

than we can endure. But if we discharge our duties with full purpose of heart, we will rejoice in the labors before us. When we neglect our duties, these seem burdensome to us. But there is no Saint who keeps the commandments of God but rejoices in so doing. Those that pay their tithings, rejoice in this law. It is the knowledge of the truth of the Gospel that causes us to be ready to go to the nations of the earth and proclaim the truth, because we rejoice in the blessings of the Gospel. So with all the requirements of God. The Gospel fills our hearts with charity, and love toward our fellows, and therefore we will induce them to obey the Gospel, that they also may possess these blessings. When we go to meeting and hear sermons, we will hear men sometimes express themselves as being tired of the subjects spoken of. Some do not like to hear about the Word of Wisdom. They are those that do not keep it. Those that keep the Word of Wisdom rejoice to hear about it. God always makes promises to us upon obedience to certain laws. We must keep these laws; else we can not receive the blessings. The blame is, therefore, not God's, but our own. I testify that the promises of God are true and faithful. If we discharge our duties, we will receive the rewards promised. Those who listen to the requirements made upon them, and do not do them, are always "sick and tired" of hearing the same thing over and over again. And I do not blame them. They are dull scholars, and God must look upon them as such, because they have heard a great deal and done a very little. As with the word of wisdom, so with all other requirements. Those that do not pay tithings are "sick and tired" of always hearing of "dollars." Such men plainly show that they do not pay their tithings. Those that do, rejoice in hearing about it. I will read to you a passage of the Prophet Malachi:

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—Mal. iii. 8-10.

Ancient Israel robbed God of His things, and this may be said of His people now. Very few of the Saints are honest tithing. The law of tithing requires all surplus property for the building of temples and other purposes, and then one-tenth of the interest annually. This is the plain law. Many pay something and call it tithing, but it is not, unless it is one-tenth. If my income is \$1000 and I do not pay \$100, I have not paid my tithing. When you get through this life, would you get rewarded on the same principle? How foolish it is to be careless because other people are careless. No man can deprive us of our rewards if we are faithful. I believe that not over twenty-five per cent of the Saints pay an honest tithe. We are growing in population and wealth, but not in paying tithing.

Some make the excuse for not paying tithing, that the government takes it by confiscation. But this is not a fact so far as relates to what is paid subsequent to the passage of the Edmunds-Tucker law. We must not talk doing or duties. I would not care even if the government would take it. I would pay anyhow. For God's reward is sure and His testimony is worth more than all sacrifices. There is no blessing equal to eternal. I know that God blesses those who are true, and if we were true and faithful we would have a claim upon God to redeem Zion. We are not Zion, "The pure in heart," as long as we fail to do our duties.

Many complain because all the blessings are not to be had free of expense. They have good intentions, but these cannot build a temple or perform other needed labor. Our faithfulness, our diligence will bring us a reward. The knowledge of the truth of the gospel will condemn you if you do not act upon this knowledge. Going to meetings will not do any good, unless we act upon the instructions given. No credit is due for simply going to meetings. We must digest our food in order to derive benefit from it; so with going to meetings, we must carry out in our lives the instructions we receive.

The Gospel is true. I call upon the Saints in all humility to keep all the commandments of God. Keeping half of the commandments will not develop our whole spiritual nature to perfection. We must keep them all. No man can pay his tithings honestly before God and continue a selfish man. Let him contribute to all beneficial objects, and his nature will be pure as the Word of Wisdom, and attending to prayers. Those that do so will be developed spiritually, so that they can go into the presence of God and heavenly Father. They will rejoice and be willing to bring the Gospel before the world.

