REPORTS OF MISSION FIELDS.

Addresses Delivered at the Seventy-Fifth Annual Conference of the Church of Jesus Christ of Latter-day Saints, in the Tabernacle, Salt Lake City, April, 1905, by Elders Ben E. Rich and J. G. McQuarrie.

Conditions of Southern and Eastern States Missions.

ELDER BEN E. RICH.

(President of Southern States Mission.)

Within the last two months, it has been my privilege to meet with the Elders who are laboring in the States of Virginia, South Carolina, North Carolina, Georgia, Florida and Kentucky, and I expect, in the next two months, to have the privilege of meeting with my brethren who are laboring in the two conferences of Tennessee and in Mississippi, Alabama and Ohio. The work of the Lord is progressing very nicely in the Southern States Mission. There is a gradual growth all the time. It is seldom a week goes by without additions being made to the Church of Jesus Christ. Sometimes we have as many as fifty to eighty new baptisms in one month. We are rather in an undistinguished condition for help. I have the reputation with the authorities of the church of being a monumental beggar for missionaries. At one time we had five hundred and sixty Elders laboring in that mission. We have not one-third of that number today. Our members are scattered very badly, and we have not missionaries enough to visit and look after the members of the church, owing to their scattered condition. Wherever our Elders go they meet with success. They do so even in the days of persecution. God works with them. They are happy in their missionary labors, and their testimonies are increasing. I am very much encouraged in the missionary work there.

If you know any young men who are laboring in that mission or in any other mission, do you ever ask yourself the question as to how the parents of those Elders are situated, and whether they are able to maintain them in the mission field? All the Elders need clothes and shoes and other necessaries, and I wonder if the thought ever enters into your minds that it is your duty to help your neighbors bear the burden that rests upon them when they have a son or a husband upon a mission.

Another thing: you young men who are about to go upon missions, let me say a word to you,—and I believe I can safely speak for the president of every mission who has spoken here, and for Brother McQuarrie, who probably will speak. You do not know what clothing you will need until you get there. If an Elder comes to our mission, he must go where his services are the most needed, and if, before leaving home, he obtains a suit of clothes that is suitable for Ohio, and his services are needed down in Mississippi, Alabama or Florida, he will go there and suffer from the heat. I would advise every young man to wait until he gets to mission headquarters, to find out where he is going, and then become clothed in a way that will be the most comfortable.

I never saw a day in my life when I was more satisfied with the principles of the gospel and the condition of the Church than I am today. I never rejoiced more than I have over the testimonies which I have listened to yesterday and today; and I may be pardoned if I call your attention to one little matter. I was especially interested in the faithful testimony borne by Elder Hugh J. Cannon concerning the principles of the gospel, and the lessons that were given to him by his father regarding his duty to love and uphold the one who is now at the head of the Church. I was also interested in the testimonies of Elders Rulon S. Wells and Nephi Pratt. I single these brethren out because thousands of you have listened to the testimonies of their fathers, who once occupied positions of prominence in the church, and who are now dead. Every man in this church is going to be placed in a position where he will be tried and tested so that he will have the privilege of knowing for himself that the gospel is true, and not simply believe it because his father is one of the authorities of the Church. I have listened to the testimony of three generations of Apostles in this building. I rejoice that I know the gospel is true just as well as I did when my father lived, and my brothers and sisters know that it is true just as well as they did when he lived. The children of other dead apostles and prophets, who have kept the faith and lived near enough the Lord to drink in the inspiration of His word, also know that the gospel of Jesus Christ is true today as well as they did in the days of their fathers. They know, too, that the man who stands at the head of the Church today is called of God, and is blessed with the same power and authority as the man who stood at the head of the Church in the days when their fathers sat upon this stand. I rejoice in this; and I bear witness to you today that I do not believe there has ever been a man at the head of the Church more willing to listen to the voice of God and to receive a message from Him than the one who stands at the head today. He occupies that position today in literal fulfillment of prophecies uttered by those who have occupied the same position before. I used to live in Ogden. Some of you brethren who live in Ogden may remember the time you sat in the Ogden tabernacle, many years ago, and listened to the voice of prophecy from the lips of President Wilford Woodruff, when he predicted in the name of God, and told the people to write it down and remember it, that Joseph F. Smith would be president of this Church, and you know by the way in which it was spoken, that it came from God; and you know, too, that it has been fulfilled by the will of God the Eternal Father.

