

and mercy of God. Therefore let the sinners in Zion repent, that they may be forgiven in this life or in the next.

There is a feeling among Saints not to forgive one another. When one does wrong we speak evil of him, endeavoring to create the impression that he has not only sinned in one way, but in many other ways. This is uncharitable. The Savior instructed His disciples how often they should forgive one another. The same law has been revealed to us. You are doubtless familiar with the law of the Lord in that regard. The spirit of exaction is not of Christ. There is hope for all men if they will repent of their sins.

It might be said, if you offer the sinners a chance they will go on sinning all their lives. If a person gets burned with fire and has felt the effects of it, will he not avoid the fire in future? The relief comes by repentance, and he who goes on doing wrong does not repent, and for such there is no promise. They must cease the performance of those deeds that have necessitated the application of clemency. [The speaker here cited the example of the Savior in relation to the woman taken in adultery. Also that of the prodigal son.]

I speak of these things to show that there is hope for the repentant sinner among us. After all that I have said on this subject, whosever has a testimony of the Gospel who falls into sin is filled with remorse and shame. Be not too much bound up in your feelings. But give hope to the sinner, and exhibit the infinite mercy of the Lord. Although I have exhorted you to perform your duties in the Church, yet if you do these things and have not faith, hope and charity the performance of these things avail you nothing. Let us therefore take away from our hearts all things that are impure, and partake worthily of the Sacrament, having no hardness of feeling one toward another. The speaker continued for some time in the same strain, closing with an invitation for sinners to repent, that the blessings of the Lord may be poured out upon them.

COUNSELOR D. H. WELLS

Briefly addressed the Conference. He said, in effect: I rejoice exceedingly in the principles of the Gospel and the instructions given during this conference, especially those given this morning by Brother Taylor. They are true, and from God. "Mormonism," so called, is the Gospel of salvation revealed from heaven. It is sweet to me. There is great reason for thanksgiving for its revelation to man. It is the power of God unto salvation to those who receive and obey it. I pray God always that sin and iniquity may be repented and the meek and humble saved. Repentance is a simple process; it is to do evil no more. I rejoice to have the privilege to associate with God's people, and the Holy Priesthood, by which the channel of communication with the heavens has been opened up. We can repent from sins and receive forgiveness. Why is one man's labor in officiating in the ordinances of the Gospel not as effective as that of another? Because unless the person administering has received authority his act is not legal, and, not being legal, is not recognized in heaven. In relation to the ordinance of baptism, a person who has passed into the spirit world without receiving it cannot himself obey it. But it can be administered to another living in the flesh by proper authority in his behalf. While he in the world of spirits repents and acknowledges the supremacy of Christ. The Gospel opens the way for all to obtain salvation if they will comply with the conditions upon which that gift is predicated. The world will, however, as a whole, reject the message God has sent. The human family has always been disposed that way. The more circumspect our course is, it seems the more are our enemies incensed against us. It is not always the case, therefore, that we are afflicted because of our evil deeds. The best people are often subjected to the severest trials. It is necessary that the righteous should be tested. When will the kingdom be given to the Saints? Never until the Lord finds out that He has a people who will not place what He entrusts them with, in the lap of the devil. This people rejoice under their afflictions. It was so in the early persecutions in Missouri and Illinois, and when crossing the plains to locate in this region. The Saints rejoiced that they were counted worthy to suffer for righteousness sake.

There is more comfort in having charity to those who offend us than in seeking revenge. I have experienced this in my own career. It makes me feel well when I can take a person who has wronged me by the hand and extend forgiveness to him and to receive from him forgiveness. The Lord knew sin would come into the world, and provided a remedy. He is generally the Father of our spirits, and proposes to redeem us from the conditions of sin through repentance and obedience.

Brother Wells continued to speak for some time upon the work of saving the dead, the coming of Christ in power, and the judgments impending over the world.

The anthem:

Glory to God in the Highest,

was sung by the choir.

Adjourned till 2 p. m.

