

SUPPLEMENT TO THE SAINTS' HERALD.

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ADDRESS TO THE PRIESTHOOD,

DELIVERED BY

PRESIDENT JOSEPH SMITH,

AT THE GENERAL CONFERENCE, LAMONI, IOWA, FRIDAY, APRIL 14, 1893.

It may be possible that the object intended by the request for me to address the priesthood to-night may not be answered, from this consideration: my mind has been busy with the active affairs of the conference, and it may be impracticable for me upon the spur of the moment to say the right thing, especially as it is supposed to be an hour of instruction to the ministry and the eldership.

PRIESTHOOD.

Priesthood has, among the Latter Day Saints, had two meanings, both of which may have been and are in a sense correct, but neither in its exaggerated form is profitable. One meaning is that it is some kind of a mysterious qualification that becomes inherent in the man so that whatever he does he does it as a vicegerent of God upon the earth, and he cannot be wrong, he cannot err; that whatsoever he does in this priesthood is necessarily bound in heaven, recognized of God. The other is, that it is delegated authority, and without it men are not authorized to speak or act in the things pertaining to the church, and that unless a man has the priesthood he is disqualified from doing anything in reference to the building up of the kingdom of God.

DELEGATED AUTHORITY.

The right understanding of this question is this; priesthood is delegated authority from God, and is given for a specific purpose, and while men are in the exercise of it within the province of this purpose they are agents for him who has bestowed it; and whenever they transcend the province of that authority they cease to act for God. Nor is it that which is inherent in the man by which everything that he does is qualifiedly of the Lord; and it is only when and so long as men speak with the direct recognition of him who has sent them and within the province

of the delegated authority, that they speak as agents for God.

FIRST DUTY TO PREACH.

Having made this premise, we may consider what is the first duty of an individual who is called of God unto the exercise of priesthood authority and privileges. Is it not that the gospel may be preached unto men? for when they sent inquiries unto the Savior as to whether he was the one who was to come or they should look for another, he sent back word to tell the one who sent them what they saw and heard; and one of the peculiarities of this was that the poor had the gospel preached to them: "Go ye into all the world, and preach the gospel unto every creature. He that believeth and is baptized shall be saved," was then the groundwork of the gospel economy, the basis of all that was done, and it is so to-night; and will be until the object of God's restoring the priesthood in these last days shall have been accomplished. All other things connected with the preaching of the word and the building up of the kingdom are but secondary, and whatsoever tends to the accomplishment of this design is auxiliary.

ORDINATION CONFERS RIGHT TO ACT.

Whenever an individual is called of God, as a matter of course he feels that he is authorized to teach, but it must needs be that there shall be recognition of this right to teach, and the church is that which as the human representative of the voice of God by which the authority is recognized and the right to act in it is sanctioned. "Many are called; but few are chosen," and by the imposition of the hands of the church, and in the name of Christ who is the chief builder of the church, is the right to act for the church conferred upon the individual who is called

of God. And they are not qualified by the laying on of hands alone; it is but the outward form of choosing, a recognition of that which is within them by virtue of the calling of God unto them and his gifts to them, for which they must answer unto God alone in the day of judgment. The church confers the right to act in the name of the church and in the name of Christ as an officer of the church, and it can take this right from a man, but it can never absolve him from his obligation to God for that which God has bestowed upon him; for that he must answer before the court of heaven.

It is a responsible thing, this right to act conferred upon a man, and I do not wonder that the Savior said even when he was but twelve years of age, "Know ye not that I must be about my Father's business?" Every minister called of God should bear that in mind, and from the hour that he is consecrated by the laying on of hands and set apart to work in the ministry he must feel within himself the movings of that very Spirit which moved the Savior when he was a boy, and said, "Wist ye not that I must be about my Father's business?"

DILIGENCE ENJOINED.