I know that as long as we receive the whisperings of the Spirit we will never doubt the divine mission of the one whom God places at the head of the Church. Those who cannot be tried from the outside will be tried from the inside, until every individual is tested. God is no respecter of persons. The son of the most obscure and unassuming man that ever joined the Church and the son of the mightiest prophet that God has given to us in this dispensation, will stand upon an equal footing in this respect. All of them will have their tests, and God will have a tried people. Sometimes I feel as though this people cannot live as they should live without the voice of the wolf being heard upon the outside. We are like a flock of sheep. You who are in the sheep business know how it is with a herd of sheep. They gradually cross and separate, but it only takes the howl of one or two wolves to bring them all together again. Jesus Christ said that the kingdom of God is like a net cast into the sea, which draws to the shore fish of all kinds. The gospel net draws to Zion all kinds. They must be tried and assorted, and some of them go back into the world.

I have been fishing for many years, and I know I have caught lots of poor fish, and some who have come to Zion no doubt will be so tried that they will go back and swim off. Every man in the Church will be tried. But God lives. This is His work. The puny hands of man may try to stay the progress of it, but it will go right on nevertheless; while they who try to stay its progress will die and be forgotten.

As has been said by some of the brethren, many people in the world are becoming converted to the correctness of the principles of the gospel, and are adapting them to their own beliefs and teachings. Many people persecute us with honest hearts. Not over three weeks ago I was standing on the streets of one of the largest cities of the south when a young man, who is being educated for the ministry, came up to me and told me that a professor of theology—the man who was training him to be a minister of the gospel—had stated that he had been to Salt Lake and that "Mormon" Elders always referred to their wives as cows; and, said the young man, "I know that he spoke the truth, because he is a good man." I replied, "he is a monumental liar." Some of these ministers may be opposing us with an honest purpose, but I tell you there are lots of them that are opposing us because they are naturally as mean as the devil. Sometimes the Irish blood in my veins makes me feel like breaking loose long enough to tell such defamers of the truth to go where they belong; but there is no necessity for me to do that, they will go there anyhow.

I bear witness unto you that I know that God lives. I know that this is His truth. I know that the man who stands at the head of this Church is a prophet, seer and revelator, and those who stand with him are the same. I hope that God will continue to whisper to them, no matter whether it is commercialism or not. I hope they will be wise enough to place us in a position sometime so that if a temple is needed in Jackson County we will know where the money is to build it, and not be compelled to go begging for it; or if temples are wanted in other places, that there will be funds on hand to build them, and that they will not have to be started without a dollar in sight. Don't you be afraid of anything they are doing; they can not go very far astray. God will not let them. I bear witness unto you that the gospel is true, and that it will prevail, no matter how much the wolves may howl. Whether they come from the world or go from us out into the world, they cannot stay the progress of God's work. It is His eternal plan of life and salvation, and will save and exalt those who are faithful to it. Amen.

ELDER J. G. McQUARRIE.

(President of Eastern States Mission.)

Yesterday afternoon I had the pleasure of sitting shoulder to shoulder with six other Presidents, co-laborers in the mission fields of the United States, and I wish I could explain the feeling of strength and sympathy that passed through my being in thus associating with my fellow-laborers. Ella Wheeler Wilcox expressed in a poetic way a truth intensely felt by the Latter-day Saints, when she said:

"There is an unseen cord which binds
the whole wide world together;
Through every human heart it winds
its one mysterious tether.
It links all races and all minds within
their span allotted,
And death alone unties the strand
which God Himself hath knotted."

But I would like to change the last part of that, and say that even death does not sever these cords of brotherhood and fellowship that God ties in our hearts and in our souls. We cannot overestimate the strength of sympathy. The idea of government in the Church is the voice of God and the consent of the people, and hence those who officiate in any of the offices of the Church must look for their strength, not only in the favor of God but also in the confidence of their brothers and sisters. The most touching appeal I have read from the far east was written by a Russian officer complaining because, when they looked to Russia for strength they found division, contention and lack of sympathy among their own people, and literature was scattered in their ranks urging the men to lay down their arms, while they were facing a foe moved on and stimulated to almost superhuman strength by the sympathy, the unity and the power of sentiment that came to them from their own country. Those who are interested in the missionary work want to know what we are doing in the field. Perhaps they think we come here with the idea that we are going to tell about great things we are doing out on the battle line; but we come here with different feelings. Our thoughts are something like this: We are going to the strongholds of Zion; we are going to see the unity of the home guard; we are going to look upon the sources from which we may draw strength to continue our work; we are going to hear the voice of inspiration, and clasp hands with our leaders and with our co-workers. This is the way I feel today. I want to clasp hands with those whose hearts beat in unison with my own.

