

stitutions intended to keep the people employed, was spoken of with regret, and the hope was expressed that the time would soon come when these would meet success. The speaker could not think of final failure; success would reward persistent effort. The experience of occasional failure would make men cautious, and appreciative of recurring successes. But the spirit of hopefulness should be encouraged, for the loss of hope would lead to most evil consequences.

He hoped that the spirit of love, industry, and ability might grow with a speed commensurate with the claims and desires of the people. He closed with a strong testimony to the work of God, and an exhortation to obedience to the officers laboring in it.

Patriarch John Smith was the next speaker. He referred to the preparation of young men to take missions to the various portions of the earth. Excellent facilities being offered for this labor of preparation, results should be proportionate to these advantages. The value of the foreign mission as a promoter of a testimony, was spoken of, and the youth were exhorted to faithfulness in preparing for this work. The speaker related some of his experience, which had tended to strengthen his testimony of the truth.

Elder Francis M. Lyman, of the council of the Apostles, was the next speaker. With regard to the work of the Patriarchs, he felt that a vast field could be opened up if all would magnify their calling. The presiding Patriarch could spend much of his time to advantage in teaching the other Patriarchs their duties. The great amount of good to be accomplished by blessing people was spoken of as beyond comprehension. Patriarchs should be prolific of blessings, that they may be Patriarchs indeed, and stand side by side with Adam and the other Patriarchs of old. The requirements and duties of the patriarchal office were explained and amplified, and faithfulness in its exercise was enjoined. The Church being perfectly secure, the Saints would be safe in adhering to the principles pertaining to it. It had never been in danger, and had always advanced toward its sure destiny. Failure and lasting error in the work would be impossible. Men would always be found ready and able to perform God's work well. Those who fought against the prophets of God had never been successful in spite of their efforts; the work had gone on toward perfection. Every experience of the Church had tended to its greater strength and efficiency. Referring to the various movements against the Church Elder Lyman pointed out their uniform failure.

Now, the Church could never be destroyed, because of being so surely established. It never had depended upon the arm of flesh, and it never would do. No matter how many should leave the work and fight against it, it could not be moved. Those who do so would find nothing to depend upon, for the strength of the Lord would desert them. Death, though serious, could not be compared to the desertion of the work of God. The latter was always a surrender to Satan—the former often a triumph.

The choir sang the hymn,
Hail to the brightness of Zion's glad morning.

Benediction was pronounced by Patriarch Jos. Horne and the conference adjourned to Sunday at 10 a. m.

Sunday Morning Session.

The meeting was opened by the choir and congregation singing the hymn commencing:

Our God, we raise to Thee
Thanks for Thy blessings free
We here enjoy.

Prayer was offered by Elder John Nicholson.

Singing by the choir:

Prayer is the soul's sincere desire,
Uttered or unexpressed.

The statistical and financial reports of the Kindergarten and Young Men's Mutual Improvement associations were read and ordered filed.

Elder A. H. Cannon, of the council of the Apostles, was the first speaker. He expressed regret at the lack of interest on the part of the young men of the Stake in the associations formed for their special benefit. He thought that surely these young people, if they undertook their coming duties and responsibilities, would make great efforts to prepare therefor. The events to occur when the responsibility of the work would pass to the young were spoken of as of great and unusual importance. To profit by the experiences and decisions of the past would be the part of wisdom, as these counsels would meet every requirement of the people. Hence the younger ones should associate with their elders, gaining the advantage of their experience and accumulated wisdom, often of greater importance than mere scholastic acquirements. Many of the educational ideas advanced today were anticipated years ago in the sayings of the Prophets. The speaker referred to the statement of Joseph Smith that the planets of the universe are inhabited, and stated that scientific men were beginning to investigate and prove this theory. The object of God in creating the worlds was unquestionably to people them with His children, that they might make proper advancement in knowledge and skill. This advancement would be accelerated by prayerfulness and faith. This had made the Latter-day Saints pre-eminent in the world for integrity and honesty.

The observance of the law of tithing had been proved a saving principle to the people temporally and spiritually. It was intended to be such a principle, leading to safety and success here and hereafter. This and other laws of the Gospel would make a heaven on earth if properly obeyed in the spirit of love. This spirit was needed among the Saints, that their happiness might be enhanced. Charity and kindness would make a heaven in the hearts of the Saints of God. Helping the poor, the sinful, and the weak was the duty of the Saint, and his surest guarantee of heaven. Forgiveness and mercy were strongly commended; for these would tend to overcome selfishness and bitterness, and prepare people for the full enjoyment of the spirit of God.

Elder Cannon spoke of the self-sacrifice of the Latter-day Saints in going into the world and

meeting opposition in the work of spreading the Gospel among all nations. The injustice and misrepresentation suffered by the Saints here would be requited unto them in the future. Unity and love was urged, that the heaven to be enjoyed hereafter might be founded here.

The speaker urged attendance upon the work of the Mutual Improvement association, which had been instituted for the advancement of the young people. Youth, strong of body and intellect, were needed for the advancement of the work; the young people were urged to fulfil this requirement.

Elder Heber J. Grant, of the council of Apostles, followed. He spoke of the necessity of putting into active practice the instructions given in the various meetings. Zeal was exercised by all the general and local officers of the Church, to instruct the people and assist them in the performance of their duties. The lack was in the willingness of the people to follow these counsels. Censure to this effect could be extended to all departments of the Church, for all were measurably negligent. Each should see to it that his works fit his faith, as entrance into the kingdom of Heaven would depend upon works. Patient and diligent labor in this direction would lead to the fulfilment of the promise that a testimony and the love of heaven would come to the truthful seeker after truth. To him Christ would manifest Himself through the power and influence of the Holy Ghost, which each could test in his own experience. The signs promised to follow the believer were referred to, with their striking testimony as the satisfying fruits of the Gospel of Christ. The speaker bore a strong testimony to the truth of the Gospel and its confirmation by miraculous signs, relating striking instances to prove his assertions. The writings of the evangelists and Apostles and the sayings of Christ were quoted to prove the necessity of combining faith and works. Even the spirits of evil had a knowledge of the divinity of the work of God, but their unwillingness to make their works fit their faith would stand in condemnation of them.

Elder Grant testified to the fact that men who remained faithful to the law of God, never doubted its truth; apostasy would not precede, but rather follow the transgression of the laws of the Gospel. Instances of this kind had been an important source of testimony to the speaker. If he had seen the opposite condition manifested, men increasing in good works and yet leaving the Church, he would begin to doubt the truth of the Gospel. Faith would receive its life from works, and unless it was so enlivened it was not the faith required of the Latter-day Saints. They would be judged by their fellow men, by their works, and this judgment would be righteous.

Elder Reddick N. Allred was the next speaker. He rejoiced in the associations of the Saints, and in the testimonies borne by the Elders. He testified to the necessity of works with faith, to enable men to live up to the progress of the work. Encouragement was expressed in the work of the Elders in the different missionary fields, where the work would rapidly spread. He spoke of