The first qualification that a man must have to fulfill his ministerial labor is to be diligent; there is no place for idleness, no place for vicious laziness; he must be energetic. My first admonition now, my first instruction to the minister is, to be instant in season and out of season. If you make appointments to preach, let nothing nothing except absolute intervention of accident which disqualifies you from fulfilling the appointment keep you from it. Do not let darkness, nor storm, nor heat, nor cold, nor threatening storm prevent you; go about your Master's business, and if he chooses to call you while you are in the harness, it is an honorable death, and your name will be enrolled among those who have suffered for glory, and your crown will await you. I say it as an incentive to you men, especially to you young men, that for thirty-three years now I have been preaching this gospel first and last, and during that entire thirty-three years I have never been late at an appointment by reason of my own dilatoriness. I have gone from my house when the meal was ready because I had not time to stop and eat it, and I have always started in time when I drove a horse so as not to punish the poor dumb creature to make up for my dilatoriness. During all that time I cannot now remember a half dozen instances in which

an appointment has been made for me by myself or by another by my consent but what I have been there at the hour to fill it, and I have never been prevented from attending all those appointments, never had my clothing wet through with rain but once in all the thirty-three years of my ministry. I have never seen storm, or darkness, or anything else that ever occurred to keep me from my appointment. It was God's business, and I must be about it. For the very same reason I have always felt, and I will express it in the language of a brother when the minister was late, who said, "I got terribly tumbled up in my mind anyway." The meetinghouse was open and the congregation was there, but the minister was not; hence, whenever you make an appointment, be there at the time. Promptness as well as energy; promptness is the second qualification next to energy.

PROMPTNESS REQUIRED.

Brethren of the ministry, be on time, and when your hour is set, especially if you are conducting a series of meetings, do not wait; do not give latitude from five to fifteen minutes for the dilatory congregation that you must preach to Sunday after Sunday; give them to understand that you begin on time; those who are not there will be the losers. When your hour of preaching is filled, stop and let the folks go home. I mean by *hour*, the time that you shall occupy. I was called to preside over the branch at Plano. We had a presiding elder that liked to preach to full benches and he would wait until he got them all there, as he supposed. I have known him to wait for three-quarters of an hour for the congregation to get there. I have known persons who first came to get up and go away; the result was that if they found him in the stand when they came up and looked in the door, some of them would go away. I was called to preside over the branch. I notified them that half past ten did not mean 10:45, and 7:30 did not mean 7:45 or ten minutes to eight, but it meant 7:30. One fine Sunday morning I began the services on time; there was a portion of my congregation just in time to hear the benediction, the last hymn and the benediction; they didn't even have time to sit down in their seats. They soon learned that I expected to begin my service on time; if they were there they heard it, if they were not on time, they did not hear. Treat your congregation that way.

I went into a country place in Kansas, I will not tell you exactly where it was, there are some here who were there about

that time. I went with a brother to the place where the meeting was to be held at half past ten. I reached there a little after nine o'clock. I waited until eleven o'clock and a little after; I told the brother that my preaching for that day was destroyed. I said, "Take me in your buggy back home." Two miles and a little better from the place we met the whole congregation coming in wagons. "Where are you going?" "We are going home." "Why, isn't there a meeting down there?" "Why, there had been one, but it was over now." Let me tell you those people were there the next time. I did not turn around and go back, but I went to the place I was to stay, and I maintained my integrity as being prompt, and the next time they were there, and while I stayed in the neighborhood they did not give me any more trouble. I refer to this because there is a necessity for it. Brethren, be prompt at your services, and when you have filled them, dismiss the meeting and let the people go about their business.

LOUD TALKING NOT NECESSARILY PREACHING.

When you undertake to preach remember that it is the lightning that kills, not the thunder; and that for an individual to speak loud, very loud, and to gesticulate fiercely is not necessarily preaching. Measure the capacity of the room in which you are to speak and fill it if you can, but do not try to do more than that. Pronounce your words distinctly, separate them, because rapid speakers sometimes are considered hard to hear, and the reason why is because they so articulate their words and syllables that they run together, and the ear, fine as it is, cannot separate them. The people hear the noise but they do not understand what is said. I received quite early a criticism on this quality of speaking; and let me tell you it did me worlds of good. A brother was asked how he liked my sermon. "I don't like to tell you," he said. "I said, brother, never spoil a story for relation's sake, tell it." He says: "It may have been very good and I might have liked it, but I did not hear it. Do not understand me that I was not present, but I did not hear it." "Why?" He said, "You spoke too fast and didn't pronounce your words clearly." That let a flood of light in upon my brain. I said to myself, If that is the reason this brother did not understand me, he never shall have reason to complain of me again.

