

REMARKS BY PRESIDENT JOSEPH F. SMITH,

At the General Conference, Sunday Morning, Oct. 7th, 1883.

REPORTED BY G. F. GIBBS.

I NEVER rejoiced more in the Gospel than I do at the present. I never felt stronger in the faith than I do to-day. I have never seen less cause for doubting or for fear than I now see. I think there is everything to encourage the people of God; and those things which may be calculated to discourage, seem to be decreasing all the time.

The Kingdom of God has been established upon the earth; the Gospel has been restored to the children of men; and the Holy Priesthood of which Bro. Cannon spoke, which is after the order of the Son of God, and of which Jesus himself is the Great High Priest, has again been bestowed upon man. The Church has been organized according to the pattern which God gave in the days of our Savior and His disciples, only I think the organization has been perfected to a greater extent, perhaps, in this dispensation than in the days of Jesus and His disciples. All that was given to them has been conferred upon us, and, as greater things are to be accomplished in the last days than have ever before been accomplished, we may look for still greater perfection in the organization of the Church, as well as for greater things in other directions. I expect to see the time come, when those wonderful works which were esteemed by the people anciently, and which are now looked upon as miraculous, will no longer be cited to inspire faith, wonder, or dread of the mighty God of Jacob; they will be lost sight of in the more wonderful things that will be performed in latter days. I consider that the gathering of this people to these valleys, in the manner in which they were gathered, is far more miraculous—and will be so regarded in time to come—than was the gathering of Israel from the land of Egypt into Canaan. What it took 40 years to accomplish then, God accomplished in a few months in these days, besides carrying the latter day Israel a great deal further than He did ancient Israel. He led this people out of bondage, too, as He led the children of Israel, and He delivered this people out of the power of their enemies, as He did them; and He has planted our feet upon the tops of these mountains, and has caused us to grow, and to increase in strength from the day the pioneers set foot here to the present.

It is true that our enemies have, to some extent, ruled over us, but we possess and enjoy liberties and rights nevertheless; and no matter what they may try to do, as heretofore, they will be unable to stop the growth and increase of Zion. Zion is bound to grow; the Kingdom of God is destined to spread abroad; and the purposes of God will be accomplished, and our enemies cannot hinder it. They may pass laws, they may send up armies, they may send missionaries to rule over us as officers, to enforce upon us Christian religion, as it is called; they may appropriate thousands and millions of their treasure to establish free secular mission schools among us—yet, all that they do will only tend, in some degree at least, to extend the work of God and to give it impetus in the earth, for it is written in the Scriptures—and it is true, and it has been demonstrated as other things have been in connection with this work—that “the wicked can do nothing against, but for Zion.” They may aim to do that which they think will injure the people of God, they may desire in their hearts to see the progress of the work of the Lord stopped in the earth, and they may do all in their power to accomplish their purposes, but God Almighty will overrule their acts for the good of His people, and for their own discomfiture, as He has heretofore done. This is my firm belief, and I have never seen anything in the last 30 years of my experience in the Church, that has given me reason for doubt upon this point; on the contrary, everything I have witnessed only tends to strengthen my faith, and confirm my belief in regard to these matters.

The great desideratum which we should keep in view, is the obtaining for ourselves a knowledge of the truth, to know the doctrine for ourselves. I, for instance, would be in a pitiable condition if I were depend-

