

to do. It is not a system of doubts. It is governed by eternal laws. In its science must be differentiated from theories. It develops the whole being; it teaches principles and their uses. It makes a community of skilled workers. It recognizes that organization is the result of life. It teaches the correct science of accounts, in which the spiritual as well as the physical finds a place. It recognizes only the principle of life, and that death is but an introduction to the life to come. It teaches that the affections must keep pace with the faculties. It recognizes God as the Father of all and maintains Him as supreme. It teaches mankind to worship at the altar of freedom. It recognizes the past, present and future, listens to the voice of revelation, and links the salvation of the living with the redemption of the dead. It recognizes the Priesthood of God as the authority that governs redeemed worlds, and engages in their creation. It has the Priesthood of God, His commandments, and obedience thereto stamped on all the actions of its devoted students. Conformity therewith assures them inevitable success in all that pertains to life eternal. If we build on the platform of the Lord Jesus and His commandments, we are on a sure foundation. We can have all our other studies, and with them possess a system of true education.

APOSTLE MOSES THATCHER

addressed the congregation. He referred to the vast field of thought opened up by Elder Hardy's remarks. Theology is the science of life. The development of the intellect alone is insufficient. The training of the head without the cultivation of the heart is dangerous. We have intellectual giants who are ill-developed morally.

The history of the past and the observations of the present would indicate that there are not many primal motives that inspire the actions of men. Prominent among those that exist are humility, which leads to godliness, and pride and ambition, which lead to unrighteousness. With parents it is the main chance in life that inspires them to educate their children. It is the desire that the children may gain fame and glory of the world. In the past the garlands have been made for those who have killed rather than for those who have saved. When the plan of human redemption was being considered, the dividing line between humility and pride was distinctly drawn. Jesus offered to perform the work and give God the glory. Lucifer sought to take the honor of the father and to destroy the free agency of man. The offer of the first was accepted, and from that incident the warfare in heaven began. This warfare has continued on this earth. Cain and Abel exemplified these two powers and Satan prompted Cain to take his brother's life.

There are numerous instances in the history of man that indicate the continuance of the warfare. In the various religious perse-

cutious we find the workings of the power of darkness. They were also exhibited in the martyrdom of Joseph and Hyrum, and in the oppression of the Saints in this age. Men seek wealth and power that others may be subservient to them. Even among the Saints this spirit frequently finds a place. But what should inspire us? The example of Jesus of Nazareth and His disciples. Take for instance Napoleon, and see what glory the writers of the age have gathered around that cyclone of destruction. In our own nation also we have plaited crowns for those who have destroyed. In the case of Napoleon, see how, without the trembling of a nerve, he hurled his regiments to destruction. But at what a fearful cost did he achieve his victories! When this was called to his attention he remarked, "You cannot make an omelet without breaking a few eggs." When at last he came to Waterloo, there was on him the burden of the many times he had sacrificed all for his personal ambition, and his spirit was burdened down. Is this an example that can be followed by the youth of Zion? It cannot be.

Take another instance, that of the meek and lowly Jesus, born in a manger. He who had left the glory of His Father's throne to become the least among men. Did he come to answer the ambition of the Jewish nation? No. He came not as a Cæsar, to destroy men, but he came to save. He healed the sick and brought joy to the mourner. Alone he fought the fearful battle in the Garden of Gethsemane. He was found guilty of an offense of which he was innocent, and was condemned to die. And when at last, upon the cross, when hate was at the height of its fury, still he was the exemplification of love. He went down to the spirit world to continue the labors of salvation, and arose as Lord of all. His is the example for Latter-day Saints. He is the Captain of our salvation. O youth of Israel, let His spirit be your guide, that the power of God may be with you, in life and in death. Fear not persecution. Armies may come, and death may threaten us, but to the man and woman who have the love of God in their hearts there is no fear. God will judge all men according to their deeds. My young brethren, go not near the ungodly. Young ladies, be united with the young men of Israel for time and eternity—not to those who know not God, but to those who are His noblemen, and who will work for the salvation of mankind. Then will the blessings of eternity be with you.

The Harmony and Glee clubs sang "Comrades in Arms."

ELDER RODNEY C. BADGER

announced that Elder Joseph A. West, appointed to respond to the sentiment, "Divine Interference," had been unavoidably called away. Elder Badger said the subject was faith inspiring. Divine interference can only be exercised in antagonism to unrighteousness. The Almighty has interfered in the affairs

of men, and at such times the interferences have generally been looked on as calamities. But time has shown that they were mercies. In the days of Noah, the people became so corrupt that the Almighty swept them from the earth by the deluge. This was a divine interposition for the sake of the millions that have since peopled the earth. Noah and his family were preserved, that man might be perpetuated. At the tower of Babel, when men had combined for an unrighteous purpose, the Lord confounded their tongues. This had the effect of scattering them upon the earth to inhabit the waste places. A branch from the tower of Babel was brought to this continent, and peopled it. In the history of Daniel and the three Hebrew children God also interfered with the usual order of events to show that He had the power to protect those who served Him. When Jesus was crucified He cried out to His Father, "Why hast Thou forsaken Me?" He was for a time deprived of His power but He became the Redeemer of the world. In this age, when our fathers and mothers were driven into the wilderness by a relentless mob, God interfered, and sent them quails in such numbers that they had sufficient food to preserve their lives. Many other instances of divine interposition might be cited if there was time. God bless the righteous, and may He hasten the day when we can serve Him in peace, and carry on the great work He has entrusted to us.

The choir sang the "Hallelujah Chorus," and benediction was pronounced by Elder Chas. W. Penrose.

Monday, 10 a. m.

The conference of the officers and members convened in the Assembly Hall at 10 a. m., June 2nd. The meeting was called to order by Elder Junius F. Wells, and the congregation sang:

How firm a foundation, ye Saints of the Lord.

Prayer was offered by Elder W. R. Thompson, of Millard Stake.

The congregation sang:

Prates to the Man who communed with Jehovah.

The roll of Stakes was called, showing a representation of seventeen Stakes.

ELDER J. F. WELLS

made a few prefatory remarks in relation to the object of the meeting, and on the nature and mission of the Young Mens' Mutual Improvement Association work. The meeting was called to consider the measures that are necessary to promote the interests of the association. He believed that all young men who are good members of these associations, are from this fact prepared to do the duties that devolve upon them as citizens in the Kingdom of God. He could, therefore, see no need of discontinuing the exercises in these associations, to make way for other organizations not in the Church—political organizations for instance. In some cases well educated young men were