of reference. In the meantime, however, every young man has it in his power to become, in one sense, an original discoverer. A vast amount of truth reposes in the many books which are constantly being issued in this country and abroad, concerning ancient life, peoples and cities; and by an attentive perusal of such works, the young man may extract the golden metal.

If the course suggested shall be pursued for a few years, the young men of this Territory who go abroad as missionaries, will take pride in talking of the Book of Mormon. Heretofore, it has been the case, I fear, that our missionaries have avoided quoting from the book, because they did not thoroughly understand the work and its origin and could not defend it against the people of the world. But armed with an array of proofs of the origin of the sacred history and all the external evidences of its authenticity, a young man may quote from the Book of Mormon to the most learned with absolute confidence that he can defend himself and the work against all opponents. I do not believe that any man of average sense can read this book carefully, examine the internal evidences, and then study the external proofs, without being convinced of the absolute truth of the work, and of Joseph Smith's mission. I do not know of any other method which would prove so effective in checking the spread of doubt and infidelity in these valleys. I do not know of any other study which will purify the souls of our young men so quickly. I do not know of any other study which will render them more obedient to their parents and to the Priesthood of the living God. It is the grandest work ever placed in the hands of man. When we neglect it to search after other things, we are as one who turns from the light of the sun, and goes into the darkness to follow a glow worm. I wish the parents in Zion could realize how much it is their duty to their sons and daughters to lead them into an earnest and prayerful study of this book. For any young man who will faithfully pursue the study of the "Golden Bible," will obtain a testimony that it is a revelation of God's Eternal Truth to man.

Superintendent Jas. F. Johnson, of Maricopa Stake, said he felt great pleasure in bearing testimony to the divinity of the work engaged in by the Latter-day Saints. The many themes spoken upon during this Conference would be dwelt upon in Associations throughout the Church, and if pursued in the same spirit which had here prompted the remarks the best results might be looked for therefrom. The members of the Improvement Associations should prize the testimonies of their aged brethren who had suffered and sacrificed for the Gospel, and who were fast passing away. Felt to thank God that he had been born in the covenant and reared among the Saints of God. Considered that if he and others similarly situated did not heed the solemn testimonies borne in their hearing they would be held accountable therefor by the Almighty and be in danger of having their names blotted out from the Lamb's book of life. Felt to pray for the success of the work of mutual improvement, that those engaged in it might fill the high destiny marked out for them.

Messrs. R. C. Easton, Heber Goddard, H. G. Whitney and J. D. Spencer sang the quartette "The Soldier's Farewell" in very effective style.

SCIENCE IN THE ASSOCIATIONS

Prof. J. E. Talmage delivered the following lecture on this subject:

The first word of the title given to this address, is capable of inspiring a degree of awe, at times, in the breasts of many. It is thought by them to have for its dominion the realm of the unknown, if not, indeed, of the unknowable to deal with the strange, the incomprehensible and the mystic. Its very language is regarded as weird and foreign, intelligible only to its ardent devotees and its enthusiastic disciples. In fact, however, the term science, in its truest and fullest application, designates the exact opposite to all of this; it means by its very derivation, fact and truth, such as has been classified, collated and proved. It has reference to those truths, indeed, which are most fully known and are farthest removed from the borders of the uncertain and the speculative. Such is the nature of pure, unadulterated scientific knowledge; anything other than this is but pseudo science, untrue to its name, false to its nature, and of necessity, pernicious in its effects.

In a strictly technical sense then, the domain of science is co extensive with that of human attainment and mental growth; everything that is known may be brought within its pale, but in its more popular and ordinary acceptation, it is understood to signify knowledge relating to the objects and phenomena of nature, and the application of such knowledge to practicable ends through human instrumentality. It is this latter sense in which I would speak of science this evening. In the pursuit of such information, we traverse the field of created things; are brought thereby in close communion with the results of the labors of the great Jehovah; and are taught to read in however blind and imperfect a manner, the thoughts which actuated Him in His almighty plans.

But I am informed that the effects of such training are evil; as scientific knowledge, and an irreverence for the Deity, or perhaps a total disbelief in the existence of a divine creator go hand in hand through the world today. Yes; I am assured that the scientist, he whose life is devoted to spelling through laborious mazes the wonderful sentences of the book written by an Omniscient finger, learns by that very study to doubt the being of the author, and to regard the volume itself with all its truths, as a thing of accident and of chance. Such a conclusion is nothing short of an utter darkening of reason—"that heaven lighted lamp in man."

