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REMARKS.

BY

PREST. JOSEPH F. SMITH.

DELIVERED

At the General Conference, on Sunday morning, April 6th, 1884.

REPORTED BY GEO. F. GIBBS.

Divine Mission of Joseph Smith—A prediction and promise fulfilled—Many others will yet be verified—The world's hatred of the Saints—Indisputable evidence of the Divine Origin of the church—No power can destroy it—Missionaries should go to the fields to which they are called—The effects of obedience and its opposite.

As the time remaining is so short I think I could not do better than devote it to continuing the subject dwelt upon by Bro. Cannon.

The Doctrine and Covenants, as well as the Book of Mormon, contains indisputable evidences of the divine calling and mission of Joseph Smith. For instance, I will refer the congregation to the revelation given Dec. 25th, 1832, in relation to the great war of the Rebellion, with which all are more or less familiar. A portion of that revelation has been literally fulfilled, even to the very place indicated in the prediction where the war should commence; which, as was therein stated, was to terminate in the death and misery of many souls. Again, in the revelation given in March, 1831, to Parley P. Pratt and Lemon Copley, the following remarkable prediction is found:

"But before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose. Zion shall flourish upon the hills and rejoice upon the mountains and shall be assembled together unto the place which I have appointed."

Who, let me ask, unless he was inspired of the Lord, speaking by the gift and power of God, at that remote period of the Church's history, when our numbers were few, when we had no influence, name or standing in the world—who, I would ask, under the circumstances in which we were placed when this prediction was made, could have uttered such words unless God inspired him? Zion is, indeed, flourishing on the hills, and is rejoicing on the mountains, and we who compose it are gathering and assembling together unto the place appointed. I now ask this congregation if they cannot see that this prediction, which was made many years before the idea prevailed at all among this people that we should ever migrate and gather out to these mountain valleys), has been and is being literally fulfilled? If there were no other prophecy uttered by Joseph Smith whose fulfilment could be pointed to, this alone would be sufficient to entitle him to the claim of being a true Prophet.

Again, in the revelation given Feb. 24th, 1834, this remarkable promise and prophecy is found:

"Verily, verily I say unto you, I have decreed a decree which my people shall realize, inasmuch as they hearken from this very hour unto the counsel which I the Lord their God shall give unto them. Behold, they shall for I have decreed it, begin to prevail against mine enemies from this very hour, and by hearkening to observe all the words which the Lord their God shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet, and the earth is given unto the Saints, to possess it for ever and ever."

Is there a person within the sound of my voice, or anywhere else upon the face of the wide earth, that can say that this promise has failed, that this prediction is not founded in truth, that so far it has not been fulfilled? I stand before this vast congregation, and at the defiance of any human being to say, that this was not pronounced by the spirit of truth, by the inspiration of the Almighty, for it has been fulfilled, and is being fulfilled, and that, too, in the face of opposition of the most deadly character; and what remains will be fulfilled literally and completely. And it is the fear in the heart of Satan that this will be the case, that causes him to stir up his emissaries to oppose the Kingdon of God and seek, if possible, to destroy this great and glorious work. For it is a living fact, a fact that fills the hearts of the righteous and God-fearing with unspeakable joy, and the hearts of the wicked and ungodly with consternation and jealous fear, that this work of God, this work of redemption and salvation in which we are engaged, is moving forward and is destined to continue in its onward march until the kingdoms of the world shall be subdued and brought under the law of Almighty God. And that this will come to pass, I can assure you, the enemy of all righteousness comprehends as well as we do. Yes, he knows that this will eventually be the case better than many who profess to have received the Holy Spirit in their hearts; and, therefore, he is diligently seeking to stir up the hearts of the wicked to fight against us; and they will continue to fight against the Saints of God until they are discomfitted and Zion is free.

