

ETHICS OF MORMONISM

Address by

PRESIDENT ANTHON H. LUND,

At the Seventy-Sixth Annual Conference of the Church of Jesus Christ of Latter-day Saints, in the Tabernacle, Salt Lake City, Friday, April 6, 1906.

When President Smith in his closing remarks told us what the Church of Jesus Christ of Latter-day Saints stands for, I thought of these words, given in an early revelation:

"Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence, ask, and ye shall receive; knock and it shall be opened unto you."

This passage contains the ethics of Mormonism, and is what the Church stands for. I believe that we, the Latter-day Saints, are remembering these virtues, and that faith is increasing in our midst. It would be well for us all to examine ourselves and see if our faith is increasing, or if we are getting indifferent and our faith decreasing. We should do this thoroughly; let our criticism of self be severe so that we may see ourselves in the true light. Many who received the Gospel abroad, in thinking over the past, are led to say: "How sweet was the word of God as it came to us through the servants of the Lord." But since coming here they have become so absorbed in business and worldly pursuits that they seem to have forgotten the object of their gathering with the Saints. To such I will say, Stop, and try to regain that first love of the Gospel which, even now, gives you so much pleasure in recalling. A friend, whom I remember from my childhood, said a short time ago: "You may not think that I am very stanch in the faith when you see how little I do in a Church way, but I wish to say that, when I joined the Church, it warmed my heart, and I feel thankful that I have a knowledge of the truth." Here is one who has let the present absorb all his energies, and he has become seemingly indifferent to the requirements of the Gospel. This should be the case with any of us. We should remember and do the duties required of us as Saints.

We should remember our fellowmen, and that we owe the duty of making them acquainted with the faith God has given us. There are many living right in our midst who do not know what we believe. Many of us are willing to go to the ends of the earth to proclaim the glad tidings of a restored Gospel, but do not think of our neighbors who live in the same street with us, and who know nothing about our religion except that which they read in newspapers inimical to us. We should be ready to bear our testimony to them, and above all let our good words shine that they may know we are endeavoring to be the children of God.

EFFORTS FOR EDUCATION.

We should cultivate the virtues mentioned in the passage I have read. We are there encouraged to seek knowledge. The President has given us a statement of the different organizations in the Church, and has told us their aim and purpose. The object of the quorums of the Priesthood, and the auxiliary organizations, is that their members may acquire knowledge, and self-improvement. If we are called an ignorant people, we want to make it manifest to the world that the charge is not true, but that we are obeying the commands of the Lord, seeking knowledge ourselves and imparting this also to our children. I feel proud of what the Latter-day Saints are doing for their children.

In regard to education, they are alive to the necessity of having them thoroughly instructed. We do not want the mind trained alone, but also the hands. We desire that the education we give our children shall be most useful to them. The object of giving them a good education should not be alone for the purpose that they may be able to gain a living without manual labor. It is true that we need many teachers; we need many men and women in other professions also, and they must devote their time to fit and prepare themselves for such positions; but all our children cannot expect to enter the professions. There are, however, many vocations open to all, and a skilled hand will always find work. Presidents Smith and Winder are much in favor of giving our children thorough manual training. We should teach them to regard labor as ennobling, and not to look down upon the farmer or the tradesman as engaged in an occupation beneath the professional man, for the one is as noble as the other. The professions may require more study, but those having attainments in these directions should not look down upon those who are skilled in the trades. Professions and handicrafts should go hand in hand.

We desire our children to get a good, solid education, both secular and spiritual. We would like our people to sustain the Church schools and let their children spend some time in them. A year, two years, four years if they can afford it—so that they may have opportunity to study theology. We have excellent schools all over the state, and the people should make the best use of them; and when the children get through the grades let them attend our Church schools. The Church has advanced a great deal of money to sustain these institutions, in order that our boys and girls may attend them and become grounded in the faith. Our faith is valued so highly by us that we want them to appreciate it also, and it is gratifying to see that when they receive religious instruction in these schools they love it. To some it may be irksome, but there are few who complain of theological study in the school. It is for religious training, especially that Church schools have been established. If a student wants to take only the secular branches of education, with theology eliminated, he can get all he wants at the state institutions; but he must attend the Church schools if he wishes religious instruction. We would encourage our people to give this due thought. We cannot overestimate the value of giving our children an opportunity to study under teachers who will teach them the way of life and salvation. Of course, a great many cannot attend the Church schools. We would like such to have a chance to obtain religious instruction, and for this purpose religious classes have been established. I was thankful that the President brought them to our notice. I hope that all of us will try to make these religious classes do as much good as possible to our children.