We are willing to bestow our earthly homage without stint upon one whose works deserve such praise, and we think ourselves just and wise in so doing.

We estimate human capacity and ability solely by its exercise and the results produced. We wander with delight through the corridors of some great museum of art, and gaze rapturously upon the shapely blocks of carved marble and sculptured stone exhibited there, and our thoughts are carried with something of adoration in their flight to the names of Phidias Pericles and Angelo, those mighty masters of the chisel and mallet. We know that but for skill such as theirs such wonders of art could never have been. We look with ecstasy though but once in our lives upon the canvas that speaks of the Crucifixion, or the Transfiguration, or as we contemplate the beatific resignation expressed in the face of Madonna, and ever afterward the name of Raphael is deified in our mind. The rolling measures of "Paradise Lost," and the entrancing rhythm of the songs of patience and of peace, or the affecting strains of the tales of passion and of strife excite our devotion at the shrines of Milton and of Longfellow and of Scott; of "Sweetest Shakspeare, fancy's child" and others of that kin. We recline on seats of velvet and are drawn by horses of ironand brass, whose breath is steam whose food is fire, and we think reverently of the genius of a Stevenson or a Watt. The electric glare carries with it admiration for the achievements of Volta, Galvani, Brush and Edison. Mankind bestows its praise upon the deserving; and yet it is asserted in spite of this trait of human character, that the study of the great results of a Creator's labors, has a tendency toward an irreverence if not a positive denial of the Master's hand. What are our greatest human achievements but imitations and copies? Where would be the labors of a sculptor or a painter if they were without a model. The copy cannot surpass the original, the execution cannot supersede the ideal. The marble block under the artists skillful touch may be made to take a semblance to a thing of life—but is the likeness even skin deep?

Beneath the surface of the block the stone is still uncut and unpolished—and withal, throughout it is but stone. How far then is it below the living mould! Yet to assert that the study of a sculptured bust, or a painted head would lead the pupil to a disbelief in the existence and exercise of an organizing power, and a master's skill would be to argue for the absurd. No, no; it is unreal, illogical, preposterous to say that a careful and proper study of the works of God can in any degree detract from his praise and glory. To learn to walk "through nature up to nature's God" is to come nearer though but a trifle, to the bright effulgence of His presence, and in such light, no mind but that of the fool, whose eyes are resolutely closed to the brilliancy of his surroundings, can say in itself "there is no God."

Science, if properly taught in our associations, cannot fail to add to the testimony and devotion of the members. If false science be taught it will tend to lead astray. A very proper question is, "How may success be acquired and danger avoided? See that a clear line of distinction be drawn between fact and theory. Truth is of divine origin; theories are man made. I would urge that no discussion of the after be introduced under the name of science in our associations. Theories are invented to explain mysteries, and they do so oftentimes mysteriously, and mysteries are not easily assimilated in the human mind. To the members of the associations I would say, for the present, let us leave such matters alone, and deal only with the things about us. To be informed upon the things with which we are personally brought in contact is the characteristic of a useful education. Some day

"By experience taught, the mind will learn,
That not to know at large of things
Remote from use, obscure and subtle
But that which before us lies in daily life
Is the prime wisdom."

It is natural for the human mind to seek for a solution of the problems presented to it. And the book of nature is filled with such problems; of problems so abstruse that they cannot be read aright except under the direct instruction of the Great Teacher through His voice of inspiration and revelation. None but the inspired traveler can pick his way successfully through the tangled undergrowth of half-discovered truth, mixed and mingled with theory and fancy, as it is today in what we call "Science."

The lines of the poet can be appreciated only by him who has something of the poetic principle within his soul; the composer's grandest efforts are without effect upon ears that are closed—so too the words of a prophet are comprehended in their fulness only by the assistance of the spirit of the prophets; and the meaning of the great Creator is understood by those alone upon whom the light of His power is resting at the time of their investigation and study. Again, whenever the voice of the divine law-giver is heard, let other tongues be forthwith silenced; from our minds let every idea be effaced which is found to be in conflict with the words of God as spoken through revelation.