**ELDER JOHN MORGAN.**  
I am thankful for the good instructions imparted and for the Spirit of the Lord which has been in our midst, and to mingle my testimony with those of the brethren who have already spoken. May we return to our homes from this conference strengthened and refreshed. There is no subject nearer or dearer to the hearts of the Saints than the training of their

children, rearing them in the principles of the Gospel. Parents have received the truth and gathered with the Saints, but this is not the case with our sons and daughters born and reared here. They have not had incentives to investigation nor has their faith been tested. They may have convened in family prayers, participated in asking the blessing of the Lord upon the food of which they partake; they may also have attended meetings, and tacitly coincided with the principles they have heard. When they grow up they must be subjected to trial, for God has decreed that He will have a tried people. Many of the youth wander from the faith of their parents to whom pain has been brought by such instances. Perhaps these alienations have been superinduced by neglect on the part of those who should have instructed the young. With such young men it is not so much a question of infidelity as of ignorance. They have not been carefully taught. My attention has been directed to the situation by the fact that I have met many young men who have been called into the missionary field who have confessed their ignorance of the principles they were sent into the world to declare. There had been a neglect on the part of their parents. The result has been in such cases that it required almost the length of a mission before they were prepared to combat the errors of the world. Such young men have bewailed their awkward and humiliating position.

It behooves us to take such steps as a community to afford the youth opportunities to obtain a knowledge for themselves of the principles of the Gospel. In line with this are the Sabbath schools, the number of whose attendants has increased in a comparatively brief time from 13,000 to 70,000. The superintendents have been instructed to organize the youth of more advanced age into classes the object of whose teachings will be to prepare them to be useful as missionaries and in other capacities.

Some people have singular ideas in relation to the principle of agency in its application to children, thinking that they should be left untaught religiously until they reach the age of maturity. This is a fallacy. We have found missionaries who have attended Sunday Schools and Mutual Improvement Associations comparatively prepared for their labors. Those who have not received this training were on the contrary, ignorant of the Gospel. If this effect is produced by teaching the children once or twice a week, how much more potent would be the result if there were schools inaugurated in which religious teaching was permissible every day of the week. The district schools are not adequate for this work, as God is practically excluded from them. It has been held by some that secular education is the panacea for all the moral evils afflicting the people. This is incorrect, as can be proved by statistical facts procured from places where a free public school system has had full sway. Educating a person in secular facts does not make him a moral man. Hence, some of the most cultured men intellectually are infidel, and not a few of them are not paragons of moral excellence. It is a notorious fact that many of that class of people denominated tramps are educated. It behooves the Saints to sustain the hands of the brethren in endeavoring to establish a system of schools in line with the genius of the Gospel, that the rising generation may be prepared for the mighty work which lies before them in carrying forward the kingdom of God to a successful issue. Those who will perform this labor must be prepared for it physically, religiously, morally and intellectually.

Elder Morgan continued to speak with much force upon the theme of his discourse, showing that mere intellectual culture did not produce moral excellence. He cited as examples the condition of the learned city of Boston. He also directed attention to the examples in the same relation afforded by history, making special mention of the intellectual greatness of ancient Greece and the fall of that empire because of moral rotteness. He concluded by bearing testimony that the work established by Joseph Smith is the work of God, and was destined to triumph over every opposing force.

Come ye children of the Lord,  
Let us sing with one accord,  
was sung by the choir.

Benediction by Elder David H. Cannon.

2 o'clock p. m.

The choir sang:

Now let us rejoice in the day of salvation,  
No longer as strangers on earth need we roam.

Prayer was offered by President Angus M. Cannon.

The choir sang:

Come, come, ye Saints, no toil nor labor fear,  
But with joy wend your way.

Though hard to you this journey may appear,  
Grace shall be as your day.

**APOSTLE FRANKLIN D. RICHARDS**

said in substance: It is very delightful to contemplate upon the pleasures we derive from our conferences, socially and otherwise. Friends, who have been long separated meet together and rejoice when being reminded of the good times they used to have when the gospel was first presented to them. It is also refreshing to partake of the spiritual food that has been served out to us during our meetings.

