earth.

I am pleased to see this large congregation. I enjoyed the forenoon services very much. I enjoyed the glorious testimonies borne and the good instructions given. I hope that while I shall address you the same spirit may direct me that inspire my brethren who spoke to us this forenoon.

Like Brother Windsor, I feel to bear my testimony to the truth of the statements made by President Smith in regard to the tithing. I know that the tithing is used for the purpose of building up the church of Christ upon the earth, and only for that purpose.

President Smith does not expend any of the money of the church without sharing the responsibility of doing so with his brethren. The accounts and books are kept, as has been stated, in such a way that not one cent could be diverted for any selfish purpose without it being known.

The books are open for the inspection of the Saints. All the means that come into the Church are accounted for, and an auditing committee looks over the accounts and they certify that the books are correctly kept, in addition to the things mentioned by the president this morning for which the tithing has been expended, I will say that during the last year more has been spent to help build meetinghouses both at home and abroad than in any other year that I remember. A great deal of Church means has gone to the various missions, and also to the poor of the Church; and besides that, more has been paid to our Church schools than ever before. I believe that all the Latter-day Saints approve and sanction this way of spending the tithing.

Our Church schools are progressing nicely. We do for them all that we can. We feel that they are a necessity in Zion, and that the Saints cannot do without them. We are proud of them, and we wish we were more able to help them, because we believe that much good is being done through them.

In establishing our Church schools it was not the design to have them antagonistic to the state schools. When strangers travel through our communities they are struck with the beautiful schoolhouses we have erected. When I say "we," I include all citizens of the state; but as the Latter-day Saints are in the majority they can share at least equally the honor of having erected such fine school buildings in which to educate the children. We are proud of the institutions of higher learning established by the state, and we look to them to do much for our young men and young women in the line of education, and to save them from spending so much and so many years in the east, as they can just as well, and even better in several cases, stay at home and take what these institutions give.

Our Church schools have an object which can not be reached in the state institutions. We want our young men

and young women instructed in the principles of salvation. We want them to have an inheritance of the Spirit of the Gospel. Hence we have these schools established in our midst. Of course, it costs much to keep these schools, but we feel the cost is far outweighed by the good which is accomplished in them.

I am reminded that this is the 5th of April, and that the Church is 56 years old today. Seventy-five years ago a few persons met in Peter Whitmer's house, and according to the commandments given of the Lord the Church was organized. This was done even in that early day by the same principle which has governed the Church ever since, namely, that of common consent. The Prophet Joseph had translated the Book of Mormon, Oliver Cowdery had been his scribe. The book had already been published. These two had received the lesser Priesthood under the hands of John, who we know as John the Baptist. Afterward they received the Melchizedek Priesthood under the hands of Peter, James and John, who were instructed by the Savior to hold the keys of the Priesthood upon the earth. When He ascended to heaven He left the authority to administer the ordinances of the Gospel with the Apostles, and Peter, James and John no doubt held the presidency of the apostleship. These persons were sent to Joseph Smith and Oliver Cowdery and conferred upon them the Melchizedek Priesthood. Remember, there was no church organized at that time, and therefore there were no offices. In conferring the Priesthood upon Joseph and Oliver they were not ordained to any particular office; the Priesthood itself was conferred upon them. They were instructed, however, that when the Church was organized they should ordain each other to the office of Elder. When those who had been baptized met together seventy-five years ago today, they opened their meeting with earnest prayer, and then they laid before those present what the Lord wanted them to do, and they were accepted unanimously to teach the things of the Kingdom of God. Then they ordained each other to the office of Elder. The partook of bread and wine at that meeting, the first time that the sacrament was administered in this dispensation of the fullness of times; and then they confirmed all those present, who were members of the Church, and ordained some to different offices in the Priesthood. The Holy Ghost was poured out upon them, and they rejoiced that the Church had been organized and that they were members of it. It was a very small beginning; only six members participated in the organization, but it is, so far as the organization of the Church was concerned, but there were a few additional members in the Church. The six that I refer to were: Joseph Smith, Jr., Oliver Cowdery, Peter Whitmer, Jr., Hyrum Smith, Samuel H. Smith and David Whitner. From that small beginning I see today this large congregation before me, and am amazed to contemplate the great work that has been done in all parts of the world.