Another individual, a young lawyer, jokingly said of my speech, "Smith mistakes highness for loudness," and sure

enough when I analyzed the idea, that is just exactly what I had done. I thought that if I pitched my voice up in my head that it was loud, but it wasn't. You brethren of the ministry may not have an opportunity to go to a school where elocution is taught, but if in your detours as a minister you come across such a place as that, just spend a month or three months in that culture. Whenever you come across an individual who is teaching voice culture and how to breathe, learn how to breathe. It is wearing some men right out speaking from this upper portion of the body.

DOES GOD QUALIFY EVERY MAN?

Now you may say to me, "Does not God qualify every preacher whom he sends into the field?" Well, yes, he does: but in the language of Bishop Vincent Knight, "God helps them best who help themselves," and if you will put forth an effort to help yourself in this direction, God will help you, but he will never take a contrary man and make an obedient and docile man of him against his own will. He will give you good sense, but he will not stand by you and see that you exercise it. He will give you eyes, but he will not take you by the back of the head and push you forward until you perceive. He will give you an ear to hear, but he never will hold your ears open when you are going to sleep. I mean by that that you must observe what you see in other speakers, and if you find anything that is objectionable, do not do that yourself; if you find anything in another's speech that you can criticize, watch your own speech.

Now let me illustrate that, and I hope no brother will get hurt by it; I am trying to teach you, instruct the ministry as I was requested to do, and I will try to do it to the best of my present understanding, that which I may be prompted to do. I once counted in a brother's speech where he used the terms, "This age of the world, and that age of the world," seventy-eight times. I once counted a brother's speech in the stand where he used, "And we find," how many times, do you think, in a twenty-five minute speech? One hundred and fifteen times. He was an old man, a good man, but here was a repetition that finally tired the ear: it grew harsh after awhile; and let me adjure you, brethren, be careful not simply to throw in words for the filling of time; it is sometimes done for want of thought; it is sometimes done by bashfulness. I know that a man cannot always overcome his bashfulness, but brethren, don't let your congregations find out that you are bashful, don't let

your congregations find out that you are dashed or that you are a little nervous. You ask me, "How will we avoid it?" I will tell you; whenever you find yourself so filled with a peculiar trepidation before a congregation that you hesitate in your speech, just quietly stop and stand still until you recover your breath, until you have mastered yourself, and when you have done that, you can speak without hesitancy.

THOUGHTFULNESS ESSENTIAL TO SUCCESS.

Again, do not take it because the Lord is going to fill your mouth in emergencies, that you are not necessarily to think upon the subjects that you will be expected to speak upon. Now I do not want to be misunderstood in this, simply because that if I am, I will be misrepresented as saying that the Lord cannot qualify a speaker and give him what he would have to give to the people, I do not say that, but I say this; the ministry are expected to represent the faith of the church, are they not? Then in every moment of your time when opportunity offers be thinking over in your brain how you will present such and such a subject, not necessarily with a view of your preaching it to-night, or to-morrow night, or some other night, but whenever the occasion may occur you will be well informed upon the topic upon which you may be called upon to speak.

Some of my early experiences were very peculiar. I have preached a sermon in the evening and gone home—but before I could possibly sleep I have simply worn out my brain preaching that sermon over and over again, and when a weak spot had been discovered in a sermon, I would simply break out in perspiration for fear somebody had discovered it. That is not taking thought of what you will speak when you are brought before kings, but it is simply studying a thought which you will have to present, that you will be ready at the hour when you will be called upon to speak on that very topic. In order to do that consult the best books that are within your reach. Make yourself familiar with the Bible, the Book of Mormon, and the Book of Doctrine and Covenants, and so far as you have time and opportunity read the current histories of the day, sift out that that pertains to your work and calling, and lay it up in store, and make proper notes of it so you will remember it, so when you are called upon to present it you will have it laid up and will know where it is.

GET A HEARING IF POSSIBLE.