These predictions concerning the triumph of the cause of God over wickedness, and the triumph of the Saints of God over the wicked who contend against them, were uttered by Joseph Smith in his youth, in the early rise of the Church when, to all human appearance, their fulfilment was absolutely impossible. At that time there were but few who could believe, that dared to believe the truth of these predictions. The few, comparatively, that did believe when they heard, were those whose minds had been enlightened by the Holy Spirit of promise and who, therefore, were prepared to receive them. As these predictions have been fulfilled, so those not yet fulfilled will come to pass in the due time of the Lord; and as this latter-day work has so far grown and assumed force and power in the earth, so it will continue to do, and there is no power beneath the Celestial Kingdom that can prevent its growth, or the consummation of all that has been predicted concerning it.

I do not wonder that the enemies of righteousness are stirred up about this matter. I am not surprised that the wicked rage and the heathen imagine a vain thing. I am not astonished when certain men get mad or that their souls are vexed within them, that their minds are perplexed and that they feel wrought up with anger against a people who have never injured them or theirs. One thing I am surprised about in relation to this matter is that the Latter-day Saints themselves should not be as strongly aroused in the interest of the Kingdom of God, as the enemies of truth are against it. When I contemplate the situation as it is presented to my mind, I am astonished that so many of the Latter-day Saints should be as indifferent and neglectful of duty that they cannot, apparently, appreciate the importance of living their religion. I am surprised that there should be any necessity for reformation among the Latter-day Saints, that is, if I should be surprised at all; though surprised is not the appropriate word to use, the word grieved, perhaps, might be used with greater propriety in this sense. If I would allow myself to indulge in a feeling of sorrow, I might indeed feel grieved that any of us should find ourselves in a condition to require reform in our lives. It certainly cannot be in consequence of the lack of evidences of the divinity of the work in which we are engaged, as there are so many such evidences transpiring every day in our experience; in fact, the whole spectacle of this latter-day work is overwhelming in unmistakable proofs to the people of God that it is His work; while the whole world, on the contrary, are arrayed against it because they cannot see the light. You who have obeyed the requirements of the everlasting Gospel, and have been chosen out of the world, having received the gift of the Holy Ghost through the laying on of hands, it is your privilege to receive the witness of the spirit for yourselves. It is your privilege to discern the mind and will of the Father respecting your own welfare, and respecting the final triumph of the work of God. Why shall we be told that "Mormonism" is true? Why should we need any further proof that Joseph Smith was a true Prophet, or that his predictions are being fulfilled? Why should it be necessary to prove that the word of God has come to the world through him, and that that word is indisputable, that the world cannot gainsay it? The doctrines and revelations believed in by the Latter-day Saints have now been before the world for 54 years, and during that time what the world has been pleased to call "Mormonism" has been to them an unsolved problem. The sound of the Book of Mormon has rung in the ears of the civilized world since the year 1830, when it was published, and the report of it had gone forth and was being agitated some time before that; and during the 54 years that that book has been made public to the world there has been no stone unturned by the most learned men of the age to disprove it and make it appear a delusion and imposition. In this, however, they have signally failed, not being able to produce a single argument that can not be successfully met by even the boys of this community. This may seem a broad assertion, but it is nevertheless true. Our Elders have been sent out as missionaries to the different nations now for the last 50 years, during which time they have testified to the truth of the Book of Mormon, and have invited investigation of its pages. And although many in their day and time have arisen either to ridicule or disprove the truths it contains, their efforts have been futile, resulting only in their own dismay. It cannot be disproved, for it is true. There is not a word or doctrine, of admonition, of instruction within its lids but what agrees in sentiment and veracity with those of Christ and His Apostles, as contained in the Bible. Neither is there a word of counsel, or admonition or reproof within its lids but what is calculated to make a bad man a good man, and a good man a better man, if he will hearken to it. It bears the mark of inspiration from beginning to end, and carries conviction to every honest-hearted soul. And because the Book of Mormon is a true and authentic record of a people who once lived and flourished on this American continent, and because God Himself has undertaken, through us, His weak and erring children, to establish His rule and government on the earth in answer to the prayers of His Saints, ancient and modern, and according to the counsels of His own will—because it is verily so, devils rage and the wilfully wicked are angered and seek the life and liberties of the Saints, and the destruction of the work of the Lord; but in the name of Israel's God, they never will be able to accomplish their purposes against us. As I have often said, so I repeat, the best time the world ever saw, or ever will see, to destroy "Mormonism" was on the 6th day of April, 1830. But they did not do it then and so they let the opportunity slip: and have ever since been blindly struggling in the hope of doing something towards it. But the more they struggle, the wider of the mark their efforts will be. This is my testimony. If I had the power, and was called upon to do it, I would go to the ends of the earth and would lift up my voice in testimony of this fact to every nation, tongue and people, for I know that it is true.