There is so much that should be said that what I have to say seems to me of so little importance that I do not feel like taking much of your time to tell it; yet perhaps there is no part of the work of Zion that is not important. In listening to the reports that have been made, the earnest testimonies that have been borne, and the voice of inspiration we have heard in this conference, I feel that I can be a stronger and a better man. Longfellow said that we desired to walk beneath the shadow of great names. This is illustrated by the fact that churches bear the names of great men. As men, we are timid in relation to our own opinion, and feel like resting our faith beneath the shadow of great names; but as Latter-day Saints we are taught to rest our faith beneath the shadow of but one name—that of Jesus Christ. But while we know that we should not pin our faith to men, we also realize that we can receive strength from each other.

I have labored in the mission field as a traveling Elder, as a conference president, and as a mission president, and I understand the feelings of the Elders as they go up against the stone walls of prejudice that seem to confront us. Individually we feel we are accomplishing very little, but when the Elders report to their conference presidents, and they in turn report to the mission president at the close of the year, and we figure up how many homes have been visited by Elders bearing testimony of the restored Gospel, how many hundreds of thousands of tracts have been delivered, how many books have been sold or given away, how many meetings have been held, and sermons preached, and baptisms performed, then we realize that something has been done. And when we think of this record being united with those of all the other missions in the world, and then contemplate the compilation of such for the last seventy years, we realize that it comprises one of the grandest, one of the most glorious missionary reports ever recorded in the history of the world. And when the clouds of envy, and hatred, and persecution shall have rolled away, and when the future historian shall trace to their source the many streams that have united together to form the millennial sea of peace, it will be conceded that a stream of powerful influence has flown down from the mountains of Israel.

In a recent magazine article written upon the so-called "Evil of Mormonism," the writer said: "We must first admit and understand the inherent power of Mormonism, before we can cope with this religion. The energy and zeal put forth by the Mormon Elders ought to put to shame any Christian denomination in the world." This is said, and yet they have only commenced to learn what a great work is being done by the Latter-day Saints.

I bear my testimony to you who have made great sacrifices, to you who have performed many noble deeds, and to the Elders in the world laboring for the spread of truth, that these actions and deeds will not fade away in the gray mist of the past and be forgotten, but they will rise like a glorious scroll upon the horizon of the future, and stand as a justification of the righteous and condemnation of the wicked. I feel strong in the support of my brethren and sisters and the Elders with whom I work. One young man, when he was told by his opponents that they were going to overcome the work with which he was associated, said, "How are you going to do it? We are here to work for it; we are here to sacrifice our means for it; we are here, if necessary, to die for it; how are you going to stop it?" With thousands of such men and women, and with God on our side, we will eventually be victorious. Even if assassins put such men to death, their death, like the guns of Concord, would send an echo round the world, and probably would be a more effective testimony than our preaching.

As there has been some voice, some word, some murmuring heard through the land against our prophet-leader, it is natural that his friends should rally to his support and give expression to their feeling. This morning, President Ben E. Rich bore testimony to the fact that he knew President Joseph F. Smith had his ears open to hear the voice of God, and was ever ready to heed the whisperings of the Holy Spirit. I want to bear my testimony to the fact that he also has his ears open to his fellowmen, and that he sympathizes with them. He has not forgotten, as others have often done, "That the love of the Lord and of man are one." When I stood here six months ago I had a rather heavy heart, because our mission was without a home. We had been forced to leave our headquarters because of the agitation then going on, and were obliged to take shelter with the conference president in a little room about 10x10. I thought I would appeal to the authorities of the Church and see if we could not get some aid to establish ourselves firmer in the city of New York, where it was important that the Latter-day Saints should be well represented and established; but, I accidentally heard that the funds of the Church had already been so divided, there had been so many calls, that word had been sent out that improvements not already started should not be commenced during that year. Still I felt I must ask for aid, and I testify that my appeal received kind consideration, and five thousand dollars was given to us to make the first payment on a place we might call our own in the city of New York. Part of your tithing has gone there, my brethren and sisters, and I hope you do not regret it.

Last Monday I was in the city of Chicago. It was the first time I had the privilege of visiting the headquarters of the Church there, and while looking for the number I saw in bold letters across the front of a beautiful edifice the words "The Church of Jesus Christ of Latter-day Saints." I have seen many churches the last four years, but I had never before seen the name of Jesus Christ written across the front of any of them. We should feel honored in erecting churches to His name, and I trust a similar building may soon be seen in the city of New York.