When the angel said to Joseph that his name should be known for good and evil in all the world, how I wish that this seemed to be, that a farmer's boy, in the backwoods, should be known outside of the few villages where he was known at that time. But this prediction has been known in all parts of the world. Today have come from many different lands, both from the west and the east. Many different nationalities are represented here. His name has indeed become known in all parts of the world. We receive letters from many different lands inquiring about our religion and asking that Elders be sent to them. They have heard of the name of Joseph Smith. We rejoice this day that we have heard his name, that the Gospel came unto us, and that we have received the knowledge of his truth.

While they were yet together in the meeting in which the Church was organized, the Prophet Joseph received this revelation:

"Behold there shall be a record kept among you, and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an Elder of the Church, through the will of God the Father, and the grace of your Lord Jesus Christ."

We who have studied his history can bear witness to the fact that he was not only called a prophet, but that he was indeed a prophet, and also a seer, which is a still greater calling; that he was shown the past, and also what should come to pass, and he was made the means as a revealer of bringing forth the Gospel of Christ in plainness and in perfection. As a teacher, he proved that his teachings were divine. It is true that they came in conflict with many of the opinions held by the theologians of that day; but whenever they came in conflict with them, the theologians' views are in conflict with the doctrines of the New Testament. He taught the God who lived, that Jesus Christ was His Son, and our Redeemer, and that the Holy Ghost was one of the Godhead. He taught that the Son was like the Father. We know that the Son possessed a body. We know that He has promised that our bodies shall be changed and made like unto His glorious body. This is a promise unto the Saints. He was the express image of His Father. If, therefore, He has a glorious body—and we know He has—then the Father also has a body. Now, this teaching comes in direct conflict with the teachings of the world. But it is not contrary to the teachings of the Bible. Read the Bible from Genesis to Revelation, and it sets forth a personal God, and that man was created in His image. We hold this to be a glorious doctrine. Then he taught us the relationship of man to God—that we are His children. Through this has been called a presumptuous doctrine, it is one that inspires the Saints and makes them feel thankful to know that God is their Father, and they look upon all human beings as their brethren and sisters, connected in the sacred relationship of brotherhood. Can teachings be more ennobling than this? We not only hold this as a belief, but we are trying to carry it out practically and show men that we do love them. We have been and are willing to make sacrifices for those who have not heard the truth. Why, this mere handful of Latter-day Saints send forth missionaries into the world by the hundreds. Why do they do this? It does not help them financially. They do it because it is a duty they owe to their fellowmen, and therefore, when they are called they go gladly. They do not ask what their salary will be, nor where the money will come from. If they have the means, they are willing to make the sacrifice and spend their time in this

labor of love amongst their fellowmen. Why should those who are not of our faith be so opposed to us? They say we have a false doctrine. But is it false? Have they proved it to be so? We invite a comparison of the principles we believe in with those taught by Jesus Christ and His apostles. If our principles are contrary to those that they taught, then they cannot be true; but if they are like them, then they are not probable that they are true? And we can prove that it is not only in the letter that they are alike, but that the spirit which accompanied the preaching of the Gospel formerly is still in the Church, and the word is clothed with the same power. Therefore, we say they are just as true as we.

I feel to bear my testimony unto this congregation that Joseph Smith was a prophet of the Lord, that he proved himself worthy of the name he was called to bear; and that he not only taught the principles of the Gospel, but as a prophet, was able to tell the Saints what should come to pass, to warn them against the future had in store for them, and also to prophesy what should befall this nation. Read the 5th section of the Book of Doctrine and Covenants, and its history, and you will see that as a prophet he foresaw the future both of the nation and of the Saints. The Lord did not leave him to guess at the things that were to come. These things, and we have seen his prophecies fulfilled.

Brethren and Sisters, this is the work of the Lord, and whatever opposition it may meet, always remember that the Lord is stronger than those who oppose Him, and that He will carry the work forward to triumph. This work will be as "the little stone" cut out of the mountains without hands. It will fill the whole earth. We do not believe, however, that the rights of anyone will be taken away, but this work will be a protection to all, whether they belong to the Church or not. Those in our midst who are not of us need have no concern or fear as to what the "Mormons" will do with their neighbors. We have shown in the past that their rights have been protected equally with our own. Where we are in the majority we do not step on their toes or attempt to take their rights from them. On the contrary, we feel that they are entitled to just the same privileges as we are. But the majority have a right to vote as they please. Even politically our people have tried to give those in their midst equal rights with themselves. When it comes to business, some have feared that we are going too far in that line; but if they will examine into this matter they will find that as a people we are mostly farmers, and we are not in the line of commercial business. We have been taken by our non-Mormon friends. But we do not find fault with this. They have a right to put their money where they like. We simply claim the same right to enter into any line of business that we desire. There is enough for all, and all have a right to engage in business, whether "Mormon" or gentile, and there should be no friction on this account. Go down Main street and look at the merchants' signs, and you will see the "Mormon" or gentile, and there should be no friction on this account. Go down Main street and look at the merchants' signs, and you will see the "Mormon" or gentile, and there should be no friction on this account. Go down Main street and look at the merchants' signs, and you will see the "Mormon" or gentile, and there should be no friction on this account.