One of the ancient servants of God spoke of the work in which we are en-

gaged and foretold that a people would come, the prevailing sentiment of which would be: Come, let us go up to Mount Zion and walk in the paths of righteousness. If we retain this feeling we will always be in a frame of mind to be taught, and we will know that, unless we are humble, we can not have the ability to live up to the principles of the Gospel. O how many have come together here but forgotten the errand for which they came, and they have gone out into darkness, finally betraying their brethren for less than thirty pieces of silver.

We should retain a spirit of contrition and remember that we must obey every revealed principle that has been given to us. No man is competent to be a good ruler, unless he has learned to obey good laws and to make—all sacrifices necessary for the wellbeing of the whole body. It is the nature of man to go astray, unless he retains the spirit of the Gospel. Such as have gone away must be called back again to the first principles of the Gospel.

In times of darkness we have needed to call upon the Lord, and most of the blessings we have had we have received in times of difficulties. The presence of the Lord has been realized in times of suffering. It is a lamentable fact that the people of God in their prosperity invariably have commenced to feel independent of God. It is forgotten that God is the giver of all good. A man, in prosperity is, according to the testimony of history, apt to turn away. This should indeed teach us to walk humbly before God and with each other.

It requires considerable wisdom and watchfulness to guide and direct a people as large as the Saints now have come to be. Every soul must feel for himself or herself that the blessings of God have been promised to them individually on condition of their willingness to walk in the ways of God. But we too often follow out our own ways, not remembering that these sometimes lead to death. If we could so live that we could have the Spirit always with us, we should rejoice under all circumstances. This is indeed a great deal, but it is that "great deal" that the Lord has promised us. If we were not subject to give way so often and to grieve the Spirit within us, we could obtain the grace of God in every time of need. Those who pray with their families and in secret, always supplicating the Lord for His help and guidance will find the help they seek and be able to rise triumphant above all difficulties. What a happy, joyful and powerful people we would be, if we would live thus!

The various institutions of the Church are competent, if properly carried out, to provide for all the necessities of the Saints. It is natural to grown people, when they watch the little efforts of the children, to think that those are only child's play. And some, even think, when they see women try to do some good, that it is only a woman's business, and that the women have to take care that they do not come out of their sphere. But we know that a tree, if taken when young and placed in suitable soil will perhaps yield more and better fruit than if left alone. And also that a twig is easier bent when young. Why, then, do we not take the little twigs and bend them in the shape we wish them to grow? We have now some 50,000 children of school age. Why are we not carefully training these before the time comes that they cannot be bent? If we know that we are right, we ought to guide our little ones in the right channels, and not leave them to be filled with ideas that will take years to have taken out again, before they can comprehend the truth of the Gospel.

After the organization of the Relief Society, it was put into the heart of a sister to organize the small children into Primary Associations. These have become very popular in the Territory, although some Bishops yet leave this work to be done or not to be done, as the case may be. The Savior, when the disciples wanted to know who was the greater—a question that has always been thought an important one—took a little child and said, unless ye become as little children, ye cannot enter the kingdom of God. Who comprehends the competency of this statement? To be innocent and to know that we do not know much, and consequently to become teachable; these are the greatest qualities we can obtain. It strikes me that if the Bishops would attend the primaries and take an interest in the children, or encourage the sisters who labor in the good work, great blessings would be obtained from God. The children will grow up right if only started right.

We live in a time when bright spirits are coming into the world. Some of these children we occasionally see so careless about will live to see the Savior come and never die. We do not realize that we are rearing a nation of prophets. Satan has no power to tempt these children, before they reach the years of accountability. They might be kept and live almost without sin. We have a work of regeneration on hand, but unless we induce our children to take hold of the work and advance beyond us, there will not be much of regeneration.

The Lesser Priesthood has a particular work in this Church. We have now some twenty-five Stakes; we have also over 800 Bishops, presiding over the Priests, Teachers and Deacons. Many of our members can not attend the conferences and other meetings. But such members should not be left to languish for the bread of life. It is the duty of the

Lesser Priesthood to visit every house; preaching the gospel, expounding the scriptures and exhorting the people. Many homes have no prayers offered in them. What an example is that to the children! No wonder that they get to light speaking and vulgarity. It is therefore important that the priest should meet every family and impart the truth, not in a dictatorial manner, but humbly, pleading with the wayward to return. The sick and afflicted should be visited and the emblems of the Sacrament carried to them. These things we are apt to forget. But we must remember that for all these we are finally to give an account. I wish the bishops would stir the matter up and see that young men are appointed priests and teachers, to be assisted by older brethren who have experience.