When you go into a place to preach,

make every effort to get a good hearing if you can. When you go to the schoolhouse or the meetinghouse be as courteous as it is practicable for you to be; learn that kindness and courtesy pave the way many and many a time for a good hearing, and that a man's presentation to his congregation and to the neighborhood in which he is expected to speak goes very far toward making the impression that he would desire the truth itself should make. When you have reached your schoolhouse open your meeting with singing if you have a chance or an opportunity; invite the people to sing for and with you, unless the circumstances are peculiar. I will relate a little circumstance to illustrate it. A brother who is in attendance at this conference, and myself were at a place near Willard, in Utah, if I remember the place aright, and I was expected to speak to the people upon the peculiar institutions of that country; and what does the brother do but invite the congregation to sing. Well, I was peculiarly impressed by it, and I said to him I thought that he had considerable hardihood to ask that people to sing, but he asked, Why? I replied that it was hard to ask people to sing at their own funeral, to be joyous and glad, to sing a song of rejoicing when somebody is expecting to attack something that they revered, and they knew that he was proposing to attack it in such a way that would be hard for them to stand; and I thought it was asking the people to sing at their own funeral. Brethren, do not do that.

Now there is a thought in connection with that. Do not go into a neighborhood and attack existing faiths in the meat ax and bloody saw fashion. Do not make an effort to antagonize them, do not hold them up to ridicule, and do not make yourself a kind of—I don't know hardly how to express it unless I call it—a theological John L. Sullivan, to pound everybody's faith to pieces. There is a way of presenting the gospel that in its results it will reach people, and they themselves will be able to see the difference between that which they have been holding to and that which you present to them, without you making the truth so fearfully obnoxious that you antagonize them, arouse the resentment within them, and harden their hearts and steel their faces against your approach. Now I know that one of the reasons why some kinds of religion never took any hold upon me when I was a young man were these; whenever the minister took me as a sinner and shook me over the confines of hell until I smelled the fumes of it, he aroused every particle of the antagonism there was in me, and he

could not by any means scare me into being a Christian, and if you think you can transform good people that way you will soon find you cannot do it. If you want to be treated courteously, treat other men courteously. If you want to be thought honest, treat other men as if you believed them to be honest. If you want to make friends, show yourself that you are friendly. "Well" says some one, "It is the truth that hurts." No, not always; it is the manner in which the truth is presented that frequently hurts; and some men have absolutely taken advantage of what is called plainness of speech in the Book of Mormon and have been abusive and called it candor. It is simply *impudence*, that is what it is. Now that is a plain term, but you will find if you think about it that I am right.

RIGHT METHODS DESIRABLE.

A word as to method. When you go into the house and you are expected to pray—for instance, if you go into a school-house you will find school desks. You will go into the pulpits, you will find high pulpits. Now when you kneel down to pray, face your congregation. If you turn your face to the wall, kneeling behind the stand, frequently you are simply unheard. Your prayer may be as devout and as earnest as it is possible for a prayer to be, but no man or woman in the congregation could say amen if he wanted to. Turn your face towards the congregation, or kneel with face toward them. Put up your petitions before the Almighty, and remember that you are not heard for your eloquence of speech by the Lord, neither will you be commended by him for the eloquent prayer before the people. I remember hearing a comment once of a gentleman who attended meeting in Philadelphia, one of the fashionable churches of the times, went home with his friends, and on the road home one says to him, "What did you think of that prayer?" "That was the most eloquent prayer I ever heard addressed to a congregation." Breathe out your natural aspirations to God for help that he may open up the eyes of the understanding of the people; make yourself one with them in the sentiments of your prayer, whatever they may be. If they are Heathen, kneel down with them as Heathen, and pray for them that you may help them in their condition of unbelief, and help them come nigh unto God; and when you kneel with the families, identify yourself if you can in your prayer with the interests of those who are listening to you and whom you expect to say amen, make them feel

that you are praying for them and with them.

If your time is short and your subject is one that requires length of time, make your preliminary exercises short as well. Remember that the custom of singing and praying comes to us very largely from the Methodist Episcopal Church, and was one of the things for which they got the name of Methodist; and one of the peculiarities of the organization was that they were a band of singing pilgrims, rejoicing on their journey toward heaven. You are violating no set rule if you sing but once, or if you avoid singing at all, or if you sing twice; or if with the circumstances and conditions surrounding you, you can but offer a brief prayer. Remember that the circumstances and conditions under which you are called upon to speak are to govern you largely, and let the Spirit direct you in this regard.