And it is clear that the teachings of revealed truth are ahead of those of human wisdom in all things. There is a pretty story told by navigators, and one with a broad foundation of fact. It is said that a little fish, called the pilot fish, is nearly always found accompanying the monster fishes of the seas, especially the powerful shark. The little pilot goes ahead of its unwieldy follower and leads him into safe depths and away from treacherous inlets or shallow bars. If the two come to the mouth of a stream, the shark remains at the entrance while the little guide explores the region to discover if it is safe for the huge creature to venture in; and as long as the latter will follow the direction of its trustworthy leader it is comparatively secure from the dangers of stranding or running ashore. I once saw a huge shark dying upon a shallow flat in the Chesapeake Bay, through its endeavors to force its way ahead independently of the pilot guide. To my mind, human knowledge, or philosophy, as we delight to call it, is aptly comparable to the fish of monstrous bulk, unable to move safely among the quicksands of purely human thought and action, unless it conscientiously follows the pilot of inspired truth. Let it but once forsake its guide and the dangers besetting its course, are many times increased. Before the prophet, with his heaven-given powers, the philosopher cannot stand. The inspired words of the prophet are truth, those of the purely human thinker are too often theory and fancy only. The former are always to be accepted; the latter may be right, but should be held provisionally until substantiated.

And great have been the promises of an All-Wise Instructor, that in due time, the wisdom of His faithful pupils shall be enlarged so as to encompass the unknown heighths and depths of space; and all the things of earth. A wise man is willing to wait for a correct answer to his enquiries, rather than be content with some hastily drawn conclusion, bearing with it the likelihood of wrong.

There are indeed many marked effects produced by scientific study upon the mind. It puts the student in closer communion with the objects of nature, and teaches him to read the lessons of things. And as with all other knowledge, this is of use only so far as it teaches man to seek and to obtain higher things. Knowledge may be shut up within the mind, like the miser's wealth in his vaults, and give to the mental and spiritual nature no development but in the direction of pride and arrogance. Scientific information will prove of permanent value only so far as it serves as oil to feed the flame of thought within the sacred shrine of the human mind. It *is not enough that the pupil learns* that plants have roots, stems, leaves and flowers, nor that he studies the minutest structures of each of these; he must recognize the wonderful adaptation of part to part, and organ to organ; and then he will not fail to see that nothing short of an Almighty mind could have designed and executed such wondrous harmony of plan and purpose. He must learn thereby to recognize more clearly his position relative to the rest of God's great work; that He has care for the lilies and the sparrows, the insects and the beasts, and that the hairs upon his own head are numbered and known. To such a one, a flower is more than a flower; it is an embodiment of providential care, of surpassing wisdom, of design and of reason. But to another, who remains wilfully deaf to the voice of nature such helps to his devotions are denied.

A primrose on the river's brim
A yellow primrose is to him,
And it is nothing more.

Judicious instruction in science will furnish the young with a never failing source of mental food, and thereby the mind will be more fully occupied. And this alone should be reason sufficient for its introduction into our associations. To be educated is to know how to think, and the greatest hindrance to systematic and proper thought is the practice of indulging frivolous fancy, castle building and idle dreams in spare moments. The human mind thrives only by proper and judicious use.

There is a fire-fly in the southern clime
Which shineth only when upon the wing.
So is it with the mind,
When once we rest, we darken.

There is too much to be learned, to justify indolence or thoughtlessness; and from the commonest objects oftentimes the deepest lessons may be learned. We are told to be in league with the stones of the field, and the beasts of the earth are yet to be at peace with us.

The field bearing scientific products being so boundless in fact, there is a very great necessity of a careful selection of subjects for treatment in the meetings of the associations. Short lectures or essays can profitably be prepared and delivered or read by the members, on common, and therefore necessarily interesting topics. In giving such exercises an attempt should be made to render the treatment as intelligible as possible by the aid of natural objects, pictures or other illustrations, and for this purpose the ordinary school text books to which access is easy, can be turned to good service. I would respectfully suggest a list of subjects, informally arranged for such study; though without any recommendation that they should be considered in the order presented here. A wide range is given from which selections can be made to suit the special needs of any association.

