

upon the books of our associations. Again we look through the Stakes of Zion and see prominent ecclesiastical and civil offices being constantly filled from the ranks of the Mutual Improvement Associations.

From the very nature of the exercises of these organizations, the members are fitting themselves to hold honorable positions—positions of trust and emolument.

The Priesthood is endeavoring to instil principles of truth and virtue into the minds of the children of men. The Improvement Associations are nurseries of these divine principles, and their members are imbued with them. Assistants, then, we are, without controversy.

All honorable, trustworthy, God-fearing men are good citizens; all good citizens are a support to the national government; hence, the members of these organizations must be supporters of national government, which, logically, places them as factors of universal progress.

A common sympathy pervades the souls of the youth of Israel, taught them by the inauguration of this brotherhood. There are a great many brotherhoods in the world, but none so large as the brotherhood of temptation and unfriendly circumstances. A race of beings are born into the world in circumstances not of their own choosing, some better, some worse, and all subjects of temptation. The great riddle of life is unsolved. The situation of this race is, to us, one of profound interest. With a God over its head and a law in its heart that hold it to accountability, and with appetites and passions within, and circumstances and temptations without, urging, coaxing, driving it to transgression—what a spectacle is this for angels and for God! To tranquillize this, to bring about a divine harmony and to establish "one faith and one Lord" is the great mission of the Priesthood, and the Mutual Improvement Associations are called to aid. And we will help, we will listen to the call, for, while the world lies dreaming, we will find that the places and positions of life are shaping themselves into a ladder on which angels ascend and descend, the last round leaning on a heavenly landing; because that which is above us, in allotment, gift and requisition, forms so many steps of gradation that lead from the cells where we do penance, to the temple where we expect peace and eternal lives.

Singing: Chorus "Good Morning."

Benediction by Elder Johnson.
Proceedings on Saturday Afternoon and Sunday.

2 p. m.

The services on Saturday afternoon were commenced by singing: "Wake a Song of Joy and Gladness."

Prayer by Assistant General Superintendent Jos. A. West.

Singing: "School thy Feelings."

MOSES THATCHER

of the General Superintendency delivered the following lecture on the "Life of President B. Young:"

We keep fresh in the heart sacred memories of the great dead by holding these annual conferences of the Young Men's Mutual Improvement Associations, on the anniversary of the birth of one of the greatest reformers of any age; and it is eminently proper and befitting that we should prayerfully and gratefully celebrate, in this manner, his natal day. And while willing to attempt the part given me, I sensibly realize that the committee on programme have assigned me a subject—The Life and Character of, Brigham Young—which I have contemplated with no degree of confidence, feeling, as I did, utterly incompetent to do his great merit more than even partial justice.

By patient toil and persistent effort, the amateur might succeed with tongue or pen, in delineating some of the beauties of blade, leaf and flower. In like manner the unskilled hand may depict form and color of shrub or tree, imitate graceful curvatures of majestic rivers, and even catch the semblance of nature's smile kissing dew drops on hill and meadow; but dull indeed must be the sensibilities of him who approaches without reverence, and without awe, the towering mountain—rock-ribbed and strong, torn into volcanic scannis, honry with age and wrinkled, yet softened and beautified by tints and shadows lingering around canyon and cliff, or glorified with the rays of the morning sun playing on ice-bound heights, and snow-clad peaks all throbbing with inward power, by mortal man immeasurable.

Standing at the base of Popocatepetl one gazes enraptured at its symmetrical beauty; then, as the idea of the immensity of the magnificent pile dawns upon the mind and conceptions of its breadth and height determine its magnitude, admiration supplants rapture, and admiration in turn yields to an overpowering sense of awe, the soul finds expression; and while no audible word is spoken a voiceless something distinctly utters—How great is God, how marvelous His works!

As Popocatepetl to surrounding mountains so Brigham Young to most men known to me.

When gazing upon that king of mountains with its throbbing heart of fire, I was impressed precisely as when looking on form and feature of that king of men with his mighty scope of intellectual power. In each instance common thoughts yielded, without personal volition. To those of more exalted nature, and in silent awe the heart's best impulses reach beyond the mountain to the maker of the mountain; beyond the man, to the Creator of the man.

God is the author of truth; and truth eternal was the guide of Brigham Young. Brigham Young did not create Mormonism; but Mormonism formed the character of Brigham Young. A mole hill fills not the space occupied by a mountain, neither the mind of an ordinary man the space filled by the mighty, almost boundless intellect and spiritual force of that great colonizer,

statesman, reformer and prophet leader.

May we not—youth of Zion—on this day, hold in sacred memory his goodness, his greatness without injury to the living, or harm to the dead! Do we not recognize in the life and character of such men the divine workmanship of an Almighty and Supreme Creator, expressing Himself even in the eternal fitness and harmony of things?

He of whom we speak was great in great things; and always greatest when great matters pressed for solution and dangerous emergency confused and baffled weaker men. When questions fraught with great events pressed hard, he was able to build upon the firm foundation of wisdom and justice, forecast the future, meet the demands of the present and then in a breath show his confidence in God, his freedom from care by caressing the lips of innocent childhood and tenderly winning the love of babes.

The scope of his mind seemed limitless. His powers appeared upon all occasions equal to the comprehension and foundation of generalities of the greatest magnitude, and of grasping the smallest details.

He could speak the language of the stars, discourse eloquently respecting the organization of worlds, and then in simple terms direct how to plow and plant, reap and sow.

His spiritual and temporal faculties were so perfectly and harmoniously organized that no one could tell when the one left off and the other began. He above all men I have known put "life under the very ribs of death" by expounding in word and act religion as a live thing, helpful here and full of salvation in the great hereafter. The Gospel of Christ as expounded and practiced by him became a vitalized force full of marvelous beauty, sympathy and power—a perfect law of liberty, comprehending life and light, justice and judgment.

Under the inspiration of God his mind was capable of the loftiest conceptions revealed to man, and in his wisdom the simplest principles of domestic economy were made to shine as gems of the first water. In that early day, when dark clouds gathered and danger threatened; when weak minds wavered and discord allied with division; it was Brigham Young who wrought order out of chaos, and traitors plotting for usurpation and innocent blood hid their heads when the "lion-hearted" rebuked in the name of the Lord and foretold the fate of incompetent apostates. Then, if not before, God placed on Brigham Young the seal of success—ship. The mantle of the youthful Prophet fell not on unworthy shoulders when it rested upon him who was willing to give his own to save the life of Joseph. The external evidences of the divine mission and heavenly calling of the great, modern boy prophet are numerous, but none to my mind are more striking than is found in the recorded and sorrowful fact that he was able to announce the will of God in the call of Brigham Young, Heber C. Kimball, John Taylor and