The revelation on the subject says that the teachers shall see that there is no iniquity in the Church. Where is the ward where this has been carried out? Yet this is the duty of the teachers. This is a time when the Priesthood should be busy. And if we are not, we cannot have the approval and favor of our Heavenly Father. But if we will do our duties, He will make bare His arm.

Our prosperity has been so great that we have not appreciated it. While many of the human family perish through various disasters, we are prosperous. It is a strange fact that while many influences have been brought to bear upon us to distress us, we are a happy people, knowing that God will never forget us, whatever may happen.

We should put off all bad habits and amongst others the reading of idle literature. We ought to read good books, and let all our conversation be in the love of God.

I rejoice in the Gospel and wish that we all may be diligent in keeping the commandments of God. May the blessings of the Lord be upon you and particularly upon the young.

**ELDER J. B. NOBLE.**

I bear my testimony to the very truthful remarks we have been listening to. I have seen this work more than fifty-six years. I was well acquainted with the Prophet Joseph. Nineteen years of my life I was familiar with the ground where the sacred records from which the Book of Mormon was translated were found. I was a member of Zion's Camp. When we had arrived at our destination, it was signified that the strength was not full. I came very near falling by the cholera scourge near Peter Whitmer's house. But the brethren came around me, and such was the power of faith that I saw the holy city, and heard a voice saying, "The blessed abode of the Saints." I arose and was made whole. Four years after this, I went up to the same country and town where Joseph was so long incarcerated. This was not twenty-five rods from where Whitmer lived. I also was familiar with the place, Adam-on-di-Aman. I feel grateful that I have witnessed what I have in the onward progress of this work. It is now on earth and no power can arrest it. It is the great work predicted to precede the coming of the Son of Man. This is a time of speculation, but it behooves us who have accepted this Gospel to live it. We should awaken to the importance of the call made upon us to be Saints, that is, to observe the laws of God and obtain the blessings. May we form new resolves and be virtuous, carrying out the principles of the Gospel, and we shall be made perfect. There is a place for every one of us. If we honor our callings we shall have dreams and visions and other blessings. May this be our happy lot.

**ELDER HENRY HERRIMAN,**

who is eighty-four years old, admonished the Saints to call upon the Lord to pour out His Spirit, and was thankful for the opportunity he had had to listen to the testimony of the brethren who had spoken. He would pray that the Spirit would be poured out upon the whole people. I have never had a doubt in my mind since I embraced the Gospel that the Lord would fulfill His promises. The day is now not far distant when God will come to His people. I am now an old and feeble man. I was well acquainted with the prophet, and feel thankful for having lived up to this time. I have seen many scenes different from those we now see.

**ELDER ADAM H. CANNON.**

I am sure that it would be the testimony of every one present, who has been listening to the remarks made during this conference, that the Holy Spirit has been present and made His influence known.

In looking over this vast congregation and considering the circumstances that now surround the people, I am reminded of the remarks made to me by a visitor to this city, a gentleman who was born and reared in Missouri, in the neighborhood where the Latter-day Saints once resided. He said, the Missourians made a very great mistake, when they drove the Saints away. Otherwise all their thrift might have been there, in places where now exists poverty and where human beings can hardly be induced to live.

It was not of our own choice that we came here; it was not because we were dissatisfied with the country or her institutions. It was because of a spirit of oppression and persecution that we had to leave the homes we had reared and everything dear to us. And why were we persecuted? Not because we had disobeyed the laws or violated the Constitution; not for being lawless, but for being righteous and honest and

been the experience of all righteous people. The heretics of one age have become the heroes of the next. When the Latter-day Saints lived in Missouri, their thrift was not recognized. But the day is now dawning when not only their virtue is being recognized, but the Prophet Joseph, too, and his doctrines are being proclaimed from the pulpits of the clergy.