Benediction by Elder Robert Campbell.

AFTERNOON SESSION.

Singing:

Mortals, awake! with angels join,
And chant the solemn lay;
Love, joy and gratitude combine,
To hail th' auspicious day.

Prayer by Apostle John Henry Smith.

Singing:

Glorious things are sung of Zion,
Enoch's city seen of old,
Where the righteous, being perfect,
Walked with God in streets of gold.

ELDER RUDGER CLAWSON,

President of Box Elder Stake, being introduced by Apostle Lorenzo Snow, spoke substantially as follows: It has fallen to my lot to stand before you for a short time. I desire to be sustained by your faith and prayers. No man can instruct the Saints unless he has the Holy Ghost. I naturally shrink from this duty, but respond willingly to the call. A revelation pronounced a woe against those who will not open their mouths and speak upon the things of God because of the fear of men.

A few years ago this church was organized, with six members, and now it includes scores of thousands. Joseph Smith declared that he was not only visited by angels, but also that God the Father and his Son Jesus Christ appeared to him. The Prophet testified to this in an unmistakable way. This unlearned young man was informed that the true Gospel existed nowhere on earth, and that he should connect himself with any of the sects. This was a startling announcement. God appeared in person with His Son, to inaugurate this Gospel dispensation. This restoration of the Gospel has occurred, and the presence of this people here today is one of the results. Those who embrace this message do not depend upon the leaders of this Church for a witness of the truth. They receive it themselves from the Almighty. I have wondered whether this Gospel is all in all to us. Its principles cannot be estimated on a monetary basis, yet they are free to all, without money and without price. If a man has a piece of property in this city he places a high value upon it, and he considers himself well off. Sometimes such things are valued more than the Gospel. A man in the days of the Apostles wished to buy from the servants of God the power to bestow the Holy Ghost. Very likely he desired to do as many are doing now—speculate upon that power. The result was that he was cursed.

If the Gospel is worth anything to us it is worth everything. There is no sacrifice we can make for it that should be too great. We should be willing to go to prison for the truth, which will restore to us the privileges which we temporarily surrender for its sake. We should even be willing to sacrifice life for that cause if needful. If not, we are not fit subjects for the Kingdom of God.

In 1834 I was convicted and sentenced to prison for keeping a commandment of God. The judge who passed sentence said that because of my youth and because I believed that I was doing right, I was not entitled to leniency. He seemed to think that my belief was to some extent criminal. I was sentenced to four years imprisonment, and was incarcerated three years and one month. I saw three hundred of my brethren enter the penitentiary for similar reasons and 220 of them emerged from prison while I was there. I feel none the worse for my experience. My testimony is stronger than ever. It is pleasing to God for men to go to prison under an unjust law rather than act contrary to their covenants. The brethren who were imprisoned exhibited great patience in the midst of the worst class of criminals. It was better for them to do this than to enter into an agreement not to serve God. I feel like honoring the Lord; He has revealed certain principles to the Latter-day Saints. He has revealed faith, repentance, baptism for the remission of sins, and we believe and honor these principles. Also the laying on of hands for imparting the Holy Ghost, by which our minds are enlightened in relation to eternity. God has revealed the gathering and other principles, and we should, by the help of the Lord honor them all. We cannot make a promise to dishonor any one of them. We can make no distinction between these principles, as they are all equally essential for our salvation.

APOSTLE HERBERT J. GRANT,

Was the next speaker. The following is a synopsis of his remarks:

I desire to be enlightened by the Holy Spirit, that the Saints may be strengthened in pressing forward in their duties. The longer I live, and the more I comprehend the Gospel, the broader I find that it is. A person cannot study the Gospel and the revelations given through Joseph Smith without being filled with gratitude to God for His mercy. With our fallen natures it is common to become uncharitable, and to retaliate upon those who impose upon us. It requires no exertion to smite back when one is smitten. But when we study the designs of our Creator we are led to understand that we should cultivate long-suffering and charity. Some of the Saints think that those who do not see and act as they

do will not be saved. This is a contracted and mistaken idea. There are many Latter-day Saints who imagine this is the only people in whom the Lord takes any special interest. A man to be honest must respect the rights of all mankind. A man who will defraud an enemy is as dishonest as one who wrongs one of his own kind. The fact that the Latter-day Saints have expended hundreds of thousands of dollars for the erection of temples for the performance of vicarious work for the dead, shows that they are not exclusive and narrow. The principles that have come to us inform us that every human being who has not committed murder nor the sin against the Holy Ghost, will be redeemed with a salvation of some degree.

