

Now, it is not necessary that we should go mourning all through this life in order to secure these promises. I say, let men serve God faithfully and energetically, and be cheerful. I would not say, that under some circumstances a person can show cheerfulness. Even Jesus, himself, when in agony upon the cross, was in a position where He could not very well exercise a feeling of cheerfulness. There are times when persons are brought into conditions where it would be very difficult, if not impossible, to assume a cheerful aspect. But such times are very few.

Referring to the habits and practices that Brother Penrose has been speaking about, it is a good thing for persons to get into proper habits and practices, and then they are not so liable to make mistakes as they otherwise would be. For instance, a girl starts to learn to play a piano. She has to learn to strike with this hand and then with the other hand, this key and then that key, in order to produce music from that instrument. It may take her a long time to do this; but when she has learned and got into the habit of striking the keys correctly and properly, she can go on and play tune after tune without a mistake. But suppose she should be careless in learning to play, would she not be sure to make a mistake every time she endeavored to play a tune? She certainly would. But she does not make these mistakes if she has learned correctly and has not become discouraged. I have noticed that many young ladies, and young men, too, start in to learn music, but get discouraged, and, failing to persevere, they do not succeed in accomplishing that which they undertook. You may notice the same thing among the Latter-day Saints. Persons get baptized, and they feel to rejoice in the Gospel and that which is unfolded to them. They prosper well for a time; but after awhile they cease to persevere; they become soured, perhaps, at some things they experience in their acquaintance with their brethren who, perchance, are not wise, and they turn their backs upon the principles in which they took so much delight in the beginning, and go into darkness.

Brethren and sisters, I want to say a few words in relation to the work we are doing in the temples of the Lord. In the Salt Lake Temple we have had large companies for several weeks past, which gives us great delight. We are satisfied that the spirit of temple work is increasing among the Latter-day Saints, and we hope this faith will continue. Four temples have been erected in this State at the expense of several millions of dollars, and they have been dedicated to the Lord. We feel when we go into these temples that we enjoy the Spirit of the Lord more fully than in any other place. They are the Lord's buildings, and His most important work is carried on within their walls. We are satisfied—at least, I am, and I believe many of the brethren look upon it in the same light—that the most important work that Latter-day Saints can do on this earth is that of opening the door for the salvation of their kindred dead. There is but one way in which men can receive salvation, exaltation and glory, and that is through the order of baptism and the ordinances connected therewith. No mortal man or woman will ever receive celestial glory unless he or she has been baptized, receiving this ordinance per-

sonally or by proxy. That is the order that God has established. In the temple we receive people and do not question their right to come in and do the work they desire, if they have a proper recommendation. That matter is left entirely to the respective Bishops and Presidents of Stakes, and we do not go behind the record. We welcome them there, and we introduce them to all the blessings and ordinances, with but one exception, that are given there. While I sometimes doubt whether some persons that reach our temple here are worthy, I do not question their right. But I am satisfied that some individuals have come into these temples that should not have had that privilege; yet they had the necessary recommendation, signed by their Bishop and by the President of the Stake. There have been one or two cases, however, that we have felt to submit to the First Presidency for their action. The Bishops and Presidents of Stakes stand as sentinels, so to speak, and persons who are unworthy should not be able to pass by these sentinels. But it requires a great deal of discretion and judgment. The other day I got a recommendation from a Bishop for a sister with this explanation: that she had not paid her tithing, and leaving it to our discretion as to how far she might be allowed to receive the blessings of the temple, and he wished me to write to him and inform him whether persons who did not pay their tithing should be permitted to have a recommendation to the temple. Now, we are not prepared to answer a question of that kind. That is within the discretion of the Bishops and Presidents of Stakes.

I feel quite interested in this temple work. The temples have been built by the people. Many of them have sacrificed very largely to donate for this purpose. And I am satisfied that when persons go into these temples, they do not pass out without feeling better and with a determination in their minds to do a little better than they have done. That is the feeling we want the Saints to get. We do not want to exclude any person from the temple that can be made better by entering therein. We want to extend leniency as far as consistent with that which is right. There are, I say it requires a good deal of discretion on the part of the Bishops in regard to these matters. We do not want them to go too far and allow persons that are unworthy to go into the temple; but we want them to extend their charity as far as they can. It looks to me now, the way things are moving, that our temples are the grand places where people will be taught and prepared for the things they will have to endure in the not far distant future.

Another thing I want to say. We invite the poor to come into the temple, if they have not got a cent. They are just as welcome as though they had their pockets full of money. But there is this about it: there is a vast amount of expense connected with this temple work, which many do not realize, and we want those who have means, to donate something. Some people come into our temple that are very well off; and we have known of individuals coming in to get married who would pay just twenty-five cents, though they were well blessed with this world's goods. They get a wife for twenty-five cents. Now, when young people come in there who have no means they are just as welcome as

anybody; but those young people who are well off we think they ought to be liberal. I know when I married I always felt generous to the party that married me, and that was President Young. I wish the Bishops would talk of these things to the parties who come to them to get recommends. They should also impress upon the people the necessity of paying their tithing. When people come to them for recommendations it is a good time to do this.

As I have said, the Bishops and Presidents of Stakes should stand as sentinels, and they should not allow any to pass by them into the temple that are unworthy. It is something like what we learn in the temple about a time that is coming when persons who go into the celestial kingdom will have to pass by the angels and the Gods.

Brethren and sisters, God bless you, and peace be multiplied upon you and upon your households. Stick to the ship of Zion. If boats come to the side, showing beautiful colors and making wonderful promises, do not get off the ship to go to the shore on any other boat; but keep on the ship. If you are badly used by any of those that are on the ship, who have not got the proper spirit, remember the ship itself is all right. We should not allow our minds to become soured because of anything that the people on the ship may do to us; the ship is all right, and the officers are all right, and we will be right if we stick to the ship. I can assure you it will take you right into the land of glory. Be faithful, brethren and sisters, and persevering; come to the temple and do your work there, and you will enjoy yourselves, and be better prepared to resist the unpleasantnesses of the world. Amen.

Written for this Paper.

UNCLE SAM'S BOSS FARMER.

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One of the most important members of President McKinley's cabinet is the Secretary of Agriculture. He has to do with the bettering of the farming interests of the United States, which are said to be in a worse condition today than they have been at any time since Captain John Smith's colony went through the terrible privations of the "starving time" at Jamestown in the first half of the seventeenth century. Heretofore the republican majorities of Ohio, Indiana and Illinois have come from the farmers, but at the last election McKinley was saved by the vote of the cities. The future of the present regime depends upon making things better for the farmers. They are, in fact, the ruling class of the United States. There are more of them than of any other profession. By the last census forty-four out of every hundred persons in the United States were engaged in agricultural pursuits. We have today in the neighborhood of 5,000,000 farms, which are worth, all told, more than thirteen billion dollars. We make a profit in good years of something like two billion dollars out of farm products, and it is upon the farms that we depend to a large extent for good or bad times. If the farmers are doing well money flows like water, and the sun of prosperity shines. When they are doing it the dark clouds of discontent