

our Father to give us more of the Holy Ghost, more of the gifts thereof, more revelation, more of the gift of prophecy, and more of all those gifts that He has promised unto His Church. We should not be content to remain on the level we have reached, and think, "Oh, that is the height we ought to go, and there is no need for us to seek to climb any higher." This is wrong. It is my duty, as a servant of God, to qualify myself by faith for the office that God has given to me. It is the duty of the First Presidency to do this, that we shall not be stagnant, and that the Church will not stand still; but that we shall be alive, and filled with the spirit, power and gifts of our office and calling; that the revelations of Jesus will be given to us, and the Twelve Apostles also, until angels will minister to us, the heavens be opened to us, the revelations of God be multiplied upon us, until everything necessary for the guidance of this people to redemption will be revealed to us. This is our duty. It is also the duty of every officer in the Church in his place and station—every President of Stake, every High Councilor, every Bishop, and every Teacher and Deacon in the Church of Christ—to live in such a way that there will be constant communication between the heavens and each soul. In this respect this Church is different from all others. Every member of this Church in his place, has as much right as the President of the Church, to have knowledge from God. How unlike the churches that are not of God this is! How unlike the society that Satan would have on the earth! He would make class distinctions. He would place men between their fellow men and the Creator. Not so in the Church of Christ. Every member is stirred up and exhorted to seek for knowledge for himself and herself. If all would do this, then the Church would be easily guided, because the people would know for themselves, and would be of one heart and mind, and understand alike. And that will be the case sooner or later. But the thing that prevents it now is the commission of sin. People will commit sin and darken their minds, and thus weaken their faith and their hold upon the truth, and they fall away. God deliver us all from this—from the loss of faith and the loss of standing in His Church. God help us all to struggle on till we shall overcome, and meet our Lord and Redeemer, and be welcomed by Him into His glorious presence; which I humbly ask in the name of Jesus. Amen.

HIS MEMORY HONORED.

The ninety-second anniversary of the Prophet Joseph Smith was most fittingly celebrated in the Sixteenth ward meeting house Thursday in accordance with a custom established by Bishop Kelsor who was personally acquainted with the Prophet in his life time. It is estimated that fully 500 persons were present and all enjoyed themselves thoroughly. The meeting was called to order at 6:30 by Bishop Kelsor, and a number of musical selections were rendered by the Temple choir. During the exercises Elder George D. Pyper and Mrs. Thomas Hull rendered solos. The opening prayer was offered by Elder S. W. Richards, after which Elder John R. Murdock, who was employed on the Prophet's farm near Nauvoo, gave a few personal reminiscences from the latter's life. An original poem in eulogy of the Prophet was read by Mrs. E. J. D. Roundy.

Mrs. Mary B. Smith Norman, of St. Louis, Mo., and a relative of the Prophet, spoke briefly of her acquaintance with him, after which Judge Elias A. Smith, a great grandson of Asael Smith, who was the Prophet Joseph's

grandfather, read a most interesting document, the original of which is still in an excellent state of preservation. It was written by Asael Smith in 1799 and was addressed to the members of his family to be read by them at his death, although they became familiar with its contents long before that event. The document is as follows:

"A few words of advice which I leave to you, my dear wife, and children whom I expect ere long to leave:

My Dear Self—I know not what leisure I shall have at the hour of my death to speak unto you, and as you all know that I am not free in speech especially when sick or sad; and therefore now to speak my heart to you, and would wish you to hear me speaking to you as long as you live, when my tongue shall be mouldered to dust in the silent tomb, in this writing which I divide among you all.

"And first to you, my dear wife, I do with all the strength and power that is in me, thank you for your kindness and faithfulness to me. Beseeching God, who is the husband of the widow, to take care of you and not to leave you nor forsake you, or ever suffer you to leave or forsake Him or His ways; put your whole trust solely in Him; He never did nor never will forsake any that trusted in Him. One thing, however, I would add, if you should marry again, remember what I have undergone by a stepmother, and do not estrange your husband from his own children or kindred, least you draw on him and on yourself a great sin. So I do now resign you into the everlasting arms of the great Husband of Husbands, the Lord Jesus Christ.