Since we have been established in our own home, my notice has been called to a prophecy recorded in Nephi, 14th chapter, 10-12 verses. I hope you will read it, my brethren and sisters. It was a source of inspiration to me, because it describes the great struggle that you and I have to make. Nephi speaks of the great battle between righteousness and wickedness which should continue until there would be only two churches—the Church of God and the church of the devil; that the latter would have great dominions in all parts of the world, and that the Church of the Lamb of God should also be upon all the face of the earth, but its possessions would be small. Now, we have been gathering people from all nations, and no effort has been made until lately to obtain possessions, even small ones, in various parts of the world. These have not been secured for the purpose of fulfilling that prophecy. Instructions on this matter did not come to us from the President of the Church, but the movement seemed to come as an inspiration, almost simultaneously in all parts of the world. When I asked President Smith a year ago, as I was returning to my mission, if he had any counsel to give me, he said: "You have our confidence, and the time has come when men must go out into the world and live near enough to the Lord that they can receive their inspiration from Him, and build up Zion wherever they are called to labor, without the personal assistance and continued counsel of the general authorities of the Church." I testify that this desire to have places of our own in the world has burned in the hearts of the Saints, and it has been forced upon the Mission Presidents, until now, from Norway and Sweden, from England and Denmark, from the islands of the sea, and from all parts of the United States, we hear reports that they are established upon their own ground. I thank the Lord we now have a place we can call our own, and we feel that Zion is becoming more firmly rooted. When I read this prophecy recorded in the 14th chapter of Nephi, I thought that possibly the prophets of old even saw this little work that we are doing. What a glorious thing it is to join with the Prophets of old fulfilling their words, and accomplishing the purposes of God.

My brothers and sisters, there is, it is true, some agitation throughout the country against us, and many things are being said to injure our reputation. But why should we worry about our reputation? Let our anxiety be for our characters. No one can sell my character but myself. No one can sell the character of the Church of Jesus Christ of Latter-day Saints, but the characters of its members may be solled by their own misdeeds. A short time ago I read in the New York Herald the statement that after all that had been written and spoken, there was no source to which a scholar could go to get reliable information in regard to the "Mormon" people, because that which had been written had been blackened by prejudice or colored by zeal. I was glad that I could answer the writer by saying: There is one history written that zeal cannot color and prejudice cannot efface. That history has been written with the iron pen of industry. Its scroll has been rolled out from Canada on the north to Mexico on the south, covering like a beautiful veil the great desert of America. That history has been engraved with winding streams, checkered fields, and fruitful gardens. It has been illustrated with great cities, nestling villages, and happy homes. It is vitalized and vivified by hundreds of thousands of happy men and women, rejoicing in the blessings of liberty and an intelligent faith in God. And this history will live, while yellow journalism will die and be forgotten. The men and women who have written this history will be remembered and honored by thousands who reap the fruits of what they have sown, while those who have vilified and persecuted them will go down either to disgrace or oblivion.

God grant that we may live up to the high ideals that have been given to us, that we may be able to preserve the heritage that has been intrusted to our care, and bequeath it, not lessened, to those who may follow after us. I ask it in the name of Jesus Christ. Amen.

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Ira W. Kelley, of Mansfield, Pa., writes: "I was in poor health for two years, suffering from kidney and bladder trouble, and spent considerable money consulting physicians without obtaining any marked benefit, but was cured by Foley's Kidney Cure, and I desire to add my testimony that it may be the cause of restoring the health of others." Refuse substitutes. For sale by F. J. Hill Drug Co.

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Trains to Saltair Beach.

Time Table in Effect May 31st.

Leave Salt Lake		Arrive Salt Lake.	
No. 2	10:00 a.m.	No. 1	12:00 p.m.
No. 4	2:00 p.m.	No. 3	3:30 p.m.
No. 6	3:00 p.m.	No. 5	4:30 p.m.
No. 8	4:00 p.m.	No. 7	5:30 p.m.
No. 10	5:00 p.m.	No. 9	6:30 p.m.
No. 12	6:00 p.m.	No. 11	7:30 p.m.
No. 14	7:00 p.m.	No. 13	8:30 p.m.
No. 16	8:00 p.m.	No. 15	9:30 p.m.
No. 18	9:00 p.m.	No. 17	10:30 p.m.
No. 20	*10:00 p.m.	No. 19	*11:30 p.m.

*Sunday last train leaves Salt Lake at 9:00 p.m., and Saltair 10:00 p.m.

J. E. LANGFORD, Lessee.

"The Lagoon Road"

Simon Bamberger, Pres. and Gen. Mgr. A. D. Pierson, G. P. & T. Agt.

Time Table in Effect May 30th, 1905.

Leave Salt Lake—

6:30, 9:00, 11:00 a.m.; 2:00, 4:00, 6:00, 7:00, 8:00 p.m.