Before I close I want to say a word to our young men who are called as missionaries. When a man is called to go on a mission, and a field of labor is assigned him, he should, I think, say in his heart, not my will be done, but thine, O Lord. We find it a little difficult sometimes to get the right men to go to certain distant lands to preach the Gospel. It is sometimes thought, especially among our young Elders, that Gt. Britian is the finest field of labor in the world; and, consequently, they want to go there. They do not like to go to the Southern States; they do not much fancy the Northern States; they do not care to go to New Zealand, or to the Sandwich Islands. When we call men to go to Great Britian it is gratifying for them to respond cheerfully to the call; and when we call others to go to the Northern States, to New Zealand or to the Sandwich Islands, we do not want any to come and say they want the field of labor changed to England. We expect every man to be on hand to go wherever he may be called, and then he may expect the blessing of the Lord to attend him in his labors. I have been thankful only once since I went to the Sandwich Islands on my first mission, and that has been ever since.

Soon after I was sent there was a very bright, intelligent man called to go to the Islands, and it was one of the causes of his apostacy. "What," (said he) "send me, a linguist, a man well read, an educated man, and an Englishman at that, to preach to heathens?" He felt that he was not looked upon with that consideration and respect that his scholarly attainments commanded; he felt that he was slighted; and apostatized, and returned to his native land, where he wrote a book against us and has since died. When Bro. Geo. Q. Cannon was called to go to the Islands he had no such feelings. He learned the language, and translated the Book of Mormon into the Hawaiian language. He performed a glorious mission, and is now one of the First Presidency of the Church. And singular as it may appear, out of the number of Elders that have been on missions to the Sandwich Islands, I can count more Apostles, more Presidents of Stakes, Bishops and leading men, than can be found in the same number that have gone to any other country. Why is this? Perhaps it is because they manifested their willingness to descend below all things, that they might rise above all things. If a man in this Church would be exalted, let him humble himself; and he that would exalt himself, God will abase.

God bless Israel, and pour out His Spirit upon the household of faith, and strengthen us to do the labors required of us, in the name of Jesus. Amen.

[From the Boston *Index*, April 5th.]

MORALITY AND EDUCATION AMONG THE MORMONS.

Editors of the Index:

The Mormon Church is officered mainly by Americans, its earliest converts being principally of that class. And now a number of generations is to be seen in the bud, as it were, on this parent stem. The charge is often heard that Mormon emigration consists of paupers and criminals. Such a report was made last summer to the government at Washington by a United States consul, with reference to a company of Mormons that were on their way from Europe. On the arrival of the steamer, the human freight was inspected by a government agent, whose report was a flat contradiction of the charge of the gentleman with an "Honorable" attached to his name.

But what is their condition in Utah? Of its one hundred and seventy-five thousand population, twenty-five thousand only are Gentile. But this minority is distinguished in certain ways. It fills nearly every position of influence and emolument from the governorship down, this being one of the phases of civil service reform in Utah. Of the two hundred saloons, billiard rooms, and bowling alleys, a dozen are Mormons, or profess to be. All of the bagnios and other disreputable concerns are run and sustained by anti-Mormons. Ninety-eight per cent. of the gamblers are of the same element, as are ninety-five per cent. of the lawyers. Eighty per cent. of the litigation is from the same source. Ninety per cent. of the suicides are non-Mormon, as are also eighty per cent of the homicides and infanticides. Of the one thousand arrests in Salt Lake City for the year 1881, one hundred and fifty were anti-Mormons. In 1878, it could be said that out of the twenty counties of the Territory, most of which are populous, thirteen were without a dram-shop, brewery, gambling-house, billiard-room, or brothel, lawyer, doctor, parson, peddler, or politician.