For your own sakes and for your congregation's sakes, avoid—I do not know hardly how to express it, but avoid—loud, boisterous speaking. You can make people hear you without it, and most of the congregation can hear you much better if you speak in a good, fair round tone without speaking too loud. I do not know why it is, but this is a fact. When you have reached the capacity of the hall or the place where you are expected to speak, then do not overdo the matter, for if you do, you do it to your own injury, and the people do not hear you as well.

THE MINISTER'S LIFE IS ONE OF WORK.

Work is the normal condition of man; work is that which develops, strengthens, energizes, and preserves every faculty of the human frame, every faculty of the brain, and while a man is at work he is doing that which is accomplishing good; hence the minister must be an active worker. The church expects it; every branch and department of the church expect it. The world is hungering and thirsting after righteousness, and in many places the calls for preachers are so constant and so persistent that our hearts are pained by the hearing of them. Then, brethren of the ministry, do all you can. Remember that to the extent of your powers you are expected to do so, and it is necessary for you to work in the ministerial field.

THE MINISTER SHOULD BE NATURAL.

Another thought in this regard; that is, be natural—I mean by that, every man to be himself. Do not be somebody else. We are not all alike. We are not all of

the same size. We have not all the same qualities; but every man can be himself. And just as surely as a minister undertakes to pattern after somebody else, or falls into the habit of mimicing his tones or taking up his pet ideas and expressions the first thing that will happen will be that he will be but a repetition of another man, and a poor one at that. Be natural, brethren, be yourselves; whatever you do and however you do it, be your natural selves. Express yourselves in your own way; learn to have that way of such a character that you can reach the people with it, and never mind if it be not quite so eloquent as that of another man. If the congregation understand you, then you may rest satisfied.

I early learned that I was not born an orator. Orators are born, not made. I have long since learned that I was not cut out for an orator, but I try to make people understand me, I try to reach them, and I heard that a man in Nebraska, at Wilber, said of me, "He isn't a pleasant speaker to listen to, but somehow he makes the people hear him whether they want to or not." That is all I tried to do, brethren, and I was glad when I heard that. I heard the other day a comment of the kind of a man I was. I wasn't elegant or eloquent, but forceful and comprehensible; and that is about all I care to be. If an individual will understand me and can tell what I mean, then I am satisfied and content; then I am myself. Now, brethren, you understand that? Do not misunderstand that. When you present yourselves before a congregation, be yourselves; if your name is John Jones, pray do not be Sam Jones.

MUCH DEPENDS UPON THE DEPARTMENT OF A MINISTER.

Much depends upon your department, brethren, both in the stand and out of the stand; both on the way to meeting, in meeting and after you have reached the houses of the Saints where you stay, or of strangers where you may lodge. If your department is kind, if your department is courteous, if you walk charitably with the Saints, if you walk worthily in your department, it will go very far towards commending you to your hearers, and that which you may have to say to them will be better received than if you are abrupt, discourteous, unkind, and unthankful. Again; if you are discreet in your department towards the men, towards the grandmothers, towards the mothers, and the wives, and the daughters of the people among whom you walk, you will neither be followed by scandal in your

footsteps nor will you bring reproach upon the cause. Therefore I request of you and urge upon you as you love the truth, in your department towards men and women alike, deport yourselves as men of God who are kindly disposed and clean in your thoughts.

A MINISTER SHOULD BE CLEAN IN HIS PERSON.

A minister should be clean in person. He should be clean in his conversation, and he must remember that the influence he exerts in presenting his views towards the people is largely colored by the fact whether he is cleanly or uncleanly in his person. Why you may say to me, "That man is a dude." I do not care, a dude is a clean man. You may say to me that this man comes from the plow. Well, he need not bring the plow with him. You may say to me that he comes from the workshop. He may do that, but he need not carry shavings on his clothes or in his hair. If he comes from the blacksmith shop he can take the pains to wash his hands and face clean, can he not? and he ought to do it in order to present himself before the people acceptably; and there is no possible excuse for a minister to be unclean in his person. Now there are two reasons for this. One is that our Lord requires us to be clean who bear the vessels of the Lord; another is that in the presentation of the truth, however earnestly a man may present it, if he presents it showing that in himself it has had a reviving and regenerating process, and he exhibits it to the people in his department, and in his dress, and in his cleanliness of person, they will say "It has done something for this man; I believe it will do something for others."