I rejoice, brethren and sisters, in seeing the progress that the work of the Lord is making, both at home and abroad. At home I see that the quorums of the Priesthood are awakening to their duties, and that in many of the stakes the Presidents and their counselors, the Bishops and their counselors, are taking an active part in making the quorum meetings interesting unto the members. The quorums are indeed like schools, in that the duties of the Priesthood can and should be taught, so that every one, from the Deacon to the High Priest,

may learn his duty, and not be ignorant of what pertains to the office assigned him. Abroad the work is progressing. Among the Greeks the Gospel has been sounded, pamphlets have been printed, and a few people have been baptized. In all the countries of Europe there are Latter-day Saints, excepting Spain and Portugal, though there are not many in Southern Europe. I hope that the time may soon come when the Gospel door shall be opened in these nations, and that the light may shine upon those who still sit in darkness. Our missions in the United States are prospering. The Southern States mission is reaching out even to the islands in the ocean, and I hope they will succeed in planting the Gospel there. From everywhere we receive good reports concerning the Saints, and the missionaries feel encouraged, though baptisms are not as numerous as they would like. Nevertheless, when the time comes and the Lord shall work upon the hearts of the people, we may see a Pentecost in different lands. In regard to the printed word, I may say that the Book of Mormon is being printed in the Turkish language, and the Russian language. We are trying to do what we can to bear the responsibility that rests upon us, namely that the Gospel be preached unto all nations. God bless you all. Amen.

RETURNED MISSIONARIES.

Elder James Christian Hollie of Fremont, Wayne Co., arrived home the first of April, on his return from the Eastern States mission, for which he was set apart July 19, 1904. The North West Virginia conference was his field of labor.

Elder John B. Brockbank of Huntington, Emery Co., arrived home April 1, on his return from the Northern States mission, for which he was set apart March 2, 1904. The Iowa conference was his field of labor.

Elder Joseph M. Woodland of Onelia, Hancock Co., Idaho, passed through this city April 27, on his return from the Netherlands mission, where he was set apart April 2, 1904. The Rotterdam and Groningen conferences were his fields of labor.

Elder Elmer Johnson of Salt Lake City returned April 27 from the Scandinavian mission, for which he was set apart Oct. 29, 1904. The Stockholm, Sweden, conference was his field of labor.

Elder Joseph Kynaston of Bountiful, Davis Co., returned April 27 from the British mission, where he was set apart April 2, 1904. The Liverpool conference was his field of labor.

Elder Geo. W. Wright of Franklin, Onelia Co., Idaho, passed through this city April 27, on his return from the British mission, where he was set apart Feb. 23, 1904. He spent his entire time in the Nottingham conference.

Elder Robert L. Bradshaw of Wells, Cache Co., passed through this city April 27, on his return from the British mission, where he was set apart Feb. 23, 1904. He has been laboring in the Liverpool conference.

Elder George J. Haslam of Wellsville, Cache Co., passed through this city April 27, on his return from the British mission, for which he was set apart Feb. 23, 1904. The Sheffield conference was his field of labor.

Elder Adolf Z. Fjellstrom of Logan, Cache Co., passed through this city April 27, on his way home from the Swedish mission, whence he was sent April 22, 1904, and labored in the Stockholm conference.

Elder Joseph David Shaker of Panamint, Garfield Co., passed through this city April 28, on his return from the Central States mission, where, since May 11, 1904, he has labored in the East Kansas conference.

Elder Harold G. Reynolds of the Ninth ward, Salt Lake City, returned April 28, from the German and Swiss and British missions, where he labored in the Leipzig, Königsberg and London conferences. He was set apart Feb. 10, 1904.

