

in view—to bring one member of our quorum into a perfect union with ourselves and with the First Presidency. At last I repeated to Brother Thatcher what I have been telling you. I told him of the sacrifice I made in my feelings when I had to keep silence, and I said I could not do it any more; I should be obliged to get up before the gathering in the Temple and state that our quorum was in perfect union—that is, if the subject came up, which it probably would—except in the case of Brother Thatcher. Well, we patched the thing up, and he came to a conclusion that we accepted at that time. How far that was really a conclusion made in his heart, I am not prepared to say.

There was another time, perhaps a year or a year and a half ago, when we sought to effect a union with Brother Thatcher and the quorum. We had a pretty difficult time, and failed. None of us felt satisfied.

About the last conversation I had with Brother Thatcher was in the Temple, either at the last spring or fall conference. We had prayed for him, and we had sent some of our most experienced brethren to talk with him privately and beg of him to make things satisfactory. I called on Brother Brigham Young, because I knew he felt an interest in Brother Thatcher, and was a wise man, to go and see him and plead with him to make things satisfactory. But he failed. He came and reported to me that a spirit of darkness seemed to reign in Brother Thatcher's heart, and he could not reach it. I still thought, however, that he would come and make things right before he returned to his home in Logan; and about the second or third day after this, I was visited by him in the Temple. I never felt to rejoice more in my heart than when I saw him enter my room. I thought he had made up his mind to do that which we requested him to do and to place himself in perfect fellowship with the brethren of the quorum. I talked with him. I did most of the talking myself. I felt the spirit of it, as I always did when I spoke to him, because my heart was warm towards him, and the Lord seemed to help me so that I felt perfectly at home in telling him just what the Lord dictated to me. On a previous occasion in the Temple, I laid my hands upon his head, according to his request and my own feelings, and blessed him. My heart went out for him. But I could not fellowship Brother Thatcher, although I loved him. Did I love that man? No man, it seems to me, could love another man more than I loved Brother Thatcher; and I labored for him, toiled for him, and prayed for him, and still shall do. I have not given up my hopes, and I will not give them up. My principle has ever been, when called upon to administer to the sick, who were perhaps at the point of death, without seemingly any hope whatever, to not give them up until I saw they were actually dead. So I am with Brother Thatcher, whose voice has been heard from this stand time after time, and we have loved to listen to his beautiful and inspiring words. But he is a different man now altogether—different in spirit, and of course, his physical condition is very bad, although, I understand now, he is improving very rapidly. President Woodruff has explained to you the reason why we have not had him before our quorum and the matter investigated. His low physical

condition is the reason. But, as I was saying, I thought he had come to my room with his mind made up to take a course to come into fellowship with his quorum. I was disappointed, however. I felt like shedding tears when he left the room. There was not that disposition existing in him that I hoped there would be when he came.

Now, there is a certain document that you have heard talked about a good deal. Brother Young and myself took that document to Brother Thatcher. His physical condition was not very promising, and I asked him if I should read it to him. He said he preferred to read it himself, and he read it—read it very deliberately. He said he did not feel then to approve of it altogether; he wished it to remain for awhile. We accorded him his wish. As President Woodruff had said, not half the trouble is in relation to that document—not one hundredth part that is talked about. Of course, it was rather singular. There were appended to that document the names of the First Presidency, of the Apostles, (with the exception of Brother Lund; who was then in England) of the first seven Presidents of the Seventies, of the Patriarchs, and of the presiding Bishopric—twenty-four names in all, representing the authorities of the Church; but he did not feel inclined, he said, to put his name to the document.

I am reminded of a little anecdote I heard of Brother Erastus Snow, which illustrates a principle. Brother George A. Smith was speaking to an "outside" audience one night, and Brother Erastus fell asleep. When he got through preaching he sat down and elbowed Brother Erastus, and requested him to bear his testimony. It was thought that Brother Erastus had scarcely heard a word; but he arose and said, "My friends, every word that my brother here has said is God's truth." Now, why did he say so? There was a reason for this. Why, he knew Brother George A. Smith; he had heard him preach a hundred times, and he knew that he was a man of inspiration, and that he would never say anything but that was true. Well, I think when a man is so well acquainted with the First Presidency, with the Apostles, with the Patriarch, with the Presidents of Seventies, and with the presiding Bishops, he ought to have some confidence in the position of these brethren; and if that brother is rather low in his mind and does not really feel competent to judge of the matter, he ought to have confidence in his brethren. Still, this matter does not amount to very much anyway. It is the general tenor of the course that Brother Thatcher has been pursuing since even before the organization of the First Presidency or before I was called to be the President of the quorum. Many other things might be said, but I do not want to occupy the time.

Brethren and sisters, these are solemn truths that I have told you and what President Woodruff has stated. I want you all to pray for Brother Thatcher. As soon as his physical abilities will allow, we shall have him before our quorum, and he will be treated by his friends. But there are certain rules and regulations that we, as the servants of God, must conform to, and we are not responsible for them.

**ELDER JOHN HENRY SMITH.**

My brethren and sisters, this meeting is one of the sorrowful meetings in my

experience. I have recognized the fact that there must be an explanation made to the Latter-day Saints in connection with the subject upon which the President of the Church and the President of the Council of the Apostles have treated. I fully understand that within three days after Brother Moses Thatcher declined to sustain his associates he would have been dealt with for his fellowship and standing in the Council of the Apostles but for his physical condition. All have felt exceedingly tender, recognizing the fact that he had been suffering for some time under conditions most unpleasant to himself. I am fearful that the Saints this afternoon have not fully heard the remarks that have been made by President Woodruff and President Snow. They have sought to explain to the understanding of this audience the condition that has arisen in this inner circle of the Church, that they might be free in the minds of the Saints from the charge by the Saints of fearfulness as to the correctness of the position that they have assumed and of the rightfulness of the position that Brother Thatcher has taken. I believe, however, that the Latter-day Saints as a whole, have read with certainty, through the influence of the Spirit, the correctness of the position taken by the Presidency of the Church as well as the other councils that have been united with them, and I trust that the understanding will be received by those who are here today and heard the remarks of the brethren, and by those who could not catch their words the spirit in which those utterances were given.

The Presidency of the Church and the Council of the Apostles, in their deliberations upon all questions that affect the wellbeing and interest of the cause, are as candid and frank in their consultations and expression of views as any body of men could possibly be. But when a conclusion has been reached as to the course that should be pursued, it is expected that every man will give in his adherence to the course marked out, and with unfaltering voice and fixed determination, so that those counsels may prevail, so far as may be possible, among the whole people. This feeling and sentiment has been expressed in telling language by President Woodruff and by President Lorenzo Snow; and I believe that every one of the Council of the Apostles, with the First Presidency, would make a similar expression of views upon this matter, were they to speak upon this subject.

It is not my thought, in the time that I am here, to dwell upon the position in which our brother finds himself. I have held the hope, I hold the hope now, that he will see his way clear to put himself in unison with his associates, that he may stand with them and receive in the end the commendation of our Father, through his humility, and that his name may not be effaced from the roll of honor which God in this dispensation and in this day has established. It is not for me to speak further upon this subject. I stand by my President and by the Presidency of this Church in the position they have taken, because I know they are right. It is not a question of fear or doubt in my mind. It may be—and I presume my brethren will bear me out in this—that I have been slower than any of them to form judgment or pass an opinion in regard to this situation as it is today. But it