The speaker here read from the revelation given to Joseph Smith and Sidney Rigdon at Hiram, Portage County, Ohio, on February 18th, 1832. It is entitled a vision, and exhibits the magnitude of God's mercy in providing salvation for all the human family except the sons of perdition, who will persist in being a law unto themselves instead of being governed by law. [See Doctrine and Covenants, Sec. 76.]

Right here let me remark that one of the strongest evidences that has ever been introduced, to my mind, of the truth of the Gospel and divinity of Christ, is the energy and zeal with which men who have once received the truth and then turned their backs upon it, labor against this work. I have heard of men saying that they would give all they possessed on earth if they could only prove that "Mormonism" was not true. What benefit would it be to any man on earth who has never received the truth to prove that "Mormonism" was not true? There can be no benefit come to him. There can be no benefit come to his family. There can be no benefit to mankind to prove that "Mormonism" is a fraud. But to the man that has received the testimony of Jesus Christ, to the man that has been able to lay hands on the sick in the name of the Savior, and by the power and authority of the Holy Priesthood rebuke disease and command that person to be made whole, I say that when this person denies the power of Almighty God then the benefit that would come to him by destroying the Gospel would be the relief of his own conscience. But the dread and fear of the testimony that still burns within his heart and that he is a fallen being, can never be wiped away until the Church and Kingdom of God can be destroyed.

Does Satan believe in the Gospel? Yes, he does, and that is what causes him to fear and fight against it. Do men who have ministered in the name of Jesus Christ and have committed sin and denied the power of the Gospel, to save, know in their hearts that the Gospel is true and that it will triumph over every power on earth? Yes they do. I know of one man who confessed that he was a fallen being, and that because of his sin he would have to suffer. He was called upon by a friend, and this friend said to him that he had said the Gospel was not true and that the Latter-day Saints are deluded. This friend referred him to a mission he had filled in Great Britain and said he: "I have traveled with you and have heard you prophesy in the name of the Lord and I have lived to see your prophecy fulfilled. I have seen you lay hands upon the sick and through your faith I have seen them healed. Now tell me, where is that authority gone? Tell me in your increased intelligence, and bear your testimony in the sight of Almighty God that you do know that when you bore testimony of the truth of the truth of the Gospel that you lied. Tell me that it is by your superior wisdom that you know what you testified of, saw and heard, is false. Go, lay your hands today upon the sick and command them to be made whole by the power of the Priesthood and in the name of Jesus Christ. My friend, you dare not do it; you are a fallen creature; you have had your commission from heaven revoked; you dare not administer in the power of the holy Priesthood."

Did this man stand up in the night and power of the holy priesthood and contradict what had been said? No, but he wept like a little child; and he stood up and bore his testimony that he knew the Gospel as revealed through the Prophet Joseph Smith was true, and that he had lost his faith in the Gospel through his own transgression.

I bear my testimony to you here today in all humility that if you keep the commandments of God through your faithfulness you shall receive a testimony of the truth of the Gospel and that testimony will endure and last within you through all time and all eternity.

When we learn that the Gospel of Christ is so broad and comprehensive in its character that in the due time of the Lord it will save in the celestial kingdom those who have been liars, sorcerers, whoremongers, adulterers, and whosever loveth and maketh a lie, truly our hearts should expand in gratitude to God for His goodness, mercy and great kindness unto us and all His creatures here upon the earth.

