

look over our course of private life and judge of our standing and fellowship with the Lord. The Lord had been good and merciful to the Saints. We were constrained to acknowledge His hand, which had been over the people. The elements had been tempered and the land blessed and made productive. A short time ago it looked as if this region was a barren waste, but a great change had been wrought here, and there was plenty in the land. The Lord had also given us charge of His work; to organize His people and send the Gospel to every kindred of the earth. This was our calling and our labor. We came together from time to time at the General Conferences and we heard from the brethren regarding the spread of this great work, and we were led to praise the Lord for His mercies. We had the most perfect organization on the earth. It was such as to be beyond the wisdom of man to formulate.

We had been advised to seek counsel of each other. In the midst of counsel there was wisdom. The speaker questioned whether we fully appreciated the facilities for safety and development within our reach. These should receive the closest attention. The Bishoprics of the wards should meet often together, calling others in to aid them in considering the welfare of their flocks and become acquainted with the condition of their communities. If they were unable to solve all the questions that might arise, there were others to whom they could apply and obtain the mind of the Lord on any subject. Young people applied to Bishops for recommends, and in some instances those officers were not sufficiently informed regarding the standing of those applicants. The general authorities met often to consider the well-being of the Saints as a whole. The same concentrated attention would be beneficial in local matters, by the officers of the Church in the wards and branches. God had given us organizations and the duties relating to all should be faithfully fulfilled. When it became necessary to select Teachers, Priests and other lesser officers the subject should be well considered, that those best adapted for the various classes of ministerial labors might be chosen.

God had entrusted us with the conduct of the sacred work for our dead kindred in the Holy Temples erected to the name of the Most High. The work of the Lord was expanding and so were the Saints in their views. There was an increasing desire to obtain genealogical information, that the work of redeeming the dead might go forward. We wished to be in a position to say to our kindred, when we passed beyond the veil, that we had done all we could for them. This great duty and responsibility should not be neglected. Numbers of those who made a beginning in this direction obtained the spirit of that work, by increased comprehension, and wished to continue it.

There ought to be no strife nor contention among the Saints. There should be peace, unity and friendship in all their relations with each other.

ELDER J. GOLDEN KIMBALL

was the next speaker. He said that his only desire was to serve the Lord in the mission to which he had been called, to preach the Gospel continually among the people. He was willing, under proper direction, to travel without purse or scrip, to fast and pray, and in other ways to emulate the example of his father. In politics and business, he claimed the right to exercise his privileges and duties under proper conditions, but the greatest duty of all was to serve the Lord.

While the number of Elders in the various missions was not so great as

it had been, yet there was opportunity for qualified men to be sent into the world. This was the special duty of the Seventies, yet there were many of these who had never filled missions to the nations of the earth. It was a most unfortunate thing for a man holding the Priesthood to be deprived of this privilege. It frequently happened that they were deprived on account of being in debt. If such men were sent, it left a great burden on the Bishops of wards and presidents of Stakes, in the support of their families. Yet this was the manifest duty of the Latter-day Saints, no matter how much expense and trouble might be involved. The speaker prayed that the brethren might be prospered and enabled to release themselves from the bondage of debt and take up this great labor. He also expressed the hope that all forms of contention and disunion might be removed from the midst of the people.

ELDER GEORGE REYNOLDS

followed, bearing his testimony to the truth of the Latter-day work, and to the labors being accomplished by the Saints. All things would be brought about, according to the will of God, and the earth prepared for the reign of Christ. Nothing which had been promised of the Lord should fail, though our efforts might seem weak. God would not permit that His kingdom should be overthrown. Those to whom God gave this revelation in all ages, were men having weaknesses such as we possessed, their weakness rendering them humble and willing to perform their labors.