I—NATURAL OBJECTS. These may be considered under the natural divisions of

1 Rocks, 2 Plants, 3 Animals and 4 Man.

1 *Rocks.*—a. Common Rocks, b. Soils.
2 *Plants.*—a. Roots, b. Flowers, c. Leaves, d. How plants grow, e. How plants feed.
3 *Animals.*—a. Insects, b Reptiles, c. Fishes, d. Birds, e. Mammals.
4. *Man.*—a. Bones.
b. Muscles and muscular exercise.
c. Skin and the care of the same.
d. Necessity of cleanliness of the Skin.
e. Why and how we breathe.
f. Pure and impure air.
g. How we feel.
h. How we hear and see.
i. How we taste and smell.
j. Food, good and bad.
k. Effects of alcoholic drinks on the system.
l. Effects of tobacco.
m. The blood.
n. The Word of Wisdom.

II. NATURAL PHENOMENA

1. *Of the Earth*, including (1) Air. (2) Land. (3) Water.
2. *Of the Heavens.*

1. *Of the Earth.*
(1) *Air.*—a. Winds, b. Clouds, c. Rain, Hail and Snow, d. Thunder and Lightning.
(2) *Land.*—a. Contortions of the earth's crust, b. Mountain formations, c. Volcanoes.
(3) *Water.*—a. Rivers, b. Lakes, c. Waves and Currents, d. Springs.
2. *Of the Heavens.*
a. Day and Night.
b. The Seasons.
c. The Sun.
d. The Moon.
e. Eclipses.

Nothing has been attempted in this classification further than to survey the field. As to details, it is understood to be the intention of the general authorities of the Improvement Associations to furnish, through the columns of the *Contributor*, notes and suggestions as to the mode of study, and references to works from which the desired information can be obtained.

I venture to repeat the earnest suggestion that whenever practicable lectures should be illustrated. Herein lies one great advantage of the study of nature—the student learns to think independently of books—he discovers that books follow the knowledge of man as a result. Let these studies, too, be pursued by the aid of the lamp of prayer and earnest endeavor. Let us strive to become wise rather than simply learned. Of science it is strikingly true, that

Knowledge and wisdom, far from being one,
Have oftimes no connection. Knowledge dwells
In heads replete with thoughts of other men,
Wisdom in minds attentive to their own.

Knowledge is a rude unprofitable mass—
The mere materials with which wisdom builds,—
Till smoothed, and squared and fitted to its place,
Does but encumber whom it seems to enrich,
Knowledge is proud that he has learned so much.
Wisdom is humble that it knows no more

In conclusion, let it be said that science is undoubtedly entitled to a place in the curriculum of Association studies; it should have its right, but at the expense of nothing else that is good. Among our young people I consider scientific knowledge as second in importance only to that knowledge that pertains to the Church and Kingdom of God; such information is of greatest worth to us, because of greatest use. It is superior to science, to art, to literature. Nature as we study it, is but the temple of the Almighty—wonderful, imposing, awe-inspiring structure though it is, and the duty of science is to conduct us through the portals, and lead us to the altar where we will acknowledge with reverential sincerity "In Him we live and move and have our being."

The services concluded with "Song of the Redeemed" by Stephens' Opera Company and benediction by Elder Wm. P. Sargent, Superintendent of Panguitch Stake.

Sunday, 10 a. m.

Before the opening of the services a congregation had assembled, which filled the main body of the building.

The Tabernacle choir sang:

Sweet is the work my God my king,
To praise thy name, give thanks and sing.

Prayer by Elder Wm. M. Palmer.

The Tabernacle choir sang:

I'll serve the Lord while I am young,
And in my early days,
Devote the music of my tongue
To my Redeemer's praise.

SUPERINTENDENT E. H. ANDERSON.

of Webers Stake, addressed the congregation. There are many things which we can do, as Saints, which are proper and many others which are improper. This applies especially to our amusements. Upon one occasion the Prophet Isaiah reproved the Jews on account of their manner of fasting. He taught them how to fast. The speaker read from Isaiah lviii:

The blessings which were to follow this kind of fasting were these:

Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as *ye do this* day, to make your voice to be heard on high.

Is it such a fast that I have chosen? a day for a man to afflict his soul? *is it* to bow down his head as a bulrush, and to spread sackcloth and ashes *under him?* wilt thou call this a fast, and an acceptable day to the LORD?

Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rearward.

Then shalt thou call and the LORD shall answer; thou shalt cry, and he shall say, Here *I am*. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness *be* as the noonday:

And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, *and* like a spring of water, whose waters fail not.