ent upon my brethren for a knowledge of the truth of this work. If this were so, I certainly would be in a state of vassalage. The secret of our success—so far at least as the union of this people is concerned—is in this: they know the doctrine for themselves to be of God; they are, therefore, free to do His will as it is made known to them. And they are not in bondage, they are not tyrannized over, they are not ruled over by their presiding officers, but they are one with them, and are united with them in the faith. Who, I would ask, holds me in the Church of Jesus Christ of Latter-day Saints—does President Taylor, or President Cannon, or do the Twelve Apostles? Is it by their influence that I am persuaded to serve God, or to believe what I do believe? I want to say I am not dependent upon President Taylor, or President Cannon, or upon any other man in regard to my faith. It is not based upon men's views or ideas. I have not received the knowledge which I possess of the principles of the Gospel from any man. Only in this that it may be said, that when men teach or preach the Gospel, and are instrumental in the hands of God in making us acquainted with the same, we may, in that light, be said to receive it from man; but in reality we do not receive a knowledge of the Gospel from man, but from God. Did we receive the Book of Mormon from Joseph Smith? No, we did not! From whom then? From God Almighty. Joseph Smith in and of himself did not have power to bring it forth, nor to translate it. It was God, through him, that gave this record to the world. Yes, he was the honored instrument in the hands of God of bringing it forth, and we are indebted to God, through him, for this book; and when I read its truths and drink of its inspiration, and receive its instruction and admonition, I am conscious of the fact that it was through the gift and power of God that this book came unto us. To whom are we indebted for the Doctrine and Covenants? It may be said that we are indebted to Joseph Smith for it, he having been the mouthpiece of God through whom the revelation comes. So we are in a certain sense, but there is a greater than he; beyond him there is the Source of light, intelligence and knowledge, whence Joseph drew his inspiration, and it is to that Source that we are indebted for what Joseph Smith was raised up and inspired to accomplish. While, therefore, we honor him as the instrument in the hands of God, it is to God alone that we give the glory, for to Him alone it belongs, and none among us appreciated this fact more than the Prophet Joseph himself. We must not worship man, but God. He alone must be the object of our worship. I repeat, therefore, no man keeps me a member of the Church of Jesus Christ of Latter-day Saints, neither is there any man professing to be a member of the Church who is kept so by the influence of other men. If there is, then he is a vassal, a serf, he is not a man and is not magnifying his manhood. He ought to know the truth of the doctrine for himself; he ought to be inspired of God himself, standing firm upon his own foundation; so that when the storms come he may not be shaken. Jesus Christ has pointed out the way, he says, “whoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock, and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock. And everyone who heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it.” If a man is held in restraint by any influence other than that of knowledge, by any spirit other than that of God, it will be found that he has built his house upon the sand only to crumble and fall before the approaching storms. The root of the matter is not in such a man. He has not drunk from the fountain of light, he cannot withstand the powers of darkness and he must of necessity fall a prey to the destroyer.

But the facts are that the Latter-day Saints have embraced a religion that is full of light and truth. They have received the same spirit that actuated Joseph Smith and his successors. We have drunk at the same fountain that they drank at.

