

the Church would desire to be in this condition. To stab a man in the back was a cowardly, unkind act, but chiefly disastrous to the perpetrator of the deed.

So far as men showed their faith and integrity in the work of God, would they receive the benefit of the work of God's representatives on the earth. Those who were blessed with authority to do this could afford to be magnanimous, and the work of the Latter-day Saints in government in the past had proved that they could be trusted.

The only thing for the Saints was to attend to their duties in the Priesthood, and if they were to put any other duty ahead of these, they would be in a dangerous condition. If rulers should ruin the people into debt and bondage, they should be thrown out of office, and give place to those who would administer public affairs in a spirit of economy and honesty.

PRESIDENT WILFORD WOODRUFF made a brief explanation as to how the Church had been loaded with financial burdens. He showed that it had been mainly brought about by the action of the general government in seizing the property of the Saints. Much of that which was taken was money that the First Presidency did not have in possession and never had it. This action had entailed the undertaking of burdensome obligations. He spoke hopefully in relation to the prospect for the future, however, and exhorted the Saints to do all they could to make the burdens of the Church as light as possible by local division being as far as practicable, self-supporting.

PRESIDENT GEORGE Q. CANNON spoke briefly. He compared the condition of the Latter-day Saints with that of other communities. The drawing of this contrast was favorable to the people of this region. The speaker dwelt upon the paternal care exercised by the Church over the Saints, and showed that it was through its agency that his region had been populated and settlements fostered which would, except for its beneficent influence, never have been established. This statement was sustained by proofs furnished by the history of this great western commonwealth. He showed that the object of the Church was to establish righteousness and truth in the earth, this being its exalted mission.

The choir sang the anthem:

O come, let us sing unto the Lord.

Benediction by Elder David M. Stuart.

SECOND DAY.

Morning Session, April 6, 10 a. m.

Singing by the choir:

Hark! listen to the trumpeters,
They sound for volunteers,
On Zion's bright and flowery mount
Behold the officers.

Prayer by Elder David H. Cannon.

The choir sang:

Earth with her ten thousand flowers,
Air, with all its beams and showers,

ELDER F. M. LYMAN

was the first speaker. He trusted that the Spirit of the Lord would rest abundantly upon all present during the

Conference. He esteemed it a very great privilege to attend these General Conferences. It was necessary that the organization of this Church should be kept perfect, and that the burdens devolving upon us as a people should not be borne by a few only. When our Stake organizations were made perfect there was no danger of any portion of the Kingdom being neglected. We met together on these occasions to receive the Word of God from the Presidency of the Church and other inspired servants of the Lord, and those who spoke to them were moved upon by the Holy Ghost; their words were the scriptures, just as were the words of the Savior and the Apostles of old, and were suited to the requirements of the people at the present time more particularly—of gathered Israel today. We have cities and towns to build, the land to subdue and difficulties to meet, and it was necessary here should be a prophet, seer, and revelator such as President Woodruff was today, and those who had preceded him, to stand at the head of this great work. Then there were his two counselors—the Twelve Apostles, men who held the keys of the kingdom, with authority to regulate and set in order the affairs of the Church. If disorders appeared on the surface they should be looked after, just as a skillful physician does with a patient, and those upon whom the responsibility rested throughout the various Stakes should see that the people were well looked after, in order that their salvation might be made sure. It was in the nature of man to sin, and the brethren who had charge of this great work should look to it that all evils which came under their notice in the respective wards were checked in their incipency. It was by the voice of the Lord that those who held authority in the Church of Jesus Christ of Latter-day Saints had been called to fill their offices of responsibility. We, as a people, had no preference as to those who should stand at our head. We prayed to the Lord and said, "Thy will be done." The matter was laid before Him and His inspiration came to us by the Holy Ghost.

This kingdom had been organized by the inspiration of the Almighty; it was sustained by Him, and would be so to the end. It had been established on a firm foundation and would never grow less than it was today. On the contrary, it would increase in number, as the faith of the Saints spread abroad. The time of the Latter-day Saints was only just beginning to dawn, and the day was not far distant when thousands of people from the various parts of our land would come here to visit them and learn for themselves their true worth.

In conclusion Elder Lyman invoked the blessing of God upon the Saints, and prayed that the good work in which they were engaged would continue to prosper, in spite of the difficulties which sometimes seemed to beset it.

ELDER BRIGHAM YOUNG

followed. He said that God was willing to bestow His blessings upon His Saints if they, in the exercise of their agency, lived worthy lives. The power of choice rested with them as to whether they would follow the path

of death or of life. Proper ambition, leading to life, should be encouraged, but covetousness of the things of the world by the Saints would be a sin, considering the favors God had bestowed upon them. All the privileges of laboring in sacred places for the salvation of the living and the redemption of the dead were peculiar to the Latter-day Saints, and if they would be humble and united they needed not to tremble for the future of their work. The Saints would not be free from the power of the adversary until they became a unit in spiritual matters, and were filled with love for and confidence in each other. One who had no confidence in the order of the Priesthood had no confidence in Him who established that order. All personal preferences must be sacrificed, if they should come in contact with the plan of God. This could be done only through full faith in the Almighty. Enemies might arise among the people, but union in their midst would arm them against all attacks. He had no fear for the future of the work of the Lord, or for the opposition it might meet. This would tend only to advance the work of God. It was, perhaps, the only way to bring the Gospel before governors and kings, to take it there through opposition and trial. The thing for each to do was to accept what might come, and subject all personal feelings to the good of the general cause. If the judgment of each man with reference to the Church should be followed out, great confusion would be the result. On the other hand, they who would follow meekly and humbly the inspiration of the Spirit of God would be in a condition to inherit all His promises.

Adversity had never hindered the progress of God's work, but by that means the individual faith of each, and consequently of the whole, had been increased, and it had come to the point where it was necessary for each to do his duty and trust to God for the rest. Thus would true union and equality before God be brought about, no matter what differences with regard to business or politics might exist or arise. Ephraim should be heirs of Jacob, and should attract the other tribes of Israel; this was the destiny of the Latter-day Saints. By the gathering of one of a city and two of a family would the redemption of the whole human family be brought about, through the work of the living and the vicarious work in behalf of the dead. Would Ephraim continue in this great mission or rebel against it? The mercy of God to the Saints had made them prosperous; would this prosperity lessen their faithfulness in performing His work?

The purposes of God could be brought about only through His power, but He depended upon the union, faith and labor of the Saints to assist in the accomplishment of this object. The time had come for dissensions to be thrown away, and for men and women and their children to unite in aiding in the regeneration of a fallen world. From this people must spiritual sustenance and improvement go to the world.

ELDER FRANKLIN D. RICHARDS

was next called upon to address the congregation. He said he had greatly