The proper way to fast is to do it in the spirit of fasting, and the proper way for us to engage in amusements, is to do so in the Spirit of God, a right and proper spirit. The officers of associations must be guided by those above them, and again in turn should guide the members of the societies. I have been asked, Is is wrong to go bathing, or to the cañons, on Sunday? In turn I would ask, Can a man break a commandment of God, and yet do right? The speaker repeated the second commandment and said it was as applicable to the Latter-day Saints as to the Jews in the days of Isaiah. I have also been asked, Is it right for us, as Latter-day Saints, to go to the lake to bathe, and to the cañons, at any time, mingling with the mixed society found in such places. In answer I would say, that if you have been so trained that you can engage in these pleasures, in company with the abandoned and corrupt, then it will not be harmful to you to do so. But if you are not able to mingle with vice and wickedness without being in some degree contaminated, it is better for you to keep separate from them.

The speaker expressed the opinion that the young people of the Latter-Saints, as a rule, would be injured morally and spiritually, by association with the vicious and wicked; that they could not mingle with such society without being contaminated more or less, and injured morally and spiritually. He thought it better for the young people of the Saints to indulge in their own amusements, separate from the mixed society which often frequents places resorted to for amusement.

Prof. Joseph J. Daynes then rendered a solo on the organ, "The Pilgrim's Song of Hope," in a very artistic manner.

HOME LITERATURE.

Bishop O. F. Whitney then delivered the following lecture:

"Seek ye out of the best books words of wisdom; seek learning even by study, and also by faith."

The words I have quoted are the words of the Prophet Joseph Smith; or rather, they are the words of the Almighty through him to this people. A people who are popularly supposed to be enemies of education, despisers of learning, haters of books and schools and of everything, in fact, that is pure, ennobling and refined. A greater mistake was never made, a crueler wrong was never committed, a more heinous moral crime was never perpetrated than when the "Mormon" people, the Church of Jesus Christ of Latter day Saints, were thus made odious in the eyes of mankind.

For, if it be a crime to filch from an individual his good name, that "immediate jewel of the soul," compared with which, as the poet tells us, to steal one's purse is to "steal trash," what must it be to rob a whole community of reputation? A community too, with such a mission as ours;

THE SPIRITUAL ENLIGHTENMENT OF A WORLD,

the salvation of the human race, the education, for this life and the life which is to come, of all who can be persuaded to enter the garden of God and partake, freely, of the precious fruits of the Tree of Knowledge, which, in the truest sense, is also the Tree of Life. To rob such a people of their good name, thus limiting their usefulness, and hindering them from fulfilling their great mission, which is to draw all men unto Christ by means of knowledge, wisdom and learning revealed from heaven and recorded in the best of books, is indeed a crime, not only against the immediate victims of the slander, but a crime against God and humanity.

But it is not my present purpose to pursue the subject to which this train of thought would naturally lead. It suffices me to know, and to testify, that this people are the friends, not the foes, of education; that they are seekers after wisdom, lovers of light and truth, universal Truth, which, like the waters of earth, or the sunbeams of heaven, has but one Source, let its earthly origin be what it may.

"Truth is truth, where'er 'tis found,
On Christian or on heathen ground."

And worthy of our love and admiration, whether far or near, high or low, whether blazing as a star in the blue vault of heaven, or springing like a floweret from the soil.

"Seek ye out of the best books words of wisdom; seek learning even by study, and also by faith."

Why did the Lord so instruct His Prophet? Why did the Prophet so teach his people? It was because God had designed, and His Prophet had foreseen, a great and glorious future for that people. Chosen himself in weakness, so far as this world's wisdom was concerned, as a foundation stone of the mighty structure which is destined to tower heavenward, reflecting from its walls and glittering spires the splendors of eternity, he knew there must come a time, unless God, who cannot lie, had sworn falsely, when Zion,

NO LONGER THE FOOT,

but as the head, the glorious front of the world's civilization, would arise and shine "the joy of the whole earth"—the seat of learning, the source of wisdom, and the centre of political power; when side by side with pure Religion, would flourish Art and Science, her fair daughters; when music, poetry, painting, sculpture, oratory and the drama, rays of light from the same central sun, no longer refracted and discolored by the many-hued prisms of man's sensuality, would throw their white radiance full and direct upon the mirror-like glory of her towers; when the science of earth and the wisdom of heaven would walk hand in hand interpreting each other; when philosophy would drink from wells of living truth, no longer draining the deadly hemlock of error, to poison the pure air with the illusions of sophistry; when love and union would prevail; when war would sit at the feet of peace and learn wisdom for a thousand years; when Zion's sons and Zion's daughters, as famed for intelligence and culture as for purity, truth and beauty, "polished after the similitude of a palace," would entertain kings and nobles, yea, sit upon thrones themselves, or go forth, like shafts of light from the bow of the Almighty, as messengers and ambassadors to the nations.