The same spirit that inspired them, inspires us. We are engaged in the same great work, and are children of the same Father. You may take a Latter-day Saint, no matter where, if found in the line of duty, he will tell you, in all sincerity and truth, that he knows the doctrine to be true himself, and he will give you the best of reasons for this knowledge. He will prove it by the Scriptures, and by every evidence possible to convince the mind of man, and he is able to do this, because the Spirit of truth is in him. He is not dependent upon others for the knowledge he possesses. He is a member of the Church because he wills to be, because he chooses to be, and he chooses to be associated with the people of God because he knows it is for his own personal good. He hearkens to the counsels of the Priesthood of God, because he knows for himself that he cannot afford to disregard them. That is why I am a Latter-day Saint, that is why I obey counsels, and I am as free a man—at least I think I am—as walks the footstool of God. It is my good will and pleasure to serve God. It is my good will and pleasure to be connected with the people of God. It is my good will and pleasure to hearken to the counsels of these good men with whom I have the privilege of associating. I know them to be men of truth. I have grown up under the droppings of the sanctuary, under the inspiration of these men, and from my youth I have known them to be men of God. When I say this I am only giving expression to the feelings of the majority of the people of God. They know what they are doing, they know what they believe in, they know of the doctrine, they are not ignorant, they do not yield blind obedience, but they yield willing, intelligent obedience, because they know of the truth, and it would be useless for anybody to try to convince them to the contrary, unless it were possible for them to bring greater light to bear upon their minds than they themselves have received; and that is the only way that a “Mormon” can be converted. If he can be shown something superior to that which he has received, he will willingly accept it. It is greater truth and greater light that we are after; more righteousness, greater harmony; and more perfect union, peace and good will to all men is what we are striving to establish upon the earth. This is why we let our enemies alone. Why we do not strike back when we are struck. We want peace, not war. We are opposed to contention and warfare among our fellow-men. On the contrary, our mission is to preach the principles of truth, of peace, of life and salvation, principles that will, if received and obeyed, produce in the heart of man joy and gladness, and love for his fellow-beings. I might turn, if there was time, to the Books and read and expound some of these principles. I might repeat the ten commandments: thou shalt not lie, thou shalt not blaspheme the name of the Lord, thou shalt not commit adultery, thou shalt not commit murder, thou shalt worship the Lord thy God and none other shalt thou serve, etc. These are a portion of the principles of the Gospel, they are principles that we have espoused as Latter-day Saints, they are doctrines of Christ and they are part of my religion, and if a community will be governed according to these principles, which are regarded as the moral law, the penalties of that law will not be known among such a people. But the question may be asked, do not the Christian world believe in these principles? Yes, they profess to. And are they not therefore as good as we are? Yes, correspondingly as they carry them out in their lives; so far they are as good as we are. But is that all? No, not by a great deal! There are other requirements made of the children of men, in connection with the organization and establishment of the Church of Christ, one of which is, that we should gather together to a certain appointed place. Now, supposing that I should keep the ten commandments and refuse to obey the law providing for the gathering of the people, and was not willing to receive in my heart the constituted authorities of the Church as they now exist, what good would it do me in the long run to accept part of the word of God and reject part, when the whole was essential to my salvation? I should then be in the condition of the young man referred to in the Scriptures, who, it is said, went to Jesus to know what he should do to obtain eternal life. The

Savior answering him said, keep the commandments, and took the pains to enumerate them. The young man in replying said, this he had done from his youth up. What lacked he yet? Jesus perceiving the true state of his mind answered and said to him, If thou wilt be perfect, go and sell that thou hast, and give it to the poor, and thou shalt have treasure in heaven, and follow me. When the young man heard this he turned away sorrowful because he had great possessions. The Lord knew his weakness. He knew that the young man did not love God with all his heart, with all his might, mind and strength; He knew that he loved his riches more than he loved God, and rather than comply with this requirement, a requirement that is higher, needing greater faith to obey than the moral law, he, it is said, turned away sorrowful. This I fear would be so with many of us if we were put to the test. We believe in the moral law and in much of the Scriptures, but we come to something by and by that we cannot accept because it involves too much sacrifice, either of feelings or property, and like the young man, we content ourselves with the progress we have made. That places us also in the position in which the man was placed who received the one talent. You remember the parable: to one was given one, to another two, to another five; they who received the greatest number of talents put them to usury and gained other talents; but the man receiving one talent hid it up in a napkin and buried it in the earth; and when the master came he returned to him the talent just as he received it, saying that he knew that his lord was a hard master, expecting to reap where he had not sown, etc., and therefore he had hidden his talent in the earth and was content to return to him just what he had received. The lord reprimanded him, calling him an unprofitable servant, telling him he should have put his talent to usury and gained other talents; and because he had failed to do this, the talent that was entrusted to his care, and which might have been his, was taken from him and given to another who had proven himself more worthy. That would be the condition of a man who would go part way in accepting and obeying the laws of God, and then stop, refusing to accept the whole law. The only way to obtain a fulness of the glory of God is to receive in our hearts and carry out in our lives the word and will of God, in its entirety, as it has been revealed unto us, and as it may be revealed to us from time to time, as we go on to perfection. Amen.

Correspondence.

NEW YORK CITY,
October 12, 1883.

Editor Deseret News:

Every year, between two and three thousand Latter-day Saints are landed in New York from Liverpool; one hundred missionaries make the journey both ways during the same time.

It occurred to me that a “Mormon” steamship might prove a paying investment; and with a view of ascertaining I made various inquiries of the managing owner of a wealthy coasting line, whose steamers run from New York to Halifax, N. S., and to New Orleans, La., the result of my investigations are herewith submitted.

