

REMARKS BY PREST. GEORGE Q. CANNON, At the General Conference of the Church, Monday, April 8, 1896.

THE spirit that is enjoyed in this conference is a very sweet and heavenly feeling; it produces pure happiness and contentment, and our hearts are filled with joy. These are the evidences of God's favor; that He accepts of us and approves of our course. There has been a great deal of curiosity indulged in by different members of the Church as to the spirit of revelation and how it manifests itself. It is true that in the Church the Lord has given, among other gifts of the ministering of angels, also the gift of revelation and dreams, and some people imagine that the Church is led of God by the ministering of angels. Now, angels do not appear to men in our day, and we minister unto men in our day, and we testify to this. We can testify that Jesus, our Lord and Redeemer, has visited the earth and has ministered unto men. Some can testify of this from their personal experience. But the personal experience of the ministering of angels is a Holy Ghost. And how is it through the gift of God, that which is known to be from God, that which comes, sometimes with power, sometimes with the still small voice of the Spirit? It is known by its fruits. Questions arise upon various matters; differences of views exist and are expressed; for the men whom God has chosen to lead the people are men of independent thought and of positive character. They do not consent to being convinced; but there is a witness by which the truth and the right can always be known. Darkness is not the manifestations of revelations from God. It removes darkness and doubt from the human mind—that is the evidence that a thing is right or that it is wrong. If you will, you can see the Prophet Joseph had revealed to him concerning Oliver Cowdery connected with the work of translation, you will get a key to the spirit of revelation. Just as Brother B. H. Roberts testified this morning, the Lord told the Church that they should receive the words of His servants "as if from mine own mouth." It is in this manner that the Church of Christ is guided; it is this that constitutes its strength. It is this that has given it its power. Men wonder at its success, but if they could see how the Lord operates and how He brings things about to accomplish certain ends they would understand it. Why, if it were not so, we should be worried to death. We never could stand up under the pressure if we had to care for this work, or if we had to indulge in the things of the world, it would kill the strongest man that ever lived. But it is not necessary to worry, or to take trouble; it is only necessary to do our part and leave the result with Him. We will take care of His work. He has not gone to sleep. He has not gone on a journey. He has not forgotten this work that He has established, and He will have it done. The deepest dilemma does He forget us. We can go to bed and sleep without worrying over the work of God. And I do not believe that that keeps the servants of God awake. Financial troubles have worried some; but so far as the work itself is concerned, that does not disturb the servants of God. They know that He is taking care of it, and when the burden appears heavy and oppressive the only course then is to ask God to make it light and to lift the burden, and He never fails to do it in His own time and way. There is a reason in the world why we should not live if not forever in the flesh, at least, till we are ready to go with life. I was going to say if I live till then I will be very old; for I am very fond of life. There are so many opportunities to labor, I would like to live and work, and I suppose we all have that feeling.

"Well, a good many of us have come back," I asked him for the reason. He said, "We did not like the employer or subcontractor I think he was. I asked him whether he required of the men anything that was improper. 'No,' but we did not like him. Therefore he and others had quit work. I think that is a very unreasonable thing. If work is there, it seems to me that we should combine the opportunity to work. We do not want any working man oppressed; we do not want any tyranny exercised over them; but this contractor has got the men without leaving them from their settlements. There are many coming here who will gladly take employment. They may not stay long; they may give dissatisfaction in some respects, but they can be trained."

CARRIES RELIGION TO FROZEN NORTH Roman Catholic Priest Hopes to Convert Eskimo Tribe After Long Journey

THE Rev. Father Arsens Turquetil, an Oblate, has begun a remarkable journey to keep a remarkable tryst with a remarkable Eskimo named Nyrimayok. He left St. Peter's mission, at the northernmost point of Reindeer lake, in Athabasca, on or about Jan. 1 and expects to reach Lake Gary, between Mackenzie and Kewatin, 65° north latitude, early in March, says the Chicago Tribune. There a conference will take place upon which depends the Christianization of one of the largest tribes of Eskimos in the world—a tribe whose uncounted thousands roam the wilds of the frozen north from Hudson's bay to the Beaufort strait. Over these strange people Chief Nyrimayok reigns as powerful as any other earthly king, and his conversion to Christianity means the conversion of all his people. Bishop Patey of the Roman Catholic church, under whose direction Father Turquetil is working, considers the task which he has undertaken an important one, which has never before the missionary branch of the church.

PRIEST'S STRUGGLE AGAINST DISBELIEF

This was but another of several actions of the Eskimo chief which illustrated his friendly disposition toward the religion taught by the dauntless, self-sacrificing priests who are devoting their lives to missionary work in the far north. Father Turquetil, with the reserve and suspicion characteristic of his race, had frowned at every mention of Christianity, and he showed open antagonism toward the priests, but he was refusing doggedly to follow their suggestions. For hours, at times, he would sit and listen to their patient explanations. Then he would scunt and stalk off into the woods, and the appearance of having been at all affected by the lesson story.

