

of one of the Roman Emperors—Augustus—but a reference to history shows that God's latter-day kingdom was not to be set up until the Roman Empire had gone to pieces. Jesus did not come as a king and warrior; but as a "Man of sorrows, acquainted with grief." He came to test the faith of the world; to see whether it would receive Him as the Messiah, without the clang and clash of martial music and the implements of war. The Roman Empire was then in the zenith of its power, so that the argument falls to the ground that that was the day when God would set up a kingdom.

There are Daniels today to whom God can and will reveal His will, reveal the secrets of the universe, the future history of this world and of other worlds which glitter in the blue vault of heaven. The tree of God's knowledge is burdened with fruit, waiting to fall to our laps. We have only to shake the tree with our faith and the fruit will descend. But there is no promise to any people who will not observe the condition which God has laid down—no promise to a nation of Sabbath breakers, who think more of their own pleasure than of the service of God—no promise to a nation of pleasure-seekers who waste their time in dissipation,—no promise to a people who will bow down and worship the golden calf, who allow their riches to canker their souls, who lift their arrogant heads above the poor and despise those who have less of this world's goods than themselves.

The Latter-day Saints are the pioneers of the greatest work that God ever commenced in the midst of mankind. We were not sent here to follow after Babylon and her ways, but to set the world an example. We are expected to keep holy the Sabbath, to gather in solemn assemblages and not race through the streets of our city on that day behind fast horses, seeking our pleasure instead of serving our God. He had heard it said, even by Latter-day Saints, that it was all right to go riding in their carriages between meetings on Sunday. He did not believe it; he did not believe it was right to seek pleasure at all on the Lord's day. The Lord Himself labored six days and rested upon the seventh; the earth has labored nearly six days—of a thousand years each—and it will rest upon the seventh, the millennium. If we desire to be worthy to inherit this earth when it shall be sanctified by the celestial law which it observes and becomes a celestial body, the abode of celestial beings, we must also observe the law, and remember the Sabbath day to keep it holy.

When Brigham Young and the pioneers planted their feet in this desert valley on the 24th of July, 1847, their leader laid down this law, in instructing his people, as Moses did his followers in the wilderness: Said he, "You must not hunt or fish on the Sabbath day, and there shall no man among us do any work on that day; you will lose five times as much as you will gain by it. You who do not want to keep this law can go wherever you please; but you cannot dwell among us." Those were his words to the founders of this Territory, the builders of this city. Yet what do we see today? What are the heavens gazing upon today? What is Brigham

Young looking down upon today? Why, the children of the pioneers roaming over these mountains hunting the wild deer on the Sabbath; fishing in the streams which flow into this valley, seeking their pleasure instead of serving their God. If the whole people were like that—which, thank God, they are not—they would never build up Zion nor prepare the world for the coming of its Redeemer.

It behoves those who bear the Priesthood, Bishops, Teachers and Presidents, to set the young a good example and warn them against all evils. When God said rest upon the Sabbath day He did not mean go to the Tabernacle, and then between meetings do just what you please, unless it pleases us to serve Him. The speaker had heard that some parents in Zion said to their children "Go to meeting first and go riding afterwards if you like." He himself did not believe this was correct doctrine. Our animals had as much right to rest on the Sabbath as ourselves. All unnecessary labor on that day is sinful.

The day was coming, he said, when a higher law would have to be observed by this people in order to make them worthy to redeem Zion and prepare the world for the advent of the Redeemer. This is our great mission; this is what we are here for; but if we fail to do it, God will find a people who will. We have been promised that this work shall never be given to another people; but God can and will humble us till we are fit to perform His work.

He did not regard it as a sin to possess wealth, but riches were a curse where they cankered the soul and caused us to lift up our heads in pride and arrogance, to be narrow-minded and narrow-souled, and when we would not give unto God of the substance which He had given us.

He prayed God that the spirit of humility, of brotherly love and faith, the spirit to love our neighbor and glorify our Maker might rest upon this people with increasing power and intensity, that we might be prepared for the great changes that are nigh at hand; "and may peace and blessing abide with you and all Israel and all good men and women who are striving to do the will of God, in my desire in the name of Jesus Christ. Amen."

The choir sang the anthem: "By Babylon's Wave."

Benediction by Bishop Elias Morris.

Religious services were held in the Tabernacle, Salt Lake City, Oct. 2, 1892, commencing at 2 p. m., President Angus M. Cannon presiding.

The choir and congregation sang the hymn commencing:

Redeemer of Israel,

Our only delight,

On whom for a blessing we call.

Prayer by Elder Nephi Pratt.

The choir sang the hymn:

Jesus once of humble birth,

Now in glory comes to earth.

The Priesthood of the Ninth Ward officiated in the administration of the Sacrament.

PRESIDENT ANGUS M. CANNON said inquiry had been made in regard to the observance of the fast day on Thursday next, the general conference commencing at 10 o'clock a. m. on that day. It had been suggested to

have fast meetings in the wards on Wednesday instead of on Thursday. This is a matter that could be left to the discretion of the Bishops. If a ward concluded to hold a fast meeting on Wednesday, it would be all right. But where this was inconvenient, arrangements should be made for the gathering of the fast offerings for the benefit of the poor and needy among us.

The speaker also called the attention of the people to the fact that during previous conferences visitors had sometimes found it very difficult to obtain lodgings, even in the hotels because they were overcrowded. He hoped that the Saints during the coming conference would do all they could to accommodate their visiting brethren and sisters, and make them feel that they are welcome. In bygone days, when the people were poor, there was room enough for all. It should certainly be as easy to show hospitality now as it was then. With our amply carpeted floors, rudely constructed couches can easily be made, and from the bakeries the people can obtain what they need to keep them from starving.

APOSTLE HEBER J. GRANT then addressed the congregation. He said it was a source of pleasure to him to again meet the Saints, and he rejoiced in the testimony he had of the truth the Gospel. But he regretted to note the indifference that could be seen among the young to attend to their duties. Many of them devote their Sunday afternoon to pleasure instead of attending the meeting, and many show utter disregard of the Word of Wisdom. Many while, attending the meetings, allow in their houses things that are contrary to the will of God. This is to be exceedingly regretted, for those who are negligent in apparently small matters are apt to be negligent in those that are of more importance. If our own pleasure has to be preferred to our duties, it is but a question of time when we will be negligent of all duties devolving upon us. We cannot note the daily growth of a tree; yet there is a gradual development which is noticeable as the years go by. So it is with the young people. Those who attend to their daily duties grow, they become strong in the faith, receive a testimony which is strengthened from time to time and can further the advancement of the interests of this kingdom. Those who neglect their duties, on the other hand, must die like a tree in dry soil. All life requires proper nourishment. The spiritual life is no exception to this rule. We must attend our meetings and do so with a prayer to be benefited by the words we hear if will develop spiritually.

It seems a very simple thing that we as Latter-day Saints should be able to abstain from things that are injurious to us. The speaker had recently read something about tea. The statement was made that much of the goods imported under that name was not tea at all, but some adulteration, often destructive of the health of those who partake of it. Men are ready to adulterate any kind of food for the gain of it, but if we were willing to carry out the word of God concerning such things, we would escape the consequences of such practices in many respects.