DO NOT RIDE HOBBIES.

Another thing, brethren; do not ride hobby horses; I mean hobbies. In your preaching, preach the gospel, and let those speculative theories be discussed at the places where forensic display is permissible. And if you have speculative theories to present to the world, reserve them for the quorums and the ministers' meetings. there you can soar as high as you please, and your brethren are not likely to misunderstand you, but if you build in the stars and all the rest of the wide world of theology you are giving the people something that distracts them and is not really appreciated by them, and while it may not be foreign to the gospel in its right correlation, if you do not happen to have time and opportunity to give them the correlation, your labor is lost upon them.

Preach the gospel to them, and if perchance some other preacher may have preached something in the neighborhood that you cannot agree with if he is of the same faith, just quietly allow that to die out. Do not take it and kick it into life. Do you understand me? Let me illustrate it; I was down here at Kibbie, Illinois. Bro. Emsley Curtis had preached there for awhile and baptized quite a number of people. I did not know what Bro. Curtis had preached, but suppose somebody had told me something that Bro. Curtis had preached there and I did not exactly agree with it and I would have taken the opportunity to preach directly against it and tear down that that he had taught. The people would say, "What kind of a minister is that that you have sent in here after Bro. Curtis? You had better take him home and instruct him differently as to what he ought to preach before you start him out." I preached there before hearing Bro. Curtis, I do not know how many times. After I was through I simply challenged the people to tell me wherein I had differed from him. I did not know what he had preached, but I preached the gospel, and I thought that he had preached the gospel too. I did not take up and ride any peculiar hobbies of my own, but I taught that that I found in the books, tried to teach it to the people as plainly as I could, and I found that I was but corroborating the testimony of Bro. Curtis. Now, brethren, treat each other in that way.

BE CAREFUL IN STATEMENT.

Be careful in assuming positions. Leave out of your speeches as much as possible the statement, "I admit the fact." In contests do not admit anything. It is not necessary. If you make a statement made by another give the man credit for it; if it is a truth accept it, but do not be continually saying, "I admit the fact," because somebody will catch you in that sometime; just leave that out. If you are in opposition, let your man that you are in opposition to make his assertions, and you make yours; do not assume any position that you have not proof for, and then you will not be ashamed of it afterwards, nor afraid of the consequences.

AVOID BOASTFULNESS.

One of the things that is doing some harm and preventing to a certain extent the preaching to the people and the making an impression upon them, is a species of boastfulness that is sometimes indulged in, by which the people gather the impression that the preacher says that the peo-

ple whom he represents are the only good people upon the earth, the only people who are the recipients of God's word, the only ones who are so blessed with divine light. I have heard so much of that that I have sometimes felt fearful lest we were overstepping the bounds and forgetful of the admonition which we have upon record, that is, "Talk not judgment, neither boast of faith." The world will be judged in its time; God will in his own time pour out that that is for judgment; but pray, brethren, do not be boastful with our own shortened understanding; let us let the world see by comparison whether we are what we ought to be.

THE SACRAMENT.

Another thing, when you are asked to administer the sacrament, administer it conscientiously, and wherever you have to administer it as elders or priests remember that it the spirit of the administration or the spirit of partaking is in the condition in which it is received by the recipient, and you need not be a particle afraid that you have outraged any peculiar law by which the sacrament will be blessed and affective to those who partake of it if you are honest and upright before God in your intention. It has been urged that the bread must first be broken and then blessed; that it must be blessed and then broken; that the wine must be poured and then blessed, or that it must be blessed and then poured. Some have gone so far as to say it must be blessed in the cup, and when the cup is exhausted it must be blessed again; that the blessing of that which is poured does not bless that which is in the pitcher, etc. Some partake of water, some of wine; and some will pour water upon grapes and pour it off, and then call that wine. I am not here to say that all of these are not admissible, and under certain conditions competent; but when you administer the sacrament, pray with the church, kneel with the church, and ask the blessing upon the bread and wine or bread and water, as the case may be, and administer it to the people; and do not be so particular about it that you absolutely put the poor people in distress in regard to it. If you happen not to remember the form of words, use those words which are equivalent. God will hear the prayer and answer it to the people. Then when you administer it, do so as the circumstances and conditions will permit you. If there are any sick of the branch near to you and it occurs to you, let it be taken to them and administered by kind hearts and hands. Take it to them as our brethren sometimes do from