We, as Latter-day Saints, have started out for an exaltation in the celestial kingdom. We desire to be heirs—even joint heirs with Jesus Christ. We are not seeking for an exaltation in the telestial kingdom. We are not seeking to be separated throughout all eternity from our Lord and Savior Jesus Christ. But we are seeking for the highest exaltation that

it is possible for man to attain unto. And there is but one way that we will ever reach it; that is by fulfilling the celestial law of God.

The Lord told Joseph Smith that every blessing we receive here upon earth or in heaven is predicated upon laws which were formed before the foundation of the earth. And unless we live up to the laws that God has revealed unto us, we will not attain unto the celestial glory in His Kingdom. There is no happiness that can come to the human heart that can compare with the testimony of Jesus Christ. There is no labor that you and I can engage in that will bring that same happiness to our hearts as the labor for the salvation of the human family. There is no joy that will surpass that influence which comes from the heart when forgiveness is made for trespasses against you. There is nothing that will make you more miserable than to harbor in your heart hatred and ill-feelings towards any man; for the Gospel teaches us to be charitable and forgiving to all.

I pray for that discerning spirit and that feeling that will cause us to select and cherish the shining parts of a man's character.

I realize that it is natural to find fault and tear down. It is easy to destroy, and a difficult matter to improve, build up and see our own faults. The Gospel of Jesus Christ teaches us to be charitable, to be kind to others; and if we have any fault to find, to do it with ourselves. I care not how severely you may criticize yourself.

There is a little verse which I have heard sung, and as I think it very appropriate, I will repeat it:

"That in self-judgment if you find,
Your deeds to others are superior,
To you, has Providence been kind,
As you should be to those inferior,
Example sheds a genial ray
Of light, which men are apt to borrow
So first improve yourself today,
And then improve your friends tomorrow."

I pray that God, our Eternal Father, will inspire us with a desire to keep His commandments and to bless us with His power and ability to overcome the weaknesses and imperfections, and with that power to so live that we may be worthy of His Gospel.

The choir sang the anthem:

Jehovah's Praise.

Benediction by President A. O. Smoot.

THIRD DAY.

MORNING SESSION, SATURDAY, APRIL 7.

Singing:

With all my powers of heart and tongue
I'll praise my Maker in my song.
Angels shall hear the notes I raise,
Approve the song and join the praise.

Prayer by President Angus M. Cannon.

Singing:

Shall I, for fear of feeble men,
The Spirit's course in me restrain?
Or, undismayed in deed and word,
Be a true witness for my Lord.

ELDER JOHN NICHOLSON

spoke on the present situation of the Saints and entered into an elucidation of the causes of the people of God being surrounded with perplexity. He showed the necessity of the people being governed in their course as individuals and as a community by the principle of self-sacrifice, which was the basis of Christianity. The inconsistencies exhibited by many of the Elders and Saints were referred to, the speaker holding that the preaching of practical righteousness was highly needed and that repentance was in order.

ELDER WILLIAM M. PALMER

addressed the conference: there is a spirit in man by which the things of man are understood, but the things of God are only known by the Spirit of God. Hence the necessity of the Saints being in possession of the Spirit of the Lord. The remarks of the previous speaker are true and questions treated by him are of mighty importance to us. The influences brought to bear upon the people now for their destruction are similar to those which were brought to bear upon the ancient saints in the days of Christ and the Apostles. The kingdom of God will not, however, be thrown down in these days. There is no promise to the effect that individuals will not be overthrown. Peter was enabled to say by the spirit of revelation, that Jesus was Christ the son of the living God. On the rock of revelation the Lord built his church. This has been done in our day, and it cannot be successfully demolished. The primitive church was prevailed against. That is not to be the case with it as established in the latter-days, as prophetically referred to by Jesus. The speaker gave a lucid explanation of the introduction of thefulness of the everlasting gospel, with all its gifts, powers and authority through the prophet Joseph Smith. He quoted largely from the scriptures in support of his statements. It was shown that the Lord proposed to purge out the hypocrite from Zion, and cleanse her from all impurity. Those who oppose her progress do not always appear to do so actively; they injure her cause by seeking the attainment of selfish ends rather than the advancement of the general weal. They make merchandise of the things of the kingdom of heaven. The scriptures show that this land was intended

as a possession for the Saints. Why should it not be the special object of every Latter-day Saint to establish His work here according to His design, and not take a course to thwart that purpose. The crimes and follies of the world are being introduced here, and we must be careful not to use our influence in favor of their spread.