GOES INTO WILDS RARELY VISITED

Father Gasté, now Vicar general of the vicariate of Peace Albert, who for more than forty years was in charge of the mission on the rocky shores of Reindeer lake, once made a trip into the territory into which Father Turquetil is going. That was in 1858. He went 700 miles north of the mission, and was the first white man to traverse that country. Since then parties of surveyors are the only whites known to have ventured into those barren wilds. Father Gasté made the trip with the whole tribe of Montagnais Indians, which followed the reindeer when they began their northward run at spring time, killing them by thousands.

JAP-A-LAC BENNETT GLASS & PAINT COMPANY. And rugs are better than carpets and dust. A varnished floor is artistic, sanitary, and easy to clean. JAP-A-LAC stains and varnishes at the same time. For sale by BENNETT GLASS & PAINT COMPANY, 67 W. First South St.

6th LIST AND THE LAST Husler's Flour. Get all the winning numbers at your GROCERS Husler's Flour.

Every Day. In the year some one opens a new savings account with the Utah Commercial and Savings bank, 251 main accounts in 30 days is our latest record. Call or write. You can bank with us by mail, 22-24 east First South street.

SAN PEDRO, LOS ANGELES AND SALT LAKE R R CO. TIME TABLE DEPART. From Oregon Short Line Depot, Salt Lake City.

WE MAKE TRAVEL EASY Santa Fe. The Sign of Safety, Speed and Comfort. 3-TRAINS DAILY. From UTAH and KANSAS CITY, ST. JOE, CHICAGO, GALVESTON, EL PASO and the Mining Camps of New Mexico and Arizona.

OREGON SHORT LINE RAILROAD. IN EFFECT April 2, 1905. ARRIVE. From Ogden, Portland, Butte, San Francisco, Chicago, St. Louis, Omaha and Denver.

Time Table. IN EFFECT April 2, 1905. ARRIVE. From Ogden, Portland, Butte, San Francisco, Chicago, St. Louis, Omaha and Denver.

EXCURSION TO CALIFORNIA VIA SALT LAKE ROUTE. The Woodmen of the World AND Women of Woodcraft. As the OFFICIAL LINE to LOS ANGELES NATIONAL CONVENTION. Special train leaves Salt Lake City, April 15th, at 8 p. m.

The DENVER & RIO GRANDE RAILROAD. Current Time Table, In effect Oct. 2th, 1904. LEAVE SALT LAKE CITY. No. 10—For Heber, Provo and Marysville.

"The Lagoon Road" Salt Lake and Ogden Railway. Time Table in effect Sept. 4, 1904. Leave Salt Lake, 6:30 and 9 a. m., 1:30 and 5:30 p. m.

WE MAKE TRAVEL EASY Santa Fe. The Sign of Safety, Speed and Comfort. 3-TRAINS DAILY. From UTAH and KANSAS CITY, ST. JOE, CHICAGO, GALVESTON, EL PASO and the Mining Camps of New Mexico and Arizona.

CALIFORNIA EXCURSION VIA SOUTHERN PACIFIC. April 11 to 15, May 2, 3, 4, 12, 13, 14. \$30.00. San Francisco or Los Angeles and return 90 Day Limit Stopovers.

EXCURSION TO CALIFORNIA VIA SALT LAKE ROUTE. The Woodmen of the World AND Women of Woodcraft. As the OFFICIAL LINE to LOS ANGELES NATIONAL CONVENTION. Special train leaves Salt Lake City, April 15th, at 8 p. m.

COLORADO-UTAH MISSOURI PACIFIC RAILWAY. SHORT LINE. TO ST. LOUIS. Through car Salt Lake City to St. Louis and Kansas City. Only one change in New York, Buffalo and principal points east—low rates for summer travel.

THE NORTH WESTERN LINE TO CHICAGO AND THE EAST. Past through trains daily to Chicago via the CHICAGO & NORTH-WESTERN RAILWAY. The double-track line between the Missouri River and Chicago.

CALIFORNIA EXCURSION VIA SOUTHERN PACIFIC. April 11 to 15, May 2, 3, 4, 12, 13, 14. \$30.00. San Francisco or Los Angeles and return 90 Day Limit Stopovers.

EXCURSION TO CALIFORNIA VIA SALT LAKE ROUTE. The Woodmen of the World AND Women of Woodcraft. As the OFFICIAL LINE to LOS ANGELES NATIONAL CONVENTION. Special train leaves Salt Lake City, April 15th, at 8 p. m.