We were told to be perfect, as our Father in heaven is perfect, and thus there was opened before us the path of eternal progress, difficulties being placed in the way for us to overcome, and thus gain strength. Many things accomplished by the Latter-day Saints not only proved the presence of the helping hand of God, but also showed that, from the human standpoint, miracles had been accomplished. This was apparent in the history not only of this region, but of the world. God had prospered His people, and had made them uniformly well situated in worldly things. The promise had also been made that if we kept the commandments of God we should be more abundantly blessed.

Receiving such material blessings, it would be required that we honor the laws of God, being faithful in the payment of tithes and offerings, in order to relieve the leaders of the Church from their heavy burdens. Without the organization of the Church we should be able to do nothing toward our own salvation and the salvation of our progenitors, preparatory to the return of all things to their pristine perfection. Yet these things were to be accomplished by the fulfillment of the smaller duties of every-day life.

The choir sang the anthem: Light and truth the world are waking. Benediction by Elder Charles W. Penrose.

SECOND DAY.

Friday, Oct. 7th. 10 a. m.

Singing by the choir and congregation:

Come all ye sons of Zion,
And let us praise the Lord;
His ransomed are returning.
According to His word.

Prayer by Elder George B. Wallace. The hymn which begins as follows was sung by the choir:

Great God, attend while Zion sings
The joy that from Thy presence
springs;

Exceeds a thousand days of mirth.
AL spent one day with Thee on earth.

PRESIDENT JOSEPH F. SMITH

was the first speaker. He delivered a discourse, the opening portion of which was devoted to defining the objects of the General Conferences of the Church. He urged the people to take a deep interest in the establishment of the work of God on the basis of inspiration, revelation and every principle of righteousness. It was shown clearly that the temporal concerns of the Saints were inseparable from those that are spiritual, the nature of man being both physical and spiritual. Many profitable suggestions were given as to the best course to pursue to secure success in the ordinary affairs of life, and methods which led in the contrary direction were pointed out and delineated.

ELDER JOHN W. TAYLOR

of the quorum of Apostles, was the next speaker. He testified to the importance of the subject treated by President Smith. The present prosperity of the Latter-day Saints was due to similar counsel given for the past forty years to them by the authorities.

The speaker had been preaching repentance to the world for some years, and he felt that improvement was necessary among the people in temporal as well as in spiritual affairs. He referred to some phases of social life in which improvement was necessary, stating that when such undesirable conditions existed, they should be exposed and rooted out. The appearance of evil should be avoided, as even the innocent would be condemned if conditions seemed to be against them. The spirit of laxity in morals was referred to and condemned, and the people advised to do everything in their power to preserve the young from evil, that their inheritance, their sons and daughters, might be preserved to them in safety and purity.

Elder Taylor read from Lehi's account of the prophetic dream given to him in the wilderness, in which the dangers of disobedience to the word of God were depicted, as illustrated by the degraded condition of the Lamanites. Such evils could best be avoided by the young people being diligently engaged in the labors assigned to them under the law of God. Only by purity and intelligence could they gain and retain the Spirit of God. Wherever contrary conditions existed, they should be corrected. Repenting with a broken heart and a contrite spirit was the means by which these evils could be overcome in the case of each individual. No one possessed of the Spirit of the Lord could look upon these evils with allowance, and without vigorous protest. Upon men holding the Priesthood rested largely the responsibility of eradicating sin from the midst of the people. Only those who remained pure would be prepared for the coming of Christ to the earth.

In the families of the Saints the doctrines of the Gospel should be taught, that as many as possible of the souls of our children may be saved. A constant watchcare should be kept over them, that their franchise in the kingdom of God may remain bright, and their salvation be sure. It was the design that the faithful ones should be given an inheritance in the earth in its celestialized condition. Therefore, their greatest desire should be to build up the kingdom and to be prepared, like the wise virgins, for the coming of our Lord.

PRESIDENT GEORGE Q. CANNON briefly expressed the mind of the First Presidency in regard to some specific allusions made by Elder John W. Taylor in the course of the latter's remarks in relation to the subject of morality in the community.