Joseph saw all this; he knew it was inevitable; that such things were but the natural flowers and fruits of the work which God had planted. The roots of the tree might not show it so well—their mission is to lie hidden in the earth, despised and trampled on of men—but the branches in a day to come, would prove it. Joseph knew, as every philosopher must know, that purity is the natural parent of beauty; that truth is the well-spring of power, and righteousness the sun of supremacy. He knew that his people must progress, that their destiny demanded it; that

CULTURE IS THE DUTY OF MAN,

as intelligence is the glory of God. Rough and rugged himself, as the granite boulders of yonder hills, typical of the firm, unyielding basis of God's work, he knew, and his brethren around him knew, that on the rough, strong stones of which they were symbolical—the *massive foundations of the past*—the great Architect would rear the superstructure of the future; that the youth of Israel, their offspring, would be inspired to build upon the foundations of the fathers, and yet would differ from their fathers and mothers, as the foundations of a building must differ from the walls and spires.

What shall I say, my young brethren and sisters, what can I say to awaken in your hearts, if perchance it sleeps, the desire to realize this glorious anticipation? Alas! what can my poor pen indite, what can my feeble tongue utter, to rouse within you this determination? I can only call upon God, in humility, to make my words as sparks of fire, to fall upon the tinder of your hearts and kindle them into flame. That from this hour your souls may be lit up with the light of your glorious destiny, that you may live and labor for God and His kingdom, not simply for yourselves and the perishable things of earth.

What else shall make us worthy of such a future? What are we here for? Why did we come? Was it to waste our time in folly and dissipation, to

LAUGH AWAY OUR LIVES,

pursuing the phantom of pleasure as an idle boy might chase a butter-fly from flower to flower? Was it to bow down to mammon, to worship a golden calf, or stain our souls, and blur the brightness of our minds, with the vices of the ungodly? Was this what our fathers and mothers foresaw? Was it for this they sacrificed and suffered, to bring us into existence, teach us the truths of heaven, and place us on the threshold of the mightiest mission ever given to men in the flesh?

The answer falls like a thunderbolt from heaven: "I give *not* unto you to live after the manner of the world." It echoes down the corridors of years: "If ye are Abraham's children, ye will do the works of Abraham." It speaks from earth, from air, from the roaring waters; it sounds from the depths of the oracular soul: YE ARE AN EXAMPLE TO THE WORLD; FOLLOW NOT AFTER THEM!

But what has all this to do with literature? you ask. More, perhaps, than is at first apparent. It is by means of literature that much of this great work will have to be accomplished;

A LITERATURE OF POWER AND PURITY,

worthy of such a work. And a pure and powerful literature can only proceed from a pure and powerful people. Grapes are not gathered of thorns, nor figs of thistles.

I am not here, my friends, to tickle your ears with tinkling phrases, to deliver a learned lecture on Greek and Roman mythology; to quote Hebrew and Latin, and stun you with sound, and bewilder you with a pedantic display of erudition. No. Experience has taught me that it is the heart, not simply the head, we must appeal to, if we wish to stir the soul. The intellect may shine, but it is the bosom that burns, and warms into life every movement that is born to bless humanity. I therefore speak to your hearts, and I would rather say three words by the power of the Holy Ghost than lecture here for three hours on the fables of Greece and Rome.

Wake up! ye sons and daughters of God! Trim your lamps and go forth to meet your destiny. A world awaits you; rich and poor, high and low, learned and unlearned. All must be preached to; all must be sought after; all must be left without excuse. And whither we cannot go, we must send; where we cannot speak we must write; and in order to win men with our writings we must know how and what to write. If the learned will only listen to the learned, God will send them learned men, to meet them on their own ground, and show them that "Mormonism," the Gospel of Christ, is not only the Gospel of truth, but the Gospel of intelligence and culture. The Lord is not above doing this. He is merciful to all men, not willing that any should perish, or have it to say they were unfairly dealt with. For over fifty years the Gospel has been preached to the poor and lowly. It will yet go to the high and mighty, even to kings and nobles, and penetrate and climb to places hitherto deemed inaccessible.