I know that this is a law-abiding people. I have never heard a word spoken against the law by any of the leaders of this Church. They have always taught that God raised up and inspired good men to formulate the Constitution and prepare this land to be a gathering place for His Saints. Joseph, it is well known, wanted to yield obedience to the authority of the law. And this led to his death. He had left Nauvoo in order to go to the Rocky Mountains, but when word came that his friends thought him a coward, who wanted to flee from persecution, he returned. He thought that if he went, the oppressors would cease to harass the people. But when his friends taunted him, he came back with the result well known. He fell and sealed his testimony with his blood. The people have always submitted to the law. But when the laws have been administered in unrighteousness, they have, as it is the duty of every man, fled from the perpetrators of the injustice.

It is a fact that the children of the community have their trials as well as the elder members. They are tried when they see their fathers imprisoned or driven into exile, when by one single promise they would, perhaps, escape. This causes them to reflect upon the principles. If men will go into exile or into prison for them, what is there in them? Are they of God or of man? Such questions must arise in their hearts when they see these things.

We will live to see the day when the promises of God will be fulfilled, but we will all have to be tested. Will we then be faithful? The majority of the people will. And if they would not, if they all turned away, God would raise up a people unto him of the very stones of the ground.

The choir sang the anthem:  
O, give thanks unto the Lord.  
Benediction was pronounced by  
Apostle Heber J. Grant.

### THIRD DAY.

OCT. 7TH, 10 a.m.

The choir sang:  
When earth in bondage long had lain,  
And darkness o'er the nations reigned.  
Prayer was offered by Apostle Franklin D. Richards.  
The choir sang:  
How great the joy, the promised day,  
When the disciples met to pray.

**APOSTLE MOSES THATCHER**

Addressed the congregation. He said it was a very responsible position to stand before the people and speak in the name of the Lord, to dwell upon the principles of life eternal, and give a reason for the hope that is within us. If the Lord would give him utterance, he desired to touch upon a subject that had been impressed upon his mind of late; this was in regard to the systems of government that have prevailed among the most intelligent of God's creatures from the beginning, and to endeavor to show that the great key of power in government is not force, but persuasion, not coercion but love. The systems of human government have greatly changed as the ages have gone by. In the absence of a perfect form of government directed by the Almighty, the tendency of human government has been to the monarchial order—governments of centralization and not diffusion.

But since the days of the ten kings, spoken of by Daniel, the tendency of the human mind has been toward democracy. Perhaps the grandest example we have of a monarchial government is that of Nebuchadnezzar, king of Babylon, who was represented in the prophetic image as the head of gold. He felt, in the magnitude of the dominion exercised by him, that he was independent of the Spirit of God, and took great pride in the beautiful city he had built, and the powerful empire he ruled. But the Lord humbled him, and took away his power and reason. After him came a kingdom of less power and diminished glory, represented by the silver in the image. Following the kingdom of two Medes and Persians, came the Macedonian reign, of a still lower order. Next was the Roman empire, eastern and western, as represented by the legs of iron, which had toes, partly of iron and partly of miry clay. These were the ten kingdoms of Europe that I have referred to. In the days of these ten kings there was a kingdom to be established, represented by a stone cut out of the mountain without hands, and which beat into pieces the image and increased till it filled the whole earth. This was the kingdom of God which was never to be thrown down.

It is claimed by some that the Church of Jesus Christ of Latter-day Saints is theocratic in its form of government. As this Church has the labor of preparing for the establishment of God's kingdom, I desire to show that it is not theocratic in the generally accepted definition of the term. The various forms of government tried by man have been inadequate to the assurance of his happiness and welfare; the three forms, monarchial, aristocratic and republican, have each failed in past ages. The British

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