this branch; take it to them who are sick who are near by; administer it to them.

WHO MAY PASS THE EMBLEMS.

The Quorums of the Twelve and Seventy have passed upon the question whether teachers, and deacons, and laymen can pass the emblems, and we bow in acknowledgement of what they have done; that the partaking of the sacrament consists in the blessing and the administering it to the people; and as a consequence that neither teachers nor deacons are recognized in the matter, nor those who are laymembers in the passing of the emblems. This will settle the matter so far as any controversy is concerned, and I advise the brethren to conform to this resolution. It settles the controversy if we do not raise it and urge it ourselves. There is no necessity for that; there is not enough involved in it to have any trouble over. Therefore I accept their finding, and I believe it is better that we should do it just as it is, and accept it, and act in accordance with it. If the priest blesses it and if he is the only officer present, let him take it to the individuals and minister to them. So with the elder if there is no priest present to assist him.

KEEP THE MOUTH CLOSED.

One other thought, and I think perhaps this will be the closing one, and that is this: When you have preached in the schoolhouse or in churches that have been close and poorly ventilated, when you go out from these meetinghouses into the cold air just close your mouth and keep it shut. Breathe through your nostrils, the organs which God gave you to breathe through, and you will find physical benefit from it. Many an elder has been hurt and has contracted colds from which it has taken him months and perhaps years to recover, by carelessly going out from the meetinghouse and breathing the cold air, and has been incapacitated for duty because of this very mistake in not keeping his mouth shut. I mean this in the spiritual and talkative sense as well. Brethren, don't you talk scandal about each other, because that will do more harm than breathing cold air will do private injury to yourself. Shun the telling of evil stories about each other. Shun the telling of scandalous yarns anywhere. And if you are approached by these scandals touching your brethren, have them in black and white by

those who state them that you may know the authority upon which they rest, and if the matters are true, that those against whom they are urged may be brought to an account, or you can punish the scandal-monger. There are two senses in which the elders should keep their mouths shut; they should learn the one important thing that frequently it is golden to keep silence; that while speech may be silver, silence is sometimes golden. Learn what to say, what not to say; learn when to speak, and above all, learn when not to speak, and you will be benefited.

I trust that the hour's exercise, scattering as my remarks may have been, will suggest trains of thought to each that will be of benefit to you. That is all that I have thought might possibly result from my effort to-night. Let me adjure you to say to this generation faith and repentance. Remember that God has sent us out to preach the gospel. He has told us where the gospel is found, and we are under obligations to accept that, and when that which comes to us is other than certified truth, are we at liberty to take home to ourselves as God's truth that which is contrary to it? We are under no obligation to be bound by it, whether it comes from outside or inside.

I want to say to the people to-night in closing, that I was not opposed to the resolution passed when I was out to-day, nor should anything that I said be construed to be against it. I simply wanted to make the statement that I did make without reference to any position upon the resolution itself, and if any of you took the inference that I was opposed to it, I pray you, be admonished by me that it was a mistake; I was not and am not. That will settle that controversy. I stood with my colleague on that.

I thank you for the kindness with which you have listened to me to-night, and may God in his infinite mercy bless to us our associating together that we may preach Christ and preach him acceptably unto this generation, from that which he has certified to us as his truth, upon which we are all satisfied, and let the balance take care of itself, and until we can come to a unity of the faith and the understanding that will make us one before God. Remember that the great general features of the work are true, and while we may sometimes err, it will be in the details of its carrying into effect and not in the fundamental principles or in the general rules by which we shall be governed.