Naturally the finest steamers are found on the Trans-Atlantic lines. The *City of Rome* is 580 feet long, measures 8,000 tons and travels at the rate of 20 miles an hour. Other steamers in the same trade may be described by dividing the above figures by two. Coasting steamers are smaller, seldom with a displacement of more than 2,000 tons; they run from 12 to 15 miles an hour. The “Mormon” Church could not afford a vessel of the first mentioned type. The coasters are fine commodious steamers which are called upon to breast the storms of Cape Hatteras, more severe than those of the rude Atlantic; they are in every respect equal to the requirements of the European trade.

I shall then discuss a vessel of 2,000 tons displacement:

First cost, American build,	\$250,000
First cost, British build,	
crew all told, 40,	\$225,000

Pay of crew, \$30 per day
(and board afterwards)

considered), total per annum,	
Speed, 12 miles an hour,	
time required to cross ocean, 11 days, time to load and unload, 3 days. Time for round trip, 28 days. Time per annum voyaging, 287 days. Time lying at dock, 78 days. Fuel 25 tons per day, at \$3.25, would be per day \$81.25, per annum, 287 days	
Expenses and repairs per annum,	
Refitting with boilers once in 8 years at a total cost of \$10,000, per annum,	
Food for crew of 40 at 40 cts each per day, is \$16 per day, per annum,	
Food for 2,500 immigrants, and 200 missionaries, one trip 11 days at 40 cents a day, total,	
Wharfage 78 days at \$100	
Assisting in loading and discharging, \$100 each voyage, for the 28 voyages,	
Aggregate annual expenses	\$83,350

This enumeration of expenses will perhaps be found liberal, based on the figures of a first-class line, and except in the one item of immigration which would be covered by or \$6,000 per annum.

We may safely assume the vessel could soon build up a traffic; say, with the above she could secure an average tonnage of 1,200 tons per trip each way. The figures in the first column of the following tables are the tariff per ton in dollars of the merchandise mentioned in the left column; these I obtained from a first-class company; the figures in the second column give the relative quantity of the articles imported and exported, derived from the Bureau of Statistics report for 1882.

The three great items of export are Wheat, Flour (and Provision) and Cotton; of import, the two great articles are Dry Goods and Iron in various shapes:

EXPORTS	
Wheat,	\$2.30
Flour,	\$3.00
Cotton,	\$5.50

From these figures we arrive at the average per ton, which is \$3.75

IMPORTS	
Dry Goods,	\$3.40
Iron,	2.40
Average,	
Average on both imports and exports,	

These averages are low, getting them I have considered heavy staple articles, which usually overwhelm the less important articles of commerce, such as ware, notions, etc., but which, considering the latter in the aggregate, are no more important than former; these would bring higher rates, and thus raise the above average.

So, 1,200 tons at \$3.35 in \$404,400. And this is under the assumption that the boat would be patronized up to little more than one-half her capacity. At the average tariff per ton of only \$3.35, which, for the above stated, further strengthened by the opinion of the agent of the Inman Line, who assured me without direct calculation. I thought the average would be one pound sterling, or \$1.60, satisfied is too small.

If, now, our own people carried entirely free of cost, the receipts would exceed the expenses by \$16,000; or the vessel would pay 7 per cent. on cash invested in it.

If our immigrants and missionaries were charged the exact price of their board, the receipts would swell by the item mentioned above, of \$11,850, or would mean in all to \$28,000 more than the expenses 1 per cent. per annum \$225,000. The fare would mean round numbers \$4.50 instead of present figures.

Again, if we charged the same figures as the Guion line now we would pay for 2,500 immigrants at \$17.00 each, \$42,500. For missionaries at say \$25.00 each \$62,500. In all \$105,000. This would give us \$33,500 as the right side of the balance instead of losing, as now, \$500, approximately per annum.

It may be assumed, in view of the great exodus of Europeans to the United States, that on those vessels of the steamship which were used for our own people we should