

Lord will lead that aright; and if Brother Woodruff or any of the Presidency of this Church should take any course to lead you astray, the Lord will remove us out of the way. We are in the hands of the Lord and those keys will be held and taken care of by the God of Israel until He comes whose right it is to reign.

God bless you all. Amen.

[At the evening session President Woodruff made the following additional remarks:] Before dismissing this assembly I feel it my duty to say a few words. I addressed the Saints a short time this afternoon upon a certain subject, and that was in bearing my testimony to the keys of the kingdom of God, which the Lord gave to Joseph Smith, and the retaining of those keys upon the earth through their bestowal upon the heads of the Apostles. I did not pretend to dwell upon the organization of the Priesthood or of the Church in these remarks. My only object was to bear my testimony upon that subject. After the meeting I began to reflect, from remarks which I made, that perhaps many of the people might get an entirely wrong idea of my views with regard to the kingdom of God. I referred to the Doctrine and Covenants—a code of revelations which the Lord gave to Joseph Smith. This book contains some of the most glorious revelations upon doctrine, upon principle, upon government, upon the kingdom of God and the different glories, and upon a great many things which reach into the eternal worlds. My leaving this subject there, perhaps, might lead my friends to suppose that I did not believe in any more revelation. This would be a great mistake. For if we had before us every revelation which God ever gave to man; if we had the Book of Enoch; if we had the untranslated plates before us in the English language; if we had the records of the Revelator St. John which are sealed up, and all other revelations, and they were piled up here a hundred feet high, the Church and Kingdom of God could not grow, in this or any other age of the world, without the living oracles of God.

The Presidency of the Church is composed of three men—the President and his Counselors; and not only does the President of the Church need revelation daily, in order to pass through the labor, the care and the business that rests upon him, but his Counselors need it. Every one of the Twelve Apostles need it in all their administrations throughout the world; and not only the Twelve Apostles, but the Seventies, the High Priests, the Bishops, the Elders and all who belong to the Melchisedec or Aaronic Priesthood—all need it in their administrations in the world. No man can go forth and lift up his voice and declare the gospel of Jesus Christ without revelation. He needs the Holy Priesthood with him; he needs the Holy Ghost with him, every day of his life. I do not wish to be misunderstood in this matter. Every man or woman that has ever entered

into the Church of God and been baptized for the remission of sins, has a right to revelation; yes, women have a right to revelation, a right to the Spirit of God, to assist them in their labors, in their administrations to their children, in counseling their children and those over whom they are called to preside. The Holy Ghost is not restricted to men, nor to Apostles or Prophets; it belongs to every faithful man and woman, and to every child who is old enough to receive the Gospel of Christ.

I am very much opposed to false doctrine, either preaching it myself or having anybody else preach it. I therefore wish to make this correction if there is any need of it. God never had a Church or a people, in any age of the world, that were ever governed and controlled except by revelation. The living oracles of God were among them—those who held the keys of the Kingdom, and they had to receive revelation to assist them in all their work. The Elders of Israel, when they go abroad to the nations of the earth, need the Spirit of God, to tell them to go here, or go there, that they may search out the honest in heart. Let us all understand this, so that we may not be divided in our views and sentiments.

The choir sang:

O Father, whose almighty power.

Benediction by Elder Wm. S. Burton.

7:30 p. m.

Brother Evan Stephens' opera and oratorio choruses sang

"Thanks be to God."

Prayer by Bishop of O. F. Whitney.

Song and chorus, "Utah's vales," solo by Miss Lizzie Thomas.

SISTER ELMINA S. TAYLOR,

Superintendent of the Young Ladies' Associations, addressed the congregation. She said she was proud of the Young Ladies' Associations, the first organization of which was in 1869, by President Brigham Young. For ten years the work spread slowly, but today there are enrolled about 8000 members. The young ladies are making excellent progress in the associations, and a great many have learned in those meetings that the Gospel is true. There are others being prepared for a life of usefulness. In the associations mental and physical development receive attention, and all the members are instructed to live exemplary lives in all respects. They are taught the great responsibilities that rest upon them as daughters, wives and mothers. This class of instruction is having its effect. We have in our midst the brightest jewels in the world.

I have sometimes asked the question, Are our young men taught to live lives of purity with as much care and earnestness as the young ladies are? There are some examples to the contrary. We think there is room for improvement in this regard, and for requiring some of our young men to value more highly their virtue and the virtue

of the daughters of Zion. I think some of the fathers are negligent in training their sons, while they require their wives to properly train their daughters. I know there are many faithful, prayerful mothers who are teaching their children carefully.

I trust that in our associations we realize our great responsibility. The work of the instruction and elevation of the young is a labor in which we should work harmoniously together. There should be no jealousy between us. We should be united, for where there is disunion there is danger.

I believe the mother's mission is the proudest given to womankind; that she is the companion of the husband, and that they should be united in laboring for the establishment of God's kingdom. It is the highest ambition of a Saint to do the will of our Father. It is the aim of our associations to guide the members in the paths of righteousness, and we are earnestly laboring for that result. May God strengthen us to continue in the right path.

SISTER SUSIE YOUNG GATES

was the next speaker. Her subject was the "Hawaiian Mutual Improvement Associations." She said the effect of the labors in the mutual improvement associations has been marked for good in Utah; and the improvement from the same cause had been more marked among the natives of the Sandwich Islands. Next to the labors of the Sunday School among the Kanakas, in importance and interest, came the associations, the exercises of which were after the same order as in the associations in Utah. The members take a deep interest in the programme, and manifest considerable zeal in performing their parts. The natives are bright, but their moral nature has long been neglected, and it is in this direction that the principal efforts of the associations are directed.

There are in the Hawaiian Islands twenty-one associations with a membership of nearly 1000, an excellent showing considering the fact that there are only about 4000 members of the Church there. The first organization was made in 1876, by Elder Richard G. Lambert. In the associations of late the study of the Book of Mormon has created a great interest. In those islands a great work has been done by missionaries from Utah, and brethren and sisters have shared in the labor which has been greatly blessed of God.

Sister Gates then spoke a few words in the Kanaka language to the native Hawaiians present. She explained to them what she had reported to the Conference, and exhorted them to diligence in works of righteousness.

A quartette was then sung by Brothers Easton, Whitney, Goddard and Stephens.

Elder Joseph C. Bently of St. George Stake was called upon and responded to the sentiment "Freedom of Obedience." He said it had been required of us that through constraint we must obey the laws of man. But there is a higher law