"And now my dear children let me pour out my heart to you and speak first to you of immorality in your souls. Trifle not on this point; the soul is immortal; you have to deal with an Infinite Majesty; you go upon life and death; therefore in this point be serious; do all to God in a serious manner; when you think of Him, speak of Him, pray to Him, or in any way make your addresses to His great Majesty be in good earnest. Trifle not with His name nor with His attributes, nor call Him to witness to any thing but is absolute truth nor then, but when sound reason on serious consideration requires it. And as to religion, I would not wish to point out any particular form to you; but first I would wish you to search the Scriptures and consult sound reason and see if they (which I take to be two witnesses that stand by the God of the whole earth) are not sufficient to evince to you that religion is a necessary theme. Then I would wish you to study the nature of religion, and see whether it consists in outward formalities; or in the hidden man of the heart, whether you can by outward forms, rites and ordinances, save yourselves, or whether there is a necessity of your having help from any other hand than your own; if you find that you stand in need of a Savior: Christ saith: 'Look unto me and be ye saved all ye ends of the earth.' Then look to Him, and if you find from Scripture and sound reason that Christ hath come into the world to save sinners; then examine what it was that caused Him to leave the center of consummate happiness to suffer as He did—whether it was to save mankind because they were sinners and could not save themselves; or whether He came to save mankind because they had repented of their sins, so as to be forgiven on the score of their repentance. If you find that He came to save sinners merely because they were such then try if there is any other so great that He cannot save him; but mind that you admit no others as evidences but the two that God hath appointed: viz., Scripture and sound reason, and if these two witness that you are one

whit better by nature than the worst heathen in the darkest corner of the deserts of Arabia, then conclude that God hath been partial towards you and hath furnished you with a better nature than others, and that consequently He is not just to all mankind. But if these two witnesses testify to you that God is just to all, and His tender mercies are over all His works, then believe Him, and if you can believe that Christ came to save sinners and not the righteous, pharisees or self-righteous; that sinners must be saved by the righteousness of Christ alone, without mixing any of their own righteousness with His; then you will see that He can as well save all as any. And there is no respect of persons with God, who will have all mankind to be saved and come to a knowledge of the truth, viz: That there is one God and one Mediator between God and man, the man Jesus Christ, who gave Himself a ransom for all, to be testified in due time. And when you believe this you will enter into His rest, and when you enter into His rest, you will know what rest is, and not before. And having got the evidences that God is true, be still adding to your evidence and enjoy your present assurance. Do all to God as to your father, for His love is ten thousand times greater towards you than ever any earthly father's could be to his offspring.

"In the next place strive for these graces, most which concern your places and conditions and strive most against those failings which most threaten you. But above everything avoid a melancholy disposition, that is a humor that admits of any temptation and is capable of any impression and distemperment, as death; this humor which will work you to all unthankfulness against God, unlovingness to men and unnaturalness to yourselves and to one another.

"Do not talk and make a noise to get the name of forward men, but do the thing and do it in a way that is fair and honest which you can live and die by and rise and reign by; therefore my children, do more than you talk of, in point of religion; satisfy your own consciences in what you do; all men you shall never satisfy; nay some will not be satisfied though they be convinced.

"As for your calling—Any honest calling will honor you if you will honor it; it is better to be a rich cobbler than a poor merchant; a rich farmer than a poor preacher; and never be discouraged, though sometimes your schemes should not succeed according to your wishes.

"Persevere in the way of well-doing and you may hope for success, for myself I (who had never your parts nor helps) never found anything too hard for me in my calling, but discouragement and unbelief. If I was discouraged and did not believe I could do a thing, I never could, therefore when you think anything is too hard for you, do not undertake it.

"As to Your Company—Abandon all infectious, flattering, self-serving companions; when once you have found them false trust them no more. Sort with such as are able to do or receive good. Solomon gives you the best counsel for this in many places. Read the Proverbs and remember him in this. Forsake not an old friend. Be friendly and faithful to your friends. Never trouble nor trust friends unless there be a necessity, and lastly be long in closing with friends and loth to loose them upon experience of them.

"As to Your Marriages—I do not think it worth while to say much about them, for I believe that God hath created the persons for each other and that nature will find its own.

"But for Your Children—Make it your chiefest work to bring them up