All the Elders returned in excellent health and spirits and report having had a most enjoyable time while absent from home.

preaching the Gospel. They give very encouraging reports of the progress of the work in all the fields represented, particularly in Holland. An interesting item is also reported from London. Rev. Mr. Duncan of the Baptist church, near that town, wishes the Elders to hold meetings in the Baptist church. He said their message is from God and he desired to help make it known to the world.

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No. 1—Los Angeles Limited 4:40 p.m.
No. 1—Los Angeles Express 12:01 a.m.
No. 11—For Stockton and Tinto. 1:40 a.m.
No. 63—For Nephi and Sanpete Valley 8:00 a.m.
No. 13—For Garfield 11:30 a.m.
No. 65—For Nephi 4:40 p.m.
No. 61—For Nephi and Lynn 8:30 p.m.

ARRIVE DAILY.

No. 4—Los Angeles Limited 8:35 p.m.
No. 3—Los Angeles Express 4:30 a.m.
No. 62—From Lynn & Nephi 9:00 a.m.
No. 14—From Garfield 1:20 p.m.
No. 64—From Nephi & Sanpete Valley 1:30 p.m.
No. 44—From Nephi 4:40 a.m.
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Time Table in Effect Nov. 26, 1904.

LEAVE SALT LAKE.

6:30, 11 a.m.; 4:30, 8:30 p.m.

LEAVE LAGOON.

7:30, 12:30, 4:30, 7:30 p.m.

OREGON SHORT LINE RAILROAD.

Time Table IN EFFECT Feb. 15, 1906.

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 8:30 a.m.
No. 6—From Ogden and Intermediate Points 9:30 a.m.
No. 10—From Ogden, Cache Valley, and Intermediate Points. 11:45 a.m.
No. 18—From Chicago, Omaha, Ogden and Intermediate Points 4:25 p.m.
No. 2—From Ogden, Chicago, St. Louis, Kansas City, Omaha, Denver and San Francisco 5:15 p.m.
No. 10—From Ogden, Cache Valley, Butte, Portland, and San Francisco 1:55 p.m.

DEPART.

No. 6—For Ogden, Omaha, Chicago, Denver, Kansas City and St. Louis 7:10 a.m.
No. 1—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. 1:30 p.m.
No. 11—For Ogden, Cache Valley, and Intermediate Points. 4:00 p.m.
No. 17—For Ogden, Omaha, Chicago and Intermediate Points. 5:00 p.m.
No. 3—For Ogden, Denver, Kansas City, Omaha, St. Louis and Chicago 4:30 p.m.
No. 5—For Ogden, Cache Valley, Butte, Helena, Portland, San Francisco and Intermediate Points 11:45 p.m.
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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.

the DENVER & RIO GRAND RAILROAD

CURRENT TIME TABLE. In Effect Dec. 10th, 1905.

LEAVE SALT LAKE CITY:

No. 10—For Heber, Provo and Marysville 8:30 a.m.
No. 100—For Park City 8:35 a.m.
No. 6—For Denver and East 8:50 a.m.
No. 11—For Ogden and Local Points 10:25 a.m.
No. 4—For Ogden and West 12:35 p.m.
No. 1—For Ogden and West 1:45 p.m.
No. 2—For Denver and East 1:50 p.m.
No. 1—For Provo and Eureka. 3:00 p.m.
No. 11—For Bingham 3:10 p.m.
No. 14—For Bingham 3:20 p.m.
No. 13—For Ogden and Local Points 5:05 p.m.
No. 4—For Denver and East 5:00 p.m.
No. 3—For Ogden and West 11:10 p.m.

ARRIVE SALT LAKE CITY.

No. 12—From Ogden and Local Points 8:40 a.m.
No. 1—From Eureka and Provo 10:00 a.m.
No. 2—From Denver and East 10:50 a.m.
No. 1—From Denver and East 1:35 p.m.
No. 14—From Ogden 3:25 p.m.
No. 2—From Ogden and the West 3:40 p.m.
No. 100—From Park City 1:15 p.m.
No. 6—From Heber, Provo and Marysville 5:00 p.m.
No. 11—From Bingham 10:30 a.m.
No. 115—From Bingham 3:40 p.m.
No. 4—From Ogden and the West 5:00 p.m.
No. 2—From Denver and East. 11:00 p.m.

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