The above is necessarily an incomplete synopsis of Elder Palmer's remarks, which contained many excellent ideas. He bore testimony to having received a witness of the truth.

ELDER KARL G. MEASER.

The Saints have come from various parts of Zion, and the time to be spent here in Conference is precious. All that is spoken must be to the point, that the people may carry away treasures of wisdom in this way good may be accomplished under the guidance of the Spirit of the Lord. The testimonies this morning have gone through me like living fire. I testify to their truth. My labors ever since I became identified with this work have been before small audiences, and especially the youth. My testimony of the truth of this work is always with me, I hope it will remain to the end of my days. While listening this morning many ideas passed through my mind. My soul was filled with anxiety at the foolish course some of the brethren were taking; not only in reference to their inheritances, but in relation to the welfare of the Saints. Yet I feel serene, as God will overrule all things. But this does not exonerate any one for pursuing a foolish course. It seems as if it was the plan of our Father to teach the people by experience the necessity of adopting the principle of self-sacrifice. There are many who have apparently received the Gospel who overlook the principle of self-sacrifice and seek their own advantage in place of that of the community. There are certain principles that have to be incorporated within our comprehension. This is one that we have to learn. The Savior made it the corner stone of our salvation.

Of late Satan has studied the affairs of this people with a cunning eye, and we have been to some extent like ancient Israel in the absence of Moses. Some of us have begun to build the golden calf and worship it. Is there one so poor and low down in the scale of esteem as to exercise no influence over anybody? If there are none such as this there is influence you can exercise. For its use each and all will be held responsible. In behalf of the youth I implore that you lead out in an example that can be followed by your children, that your memory may be held in blessed remembrance. I know of men who have been spending years and years for the accumulation of wealth. Many men of God have been rich and powerful like Abraham of old. To them I do not refer, I allude to those who have been absorbed in the pursuit of wealth and have in consequence lost their children. They stand alone like a tree in the desert. This is a sad spectacle. May the Lord bless the leaders and the fathers in Israel and all the Saints.

The choir sang:

Guide us, O thou great Jehovah,
Saints unto the promised land.

Adjourned till 2 p. m.
Benediction by Patriarch John Smith.

AFTERNOON SESSION,

2 p. m.

Singing:

Hark ye mortals. Hark! be still,
Voices from Omorah's hill,
Break the silence of the tomb
Penetrate the dreadful gloom."

Prayer by Elder Elias Morris.
The hymn beginning as follows was sung:

Who are these arrayed in white,
Brighter than the noonday sun,
Foremost of the sons of light,
Nearest the eternal throne?

Bishop Orson K. Whitney read in a clear and distinct voice the following

EPISTLE.

To the Officers and Members of the Church of Jesus Christ of Latter-day Saints in General Conference assembled.

DEAR BRETHREN AND SISTERS:

Ateach of the past six General Conferences of the Church of Jesus Christ of Latter-day Saints there has been an Epistle from the Presidency of the Church read to the assembled officers and Saints and published for the benefit of those who were prevented from being present at the Conference. The reasons for this are well known to the Church and the world. A number of the Apostles have been unable to personally attend these Conferences or other open gatherings. Their voices have not been heard instructing, encouraging, strengthening and warning the Saints, or in the discharge of the other public duties which devolve upon them in connection with their ministry. It was proper, therefore, that Epistles should be written to the Church in which counsel could be given and testimony be borne. While this condition of affairs, so far as these Apostles are concerned, still remains unchanged, the instructions upon

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