

dent today, Wilford Woodruff. I received this Gospel in 1852. The Lord brought me from London, England. He reached out his hand and led me into the Church, and I have never been able to express my thanksgiving to Almighty God for His goodness and kindness to me in giving me the privilege of being a member of His Church, to be adopted into His royal family, and to have the living witness that has been given unto me.

I desire also to testify to the truth of that that has been said concerning our Brother Moses. I love Brother Moses Thatcher. We were together in Mexico, and I esteemed him as one of my best friends. It was Brother Moses Thatcher that laid his hands upon me and blessed me when I went to undertake the mission to Europe. I have plead for him, and all the Apostles have plead for him, and that is the reason no action has been taken. We wanted him to have plenty of opportunity for repentance; that he might come with the broken heart and contrite spirit, and say, Brethren, forgive me for all my wrong-doings; let me be one with you, as I have been in times that are past. That is what we have patiently waited for. We have plead before the Lord that He would touch and soften his heart, that he might see his position as we see it. Do you think that we are all under a false impression? Do you think that this body of men, who live near to the Lord, and whom you sustain as prophets, seers and revelators, are all wrong, and he is right? I pity anybody that entertains such an idea. It is rather untenable. It is not so. The reason there has been so much leniency is because we have loved him. We hear that he is increasing in health and strength, and we look for him to come with the broken heart and contrite spirit, and be associated with us. If there is anybody that loves him more than we do, I would like to know where you find him.

I am thankful to bear my testimony concerning this work, because I know it is true. I know that these principles we have received at this conference are true. We are the representatives of the Lord Jesus Christ, or we are not. And we can be tested; for we tell the people that if they will repent and worship the living and true God, and if they will be baptized by a man having authority, they shall receive the remission of their sins, and they shall know through the gift of the Holy Ghost concerning the doctrine; for the Lord will reveal it unto them. That is our promise to all the world, because we know that the Lord has spoken, and that He is a rewarder of those who diligently seek Him. I pray that the spirit of unity which exists between the Presidency and the Apostles may never be any less, but that it may increase until we shall become one with Christ as He is one with the Father, to His eternal honor and glory.

#### PRESIDENT JOSEPH F. SMITH.

I wish merely to say a word to guard the people from unwise sympathies. While we may have a great deal of love for our fellow beings, and especially for those who have been favored of the Lord in times past, we should exercise that love wisely. Now, I love men and women who are devoted to the cause of truth, and my sympathies are always with them. But it is impossible for me to sympathize with those who do wrong. It is written somewhere in the laws of

God that "the Lord requireth the heart, and a willing mind and the willing and the obedient shall eat the good of the land of Zion in these last days." Now, if a man has given his heart unto the Lord, and is willing and obedient unto God and His requirements, that man I love, and that man has my sympathy. But when he turns away from the love of God, and steels his heart against the laws of God and the counsels of His Priesthood, then amen to the authority and power of that man and to my love and sympathy for him in his wrong-doing. I may pity him for his wrong-doing, and I may love him, too, as well as anybody else; but when he ceases to do right, that is the end of it with me. He may go his own road, and I will go mine. I love my own brother; I love my sister; I love my wife and my children; but when my brother, or sister, or wife, or child turns away from God and raises the heel against the Almighty, and turns his or her heart to their own selfish desires and whims, they are no more to me than the heathen; for they are unbelievers, and they are not my brother nor my sister in the covenant of the Gospel, and that covenant is stronger than all other covenants and all other ties that bind the Saints together. The Lord has said:

Therefore, be not afraid of your enemies; for I have decreed in my heart, saith the Lord that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy. For it ye will not abide in my covenant, ye are not worthy of me.

The man that will abide in the covenant is my brother and my friend, and has my sympathy and love, and I will sustain him. But the man who raises his heel and his voice against the servants of God and the authority of the Priesthood on the earth, is not my friend, and he has not my sympathy nor my love. Of course I respect the rights of all men, and honor those who are good and upright among all people. And God knows, and I would that you should know, that when a man repents of his sins, when a man that has done wrong will humble himself before the Lord, and will show his determination to abide in the covenant unto death, and comes with a humble spirit and contrite heart before the Lord and his brethren and acknowledges his fault, asks forgiveness, and his acts correspond with his professions, oh! God, how my heart yearns with love and affection, compassion, charity and forgiveness for that man. I will go more than half way to meet him. But I will not turn one hair out of my way for him that has hardened his heart against the Lord and against the truth, and that has turned away from the new and everlasting covenant and has proved that he will not abide in it. He must look to his own way. I will turn him over to God to deal with him as seemeth Him good.

That is where I stand in relation to this matter. We have not dealt harshly with any man. Charity and love, mercy and kindness have prevailed all our deliberations and all our counsels together concerning our brethren, and all that we have had to do with. We never entertain a feeling of bitterness, or of resentment, or of wickedness in our hearts toward any man. On the contrary, we have exercised charity, forbearance, patience and longsuffering, until patience ceases to be a virtue, in my judgment, and it is about time that justice should

claim its own. Mercy has done its work; patience has endured long enough; and all Israel must know that a man, whether he is an Apostle, a High Priest, or a Seventy, that will not hearken to the voice of God, that will not give his heart unto the Lord, that is not obedient, must cease to be fellowshipped by the people of God. We cannot uphold men who will pursue a course like this, or who will betray their brethren. We cannot afford it, and we cannot do it and be justified before the Lord.

We have received a communication, saying that we stood self-condemned before the people, because we had transgressed the law of God. We have transgressed no law of God, so far as we know. It is a clear case of the twelve jurymen, eleven of whom were united and saw eye to eye, while the one stood out alone, claiming that all the rest were wrong. We have borne and borne. Six months have passed—aye, years have passed, because that which occurred six months ago marked only the forks of the road, only the dividing line. For years before, we had tolerated, and patiently waited, we had prayed and petitioned, and we had suffered long, and yet to no avail. Our councils have seldom been graced by his presence. He has not felt it necessary to be one with his brethren. He has estranged himself from us, not we from him. He must abide the consequences. And we want to tell you that these matters do not hinge upon political questions either. We can tell you further, that every man is free, so far as this is concerned. The question is not in regard to any man's political faith. It is in regard to the order of the Priesthood. It is purely, clearly and solely an ecclesiastical matter. It is not a personal matter at all. It is a matter of compliance on the part of the members, with the order that God has instituted in the Church or non-compliance therewith. It is a matter concerning the government of the Church, and the authority which God has instituted to direct and to guide. It is the question as to whether the people will unite with the majority of the Priesthood, who are united and see eye to eye, or whether they will be misled by one man.

May the Lord help us to see the right, and not to condemn till we know all the truth, and not to judge our brethren nor be harsh; for we have not been.

#### NORTHERN CALIFORNIAN MISSION.

612 VAN NESS AVE., San Francisco, October 8th, 1896.

The conference of the northern part of the California mission was held Sunday, October 4th, in Friendship hall 909 Market St., San Francisco. Several days prior to the one appointed for the conference, the Elders began gathering into this city from the different fields where they had been laboring. Many hearty handshakes and greetings were exchanged, and hours were most enjoyably spent with former companions in relating the missionary experiences since our separation of six months ago.

On Saturday evening when Elders and Saints from neighboring branches had arrived, a conjoint meeting or entertainment was given by the Mutual Improvement association of this city. An excellent program of well rendered songs, recitations, papers, etc., was enjoyed by the visitors and members.

On Sunday morning at 10 o'clock