Our literature will help to take it there; for this, like all else with which we have to do, must be made subservient to the building up of Zion.

But remember this, ye writers and orators of the future! It is for

GOD'S GLORY, NOT MAN'S.

Let not vanity and pride possess you. Without humility there is no power. You must be in earnest. You must feel what you write, if you wish it to be felt by others. If the words you speak are not as red-hot embers from the flaming forge of a sincere and earnest soul, they will never set on fire the souls of your hearers. The days of buncombe and bombast are over. Over? They never had a beginning. Nothing really *is* that is not founded on fact.

"Seek ye out of the best books, words of wisdom; seek learning, even by study, and also by faith."

The advantages of learning over ignorance are so self-evident as to need no dissertation. Knowledge is power, in this world or in any other. The Prophet Joseph is authority for the saying that "a man is saved no faster than he gets knowledge;" that "it is impossible for a man to be saved in ignorance;" "for," says he, "if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power, than many men who are on the earth." The Prophet also says that whatever principles of intelligence we attain to in this life, they will rise with us in the resurrection; and if one soul by its diligence and faithfulness acquires more knowledge than another, it will have just so much advantage in the world to come.

How little then they know of "Mormonism," who say and think it is opposed to education. "With all thy getting, get understanding" is no less a part of the "Mormon" creed that it is one of the pearls of the wisdom of Solomon.

"Seek learning even by study, and also by faith."

The formation of

A HOME LITERATURE

is directly in the line and spirit of this injunction. Literature means learning, and it is from the "best books" we are told to seek it. This does not merely mean the Bible, the Book of Mormon, the book of Doctrine and Covenants, Church works and religious writings — though these indeed are "the best books," and will ever be included in and lie at the very basis of our literature. But it also means history, poetry, philosophy, art and science, languages, government—all truth in fact, wherever found either local or general, and relating to times past, present or to come.

Yes, the Prophet even meant revelation, inspiration, immediate and direct; for does he not say, "seek learning by study, and also by faith?" Faith points to futurity, to things that will be; study pertains more to the past, to things that have been. History is temporal; prophecy is spiritual. The past is great, but the future will be greater. The dead letter may be precious, but the living oracle is beyond all price.

It is from the warp and woof of all learning, so far as we are able to master it and make it ours, that the fabric of our literature must be woven. We must read, and think, and feel, and pray, and then bring forth our thoughts, and polish and preserve them. This will make literature.

Above all things,

WE MUST BE ORIGINAL.

The Holy Ghost is the genius of "Mormon" literature. Not Jupiter, nor Mars, Minerva, nor Mercury. No fabled gods and goddesses; no Mount Olympus; no "sisters nine," no "blue-eyed maid of heaven;" no invoking of mythical muses that "did never yet one mortal song inspire." No pouring of new wine into old bottles. No patterning after the dead forms of antiquity. Our literature must live and breathe for itself. Our mission is diverse from all others; our literature must also be. The odes of Anacreon, the satires of Horace and Juvenal, the epics of Homer, Virgil, Dante and Milton; the sublime tragedies of Shakespeare; these are all excellent, all well enough in their way; but we must not attempt to copy them. They cannot be reproduced. We may read, we may gather sweets from all these flowers, but we must build our own hive and honeycomb after God's supreme design.

We will yet have

MILTONS AND SHAKESPEARES OF OUR OWN.

God's ammunition is not exhausted His brightest spirits are held in reserve for the latter times. In God's name and by His help we will build up a literature whose top shall touch heaven, though its foundations may now be low in earth. Let the smile of derision wreathe the face of scorn; let the frown of hatred darken the brow of bigotry. Small things are the seeds of great things, and, like the acorn that brings forth the oak, or the snow-flake that forms the avalanche, God's kingdom will grow, and on wings of light and power soar to the summit of its destiny.

Let us onward, then, and upward, keeping the goal in view; living not in the dead past, nor for the dying present. The future is our field. Eternity is before us.

New occasions teach new duties,
Time makes ancient good unouth;
They must upward still and onward,
Who would keep abreast of Truth.
Lo! before us gleam her camp-fires,
We, ourselves, must pilgrims be;
Launch our Mayflower, and steer boldly
Through the desperate winter sea,
Nor attempt the future's portal
With the past's blood-rusted key."

