

with in governing and controlling the young people who were found to be prone to give way to the allurements of Babylon. Some division was apparent among the people on subjects of very small importance as compared with the work of God. But a tendency was manifest to treat these matters in the proper way, and not to allow them to interfere with the unity of the Gospel, toleration being exercised in all things. Temporal and spiritual blessings were apparent as the people held themselves to the line of proper conduct. Unity and accord among the people were spoken of as increasing to the blessing of all. The great number of missionaries from the wards, among the nations of the earth, was spoken of, as also the satisfaction these young men were taking in their labors. The difficulty attending the support of the poor of the city wards was referred to, and explained on the ground that the financial depression had resulted in a great increase of the number requiring support. In addition to these were the many poor who had come into the city from various country settlements. A great deal of help had been extended to the poor who were not members of the Church.

Bishop Robert T. Burton followed. He felt to remove censure from the Bishops of their wards in their inability to support their poor, considering the difficulties surrounding them. He referred to the financial depression, stating that it was even worse in older states than in Utah, being especially severe in the case of the producing classes. Incidents in early pioneer life were recalled by the speaker, and the discouraging conditions of that time contrasted with the more favorable circumstances of the present. The principle of self-support was inculcated, but the Bishops were advised not to turn away the worthy poor because of the unworthy one. The breadth of mind of the Latter-day Saints in looking after the welfare of all was highly commended, but the Bishops were advised to be careful and systematic in order that no injustice might be done. The speaker closed with an expression of gratitude to God for his manifold blessings.

Bishop Wm. B. Preston expressed his pleasure in hearing the reports of the Bishops, and his satisfaction with the assistance rendered the presiding bishopric by that class of officers. He spoke of the beneficent nature of the work of the people of God, in their efforts for the rest of humanity. He felt to rejoice in the assistance rendered the poor by the tithing office, though he reminded the people that this was not one of the objects for which tithing was to be used, except as other sources of support proved inadequate. Referring to the increase of the number of the poor among the Saints, he commended to the people the study of its cause, and a consideration of suggestions as to its cure. Industry was spoken of as a necessary condition, for the idler should not eat the bread of the worker. The speaker considered that much of the difficulty met with was due to the neglect by the people of the principle of fast offerings. He thought that if the Priests and Teachers were more careful in the performance of their duties, a great deal of the present poverty, depression and

lack of diligence might be avoided. Children should not be brought up under conditions tending toward pauperism, but the poor should cast about for land upon which to settle, and become self-supporting, and more thoroughly imbued with the spirit of independence. The speaker bore a strong testimony of the Gospel, and exhorted all to renewed diligence in sustaining their offices in it.

The choir and congregation sang the Dology.

Benediction by Patriarch John Tingey.

AFTERNOON SESSION.

Singing by the choir:

Ye simple souls who stray
Far from the path of peace.

Prayer by Elder Robert Patriarch.

Singing by the choir, the anthem:

Jesus I my cross have taken.

The general authorities, as given below, were presented before the conference, and unanimously sustained by the vote of the members.

The general authorities of the Church were presented and sustained as at the last general conference of the Church.

The Stake authorities were unanimously sustained as follows:

Stake presidency—Angus M. Cannon, president; Joseph E. Taylor, and Charles W. Penrose, counselors.

High Counselors—William Eddington, Theodore McKean, George J. Taylor, Henry Dinwoodey, Anders W. Winberg, John T. Caine, James P. Freeze, Milando Pratt, Henry P. Richards, Elias A. Smith, Joseph D. C. Young, John Nicholson.

Alternate High Counselors—John Clark, David L. Davis, Orson A. Woolley, William W. Ritter, Edward Snelgrove, John Kirkman and Spencer Clawson.

Presidency of High Priests' Quorum—Elias Morris, president; George B. Wallace and William O. Duobair, counselors.

Patriarchs—William J. Smith, Joseph C. Kingsbury, Alonzo H. Raleigh, Washington Lemmon, Joseph Horne, Archibald N. Hill, Samuel Friday, William H. Walker, Ezekiel Holmac, John Tingey.