Utah Territory has no bonded debt; nor have any of the cities or counties, excepting Salt Lake City, and that is slight. Ninety-five per cent. of the Mormon people live in their own houses on their own lands, for which they hold deeds in their own names. The largest, most perfect system of co-operation, I believe, in America, Exists among the Mormons. George Jacob Holyoake would be in his element there, or rather he would find his vocation gone. He might not be displeased to hear that co-operation among them is known by the name of the Order of Enoch, which is to make the city of the Saints fit for translation to the skies, or the earth rather a fit abode for celestial beings. In temperance reform, it may not be too much to say the Mormons lead the world; and this is due to a revelation given to Joseph Smith, entitled "The Word of Wisdom." It teaches that life and health, mental and bodily vigor, depend on abstinence from strong drink, tobacco, and flesh, also, excepting in times of winter or famine. I never drank anything as strong even as a cup of coffee until I acquired the habits of more civilized communities.

EDUCATION.

One of the most liberal church organs, the *Christian Union*, in a late issue speaks of "the successful establishment of purely hierarchial schools in the interest of a despotism by the side of which Romanism is an embodied Sermon on the Mount," and of "the Mormon hierarchy teaching polygamy as a religious duty at public expense." "The school-house is often constructed as a wing to the meeting-house, which is never called a church; and the bishop is the real manager of the school affairs." "The teacher is certain to be a faithful and earnest follower of Joseph Smith. The Book of Mormon and Doctrine and Covenants hold an honored place in the curriculum." Grave charges, certainly; but are they true? I myself have both taught and attended school in Utah. I never recited nor gave a lesson from a church book, excepting in one instance. A boy came to school one day with a primer of the Deseret alphabet, under his arm (a system of phonetics of Mormon invention), and, after shying about for some time, came to me, and said, "Father wants to know if you won't teach me the new alphabet?" I answered in the negative, not knowing its A from B myself; but curiosity prompted me to comply with the parent's wish, not being deterred therefrom by the recollection of the somewhat irreverent remark passed on the system be one of the apostles, who, when asked by President Young what he thought of it, answered, "I think there is one letter which should be added." "What is that?" asked the prophet. "Let 'er rip," said the apostle.

The text books in use in the Mormon schools are the same as elsewhere. The services of Gentile teachers have been, and are, in demand. As far back as 1868, the largest school in Salt Lake City had a Gentile teacher at its head, a graduate of Yale. The finest hall in the city, the Fourteenth Ward Assembly Rooms (the church meeting house), was thrown open for his use. He was obliged in Utah to abjure certain Eastern customs; for at Yale, I believe, there are religious exercises, and, if I mistake not, the attendance is compulsory. A distinguished Unitarian minister of the East, who visited Utah quite recently, has just written me, saying, "I found a Gentile woman, teacher in their high school as principal, paid a higher salary than she could get in New York or St. Louis (in both of which cities she had previously labored), and elected solely on account of her ability, and without any question as to her religion." Religion, in fact, has no place in the curriculum of the schools in Utah, unless it be in the schools of the outsiders. Article XI. of the constitution of the new State of Utah reads:—

Sec. 1. The legislature shall provide for a uniform system of public schools, and may establish free schools, *provided* that no sectarian or denominational doctrines shall be taught in any school supported in whole or in part by public funds.

Sec. 2. All legislation in regard to education shall be impartial, guaranteeing to all persons, of every race, color, and religion, equal rights and privileges.

Sec. 5. No religious sect or denomination shall ever control or appropriate to its own use any of the public school or university funds of the state.

The report of the Commissioner of Education shows that Utah is in advance of the general average of the United States in the enrolment of school population, percentage of daily attendance, and the amount *per capita* invested in school property. Here is a comparison, proportionate to population, between Utah and Massachusetts and the District of Columbia:

	School Attendance.	Illiterate.	Paupers.	Insane.	Idiotic.	Convicts.	Printing Establishments.	Publishing Houses, etc.
Utah,	35	11	6	5	3	14		
Massachusetts,	25	12	55	23	11	11		
District of Columbia,	27	40	23	35	9	11		

AN HISTORIC INCIDENT.