Why, then, should they find fault with us, on this point? We say to the Latter-day Saints, pursue your even course. Do what is right; let the consequence follow. Amen.

RETURNED MISSIONARIES

Elder O. E. Overton of St. Johns, Apache county, Arizona, returned home March 20, 1905, from the Southern States mission, to which he was assigned Oct. 7, 1902. The conferences of Spokane, Victoria, Boise and Butte were his fields of labor, in both of which he made many friends.

Elder George W. Willis, Jr., of Salt Lake City, who was sent April 7, 1902, to labor in the British mission, returned May 5, 1905. The Irish and London conferences were the scenes of his labors, in both of which he made many friends.

Elder Ira Waites of Bountiful, Davis county, returned May 11, 1905, from the Southwestern States mission, where he has been laboring since April 14, 1903, in the East Tennessee conference. A great deal of good is being done in that conference, and the people are being removed from the minds of the people, and there seems to be many in the last year seeking for the truth, and the Elders are meeting with very good success.

Elder John G. Barnes of Kayville, Davis county, passed through this city May 12, 1905, on his return from the California mission, for which he was sent April 12, 1903. He labored in Nevada, California and Los Angeles were his fields of labor. He reports that but few converts are being made, but the Elders are making many friends. The most of the Saints of California are Saints indeed, and are doing all they can to help the Elders win souls to Christ.

Elder Franklin O. Marchant of Peoa, Summit county, arrived in this city May 13, 1905, on his way home from the New Zealand mission, where he was sent May 8, 1903. He labored in New Zealand, Hawkei and Tauranga districts the entire time with fair success.

Elder John K. Kaddington of the Tenth ward, Salt Lake City, returned May 13, 1905, from the Colorado mission, where he was sent April 14, 1903. He reports that the work is progressing nicely, and that there will be some added to the fold this coming year.

Elder Wilford Norris of Randolph, Rich county, Idaho, returned May 15, 1905, on his return from the California mission, where he has been laboring since June 9, 1903. The San Francisco and Los Angeles conferences were his fields of labor. He reports that the work of the Lord is progressing in California; the Saints and Elders are united in spreading the truth.

Elder Joseph H. W. Goff of Sandy, Salt Lake county, passed through this city Sunday, May 14, 1905, on his return from the New Zealand mission, for which he was sent April 16, 1903. The conferences of Mahia and Waiapu were his fields of labor. He reports that he found many friends, and succeeded in baptizing quite a number of honest souls into the Church. The Gospel work is prospering nicely in the above named districts.

Elder Alfred George Woodland of Richmond, Cache Co., reached this city May 13, 1905, on his return from the Central States mission, for which he was sent April 12, 1903. The conferences of North and South Texas were his fields of labor. He spent the first 17 months in the North Texas conference, where the work is in good condition, then he was transferred to South Texas to preside over that conference. The Elders are making many good friends, more so than ever before, and some are uniting with the Church.

Elder Samuel B. Gentry of St. Thomas, Lincoln county, Nev., passed through this city May 13, 1905, on his return from the Central States mission, where he has been laboring since April 14, 1903, in the South Texas conference. The Gospel work, he says, is making fair headway in the southern part of Texas. The Elders are received kindly by the people, and they are making many friends and some converts.

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Elder Joseph H. W. Goff of Sandy, Salt Lake county, passed through this city Sunday, May 14, 1905, on his return from the New Zealand mission, for which he was sent April 16, 1903. The conferences of Mahia and Waiapu were his fields of labor. He reports that he found many friends, and succeeded in baptizing quite a number of honest souls into the Church. The Gospel work is prospering nicely in the above named districts.

Elder Wilford Norris of Randolph, Rich county, Idaho, returned May 15, 1905, on his return from the California mission, where he has been laboring since June 9, 1903. The San Francisco and Los Angeles conferences were his fields of labor. He reports that the work of the Lord is progressing in California; the Saints and Elders are united in spreading the truth.

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Elder Joseph H