Clerk of the Stake and of the High Council—James D. Stirling.

Reporter—Willard Dune.

HOME MISSIONARIES.

Anderson, James H.
Anderson, Heber O.
Arrowsmith, Albert
Barker, Horace D.
Bennion, Milton
Brinton, Samuel
Bennion, Ira
Buttle, Joseph A.
Bennion, Edwin
Barrow, James
Best, Edgar O.
Bowles, George
Caine, John T.
Cannon, George M.
Carlson, August W.
Cannon, Angus J.
Christensen, John
Callister, William D.
Cannon, Eugene
Oulter, Frank
Oulter, John O. Jr.
Davis, David L.
Dune, Willard
Dinwoodey, Henry M.
Davis, Alma H.
Derrick Zachariah T.
Duckworth, James
Eldredge, Ben K.
Flashman, James T.
Fullmer, James M.
Goddard, Benjamin
Goff, Frank
Hintze, Ferdinand F.
Hull, Thomas

Hodgson, Oliver
Hogland, Lewis G.
Iverson, Heber O.
Jones, Nathaniel V.
Kimball, Solomon F.
King, William H.
Lambert, George O.
Lyman, Francis M. Jr.
Larson, Carl J. Jr.
Lawrence, John
Lindahl, Niels R.

Wright, Elias H.
Walker, John W.
Wallace, George H.
Wells, Victor F.
Weiler, Jacob M.
Woodruff, Abraham O.
Woodbury, Thomas L.
Young, Willard
Young, Richard W.
Young, Levi E.
Young, Francis M.

Board of Education—Angus M. Cannon, Joseph E. Taylor, Charles W. Penrose, David McKenzie, J. M. Sjodahl, William W. Ritter, Richard K. Thomas.

Relief Society—Mary Isabella Horne, President; Annie T. Hyde and Clara C. Cannon, counselors.

Young Men's M. I. Association—Joseph H. Felt, superintendent; Joseph Christensen and Daniel J. Lang, assistants.

Young Ladies' M. I. Association—Mary A. Freeze, superintendent; Mary Pratt Young and Nellie C. Taylor, assistants.

Sabbath Schools—Thomas C. Griggs, superintendent; Richard S. Horne and Willard C. Burton, assistants.

Primary Associations—Camilla C. Cobb, superintendent; Lydia Ann Wells and Mary L. Morris, assistants.

Kindergarten Association—Georgiana Fox Young, superintendent.

Tabernacle Choir—Evan Stephens, leader; Joseph J. Daynes, organist; and all the members of the choir.

Scandinavian Meetings of Salt Lake City—Anders W. Winberg, president; S. P. Nave and Martin Christopherson, counselors.

German Meetings—Arnold H. Schulthess, president; Henry Reiser and Herman Grether, counselors.

Scandinavian Meetings at South Cottonwood—Charles Holm.

Elder George B. Margetta, as chief usher at the Tabernacle, and aids.

Elder Joseph E. Taylor addressed the conference. He spoke of his own knowledge regarding the people of the Stake, confirming the reports presented by the Bishops in the morning session. Speaking of the support of the poor, he gave great credit to the Latter-day Saints for the efficient manner in which it was being done. He also testified to the zeal, faithfulness, and devotion of the Bishops, and commended their office to the greater appreciation of the people. The fatherly nature of their calling was especially emphasized. The auxiliary organizations of the ward were under the supervision of the Bishop, materially increasing his onerous labor. The speaker considered that the Bishops were in special need of the faith and prayers of the people.

He referred to the unfortunate tendency on the part of some of the Latter-day Saints to draw away from the control and direction of the Priesthood, and stated that apparently such people forgot the divine nature and the importance of its functions. It was all sufficient for the direction and instruction of the people, if properly exercised. Therefore, one who showed the tendency above referred to, was in danger, while he who worked in harmony with the Priesthood was possessed of power far beyond the comprehension of man. In thus conforming to the laws of the Priesthood, men were not yielding their manhood, but were exercising it according to the instruction and example of Christ, who gained all his