Most of the outside schools in Utah are under denominational auspices, whose teachers are sometimes dignified by the title of Reverend. It was my good fortune to have formed a slight acquaintance with one of these gentlemen, who was a principal in the principal Gentile school in Salt Lake City, which, by the way, stands square and snug against the Episcopal stone church, toward whose construction Brigham Young contributed, I believe, some $500. I sold this teacher in Salt Lake one of Adams' "Illustrated Historical Charts." I was even then skeptical, having small faith in the beginnings of history, as indicated on this chart by notes from Biblical sources. My hand seemed smitten with palsy as I pointed to the pictures of our first parents, of Cain and Able, the tower of Babel, Abraham offering up his son Isaac, the Children of Israel passing through the Red Sea, etc. But my customer seemed as interested in this portion of the stream of time as in any other, and a little more so, I fancied. But, before he could make the purchase, he must see the bishop. He sent me to him. I called, exhibited my goods, and made a sale. Years passed, four or five perhaps, when I met my acquaintance on one of your New York and Boston steamboats. It was a surprise to each; for he was settled over an Episcopal parish in New England, and I was studying for the Unitarian ministry. On religion I was at sea. The faith of my parents had crumbled to pieces in my mind. But he, I supposed, had known no change. He drew from his pocket a pamphlet entitled "Reasons for believing the Advent of our Lord Jesus Christ to be pre-millennial."

* * * * * * *

In both creed and deed, Mormonism outstrips the Christianity of our time, and for the reason that it was born of the nineteenth century and of American soil. You have heard for the last twenty or forty years one side only of this question. It is time that the other side were listened to. Hear and then judge. T. W. CURTIS.

[Mr. Curtis informs us since our editorial article was written, that though he left Utah in 1876, he has kept himself informed of the condition of things in the Territory, and believes that the tendency there has been toward a more liberal practice with regard to the schools rather than the reverse.—W. J. P. Editor *Index*.]

ITEMS FOR FARMERS.

EARLY POTATOES.

A Corresdondent of the Ohio Farmer tells how he proposes to get early potatoes: Having what is called "tight soil" to deal with, we cannot plant as early as though it was sand or gravel; so we allow our seed (S. Rose) to sprout before we plant, preferring sprouts from one to two inches long. Drop the potatoes from 18 to 20 inches apart in drills, being careful not to break the sprouts. Use just dirt enough to cover the sprouts, as the sooner they come through the ground the better. Have had them up in a week and in full bloom in thirty-eight days. Have planted potatoes with sprouts twelve inches long, by laying the sprouts lengthwise of the drill, and get the first potatoes large enough to cook off these very sprouts. For early potatoes we plow under horse manure. But do not break off the sprouts; they represent a week's growth at least, and "time is cash" even in raising early potatoes. Also the first sprouts are the strongest. Cutting, or planting whole, manure or not, do not forget to cultivate! and to do it thoroughly.

BLOATING IN CATTLE.

Bloating may occur at all times of the year, and is not only caused by green food; over feeding on any kind of food, indigestion, choking, and some chronic diseases are also apt to produce it. The disease generally runs its course very quickly; hence aid should be quickly extended. If medicines are not at hand, or could not be had soon, recourse must be had at once to puncture of the paunch. This operation is properly performed with an instrument called a trocar, which is inserted in the (always) left flank. The usual direction for finding the proper place is, to measure eight inches downwards from the ends of the bones of the loin, and then the central joint between the projection of the hip and the last rib. Here the trocar may be inserted without fear, in a forward and downward direction, at an angle of about 45 degrees. If the canula or sheath of the trocar should become clogged up by particles of food, clear it by pushing it in with a wire or probe, taking care not to let this slip into the paunch; but the sheath should remain inserted so long as any gas escapes. The internal remedies generally employed, are such as neutralize or combine with the gasses, such as aqua-ammonia, of which an ounce may be given every half hour in a pint of cold water. If permanent relief is not obtained after twelve hours, two to four drachms of chlorinated lime should be given in a pint of cold water and repeated every hour. This remedy should not be given in the beginning of the disease. After recovering, give a saline laxative to clear out the contents of the stomach and bowels, such as a pint of Epsom salts, dissolved in a pint of hot water, and to which solution add a pint of molasses and an ounce of ground ginger.

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