Leave Lagoon—

7:30, 10:00 a.m., 12 m., 2:00, 5:00, 7:00, 9:00, 10:30 p.m.

Extra Trains on Sundays and Holidays.

Leave Salt Lake 2 and 5:00 p.m.

Leave Lagoon, 4:00 and 6:00 p.m.

OREGON SHORT LINE Railroad

Time Table

IN EFFECT June 1st, 1905.

ARRIVE.

No. 4—From Ogden, Chicago, Omaha, St. Louis, Kansas City and Denver	5:15 a.m.
No. 8—From Ogden, Portland, Butte and San Francisco	8:20 a.m.
No. 6—From Ogden and Intermediate points	9:20 a.m.
No. 12—From Ogden, Cache Valley and intermediate points	11:45 a.m.
No. 2—From Ogden, Chicago, St. Louis, Kansas City, Omaha, Denver and San Francisco	4:45 p.m.
No. 10—From Ogden, Cache Valley, Butte, Portland and San Francisco	7:40 p.m.

DEPART.

No. 5—For Ogden, Omaha, Chicago, Denver, Kansas City and St. Louis	7:10 a.m.
No. 7—For Ogden, Portland, Butte, San Francisco and intermediate points	10:30 a.m.
No. 1—For Ogden, Omaha, Chicago, Denver, Kansas City, St. Louis and San Francisco	1:40 p.m.
No. 11—For Ogden, Cache Valley and intermediate points	4:10 p.m.
No. 3—For Ogden, Denver, Kansas City, Omaha, St. Louis and Chicago	6:05 p.m.
No. 9—For Ogden, Cache Valley, Butte, Helena, Portland, San Francisco and intermediate points	11:45 p.m.

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D. E. BURLEY, G. P. & T. A.
D. S. SPENCER, A. G. & T. A.
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Note:—Train numbers shown above are Oregon Short Line train numbers and do not apply to the Southern Pacific west of Ogden or the Union Pacific east thereof.

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SALT LAKE ROUTE

TIME TABLE effective May 1st, 1905.

DEPART DAILY.

From Oregon Short Line Depot, Salt Lake City.	
No. 37—For Stockton and Tintic District	7:45 a.m.
No. 33—For Provo, Mercur, Manti and Points on Sanpete Valley	8:00 a.m.
No. 31—For Provo, Nephi and Lynn	5:30 p.m.
No. 1—For Los Angeles and Intermediate Points	8:30 p.m.
No. 35—For Nephi and Intermediate Points	11:00 p.m.

ARRIVE DAILY.

No. 2—From Los Angeles and Intermediate Points	6:20 p.m.
No. 32—From Lynn, Nephi and Intermediate Points	9:00 a.m.
No. 36—From Manti, Nephi and Intermediate Points	1:30 p.m.
No. 38—From Nephi, Provo and Intermediate Points	5:40 p.m.
No. 38—From Tintic District and Intermediate Points	6:00 p.m.

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The DENVER & RIO GRANDE RAILROAD

Current Time Table.

In Effect May 21, 1905.

LEAVE SALT LAKE CITY.

No. 10—For Heber, Provo and Marysvale	8:00 a.m.
No. 102—For Park City	8:15 a.m.
No. 6—For Denver and East	8:50 a.m.
No. 14—For Ogden and Local Points	10:25 a.m.
No. 8—For Ogden and west	10:25 a.m.
No. 1—For Ogden and west	1:40 p.m.
No. 2—For Denver and East	3:00 p.m.
No. 6—For Provo and Eureka	5:00 p.m.
No. 112—For Bingham	5:10 a.m.
No. 114—For Bingham	3:00 p.m.
No. 11—For Ogden and Local points	6:05 p.m.
No. 4—For Denver and East	8:00 p.m.
No. 3—For Ogden and West	11:10 p.m.

ARRIVE SALT LAKE CITY.

No. 6—From Ogden and the West	8:40 a.m.
No. 13—From Ogden and Local points	9:50 a.m.
No. 7—From Eureka and Provo	10:00 a.m.
No. 5—From Denver and East	10:25 a.m.
No. 1—From Denver and East	1:35 p.m.
No. 14—From Ogden	3:05 p.m.
No. 2—From Ogden and the West	3:40 p.m.
No. 101—From Park City	5:15 p.m.
No. 9—From Heber, Provo and Marysvale	6:00 p.m.
No. 115—From Bingham	10:50 a.m.
No. 113—From Bingham	6:40 p.m.
No. 4—From Ogden and the West	7:50 p.m.
No. 3—From Denver and East	11:00 p.m.

All trains except Nos. 1 to 6 inclusive stop at intermediate points.

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