I do not mean to depreciate, or speak slightingly of the literature of the past; such of it, at least, as is worthy of the name. Far be it from me to utter one word that might reasonably be so construed. I wish I had power to tell you what I think literature has done for the human race; what men of letters have accomplished in all ages, from Moses to Herodotus, from Herodotus to Shakespeare, from Shakespeare to Goethe and Carlyle; men who have poured the rich treasures of inspired thought and intelligent research into the lap of humanity, giving birth to civilization and filling earth with fame and glory. I would also speak of the press, that modern giant, that great engine of power, scattering far and wide the embers of intelligence, kindling on ten thousand times ten thousand hearth-stones the fires of thought and noble aspiration; the newspaper, that daily history of the world, champion of truth and defender of the oppressed. How mighty its mission, how far-reaching its influence, how invincible its power! Oh, that it should ever be prostituted, dragged in the mire, degraded to ignoble ends! But alas! it often is so. Therefore, choose between the false and true, between the unreal and the genuine. "Seek ye out of the best books"—the best newspapers—"words of wisdom." Write for the papers, write for the magazines—especially our home publications—subscribe for them and read them.

MAKE BOOKS YOURSELVES,

that shall not only be a credit to you, and to the land and people that produced you, but likewise a boon and benefaction to mankind.

It is impossible to compute in figures, or express in words, the blessing that books and book-makers have been to humanity. Let me quote from one whose masterly attempt is perhaps half-way successful. Says Carlyle:

"In books lies the soul of the whole past time; the articulate, audible voice of the past, when the body and material substance of it has altogether vanished like a dream. Mighty fleets and armies, harbors and arsenals, vast cities, high-domed, many-engined—they are precious, great: but what do they become? Agamemnon, the many Agamemnons, Pericleses and their Greece; all is gone now to some ruined fragments, dumb, mournful wrecks and blocks; but the books of Greece! There Greece, to every thinker, still very literally lives."

"With the art of writing, of which printing is a simple, an inevitable and comparatively insignificant corollary, the true reign of miracles for mankind commenced."

"The writer of a book, is not he a preacher, preaching not to this parish or that, on this day or that, but to all men, in all times and places?"

"He with his copy-rights and copy-wrongs, in his squalid garret, in his rusty coat; ruling (for this is what he does) from his grave, after death, whole nations or generations who would, or would not, give him bread while living,—is a rather curious spectacle! Few shapes of heroism can be more unexpected."

"Men of letters are a perpetual priesthood, from age to age, teaching all men that a God is still present in their life. * * In the true literary man there is thus ever, acknowledged or not by the world, a sacredness; he is the light of the world; the world's priest; guiding it like a sacred pillar of fire, in its dark pilgrimage through the waste of time."

Let us now, for a moment, in the light of this noble interpretation, contemplate the work of a book, a book with which we are all more are less familiar.

Nearly four hundred years have passed away since Columbus discovered America. He found here, what? Forests and Indians, and tropical fruits; little else. But they who came after him found more. Peeping from the crust of the earth, north and south, east and west, were the relics of a civilization that had put to shame the glory of Egypt in her palmiest days. Nations had risen and fallen on this fair land, before whose fame and power the strength of Rome, the wealth of Asia, would have paled as stars before the sun. Whence came they? What were their names? Why had they fallen? None knew. The sad sea waves, and the sighing winds answered not, but continued to chant in mournful numbers their solemn requiem for the dead. The natives could not tell, except in tales and traditions as vague and shadowy as the legends of the Druids, or the runic fables of the Norsemen. Who, then, would answer? One day a little boy went into the woods and prayed. God answered him and gave him more than he asked. A book came forth by the power of God; a buried record, hidden in a hill. It told the story of the past, it prophesied of the future, and from that hour, Joseph Smith, the despised "Mormon" Prophet, became

THE REAL DISCOVERER OF AMERICA.

My brothers and sisters—fellow laborers in the vineyard of our Lord—let me hope if I have said anything, it is something that will stimulate and encourage you to press onward in the work of God. Follow not after the world. Avoid the snares of Satan. Be true to yourselves and loyal to your mission. Ye are the "hope of Israel." The heavens are watching you, and the earth is waiting for you.

"Awake, awake! Put on thy strength, O Zion! Put on thy beautiful garments"—the garments of wisdom and learning, that it may no longer be said of thee, with even a semblance of truth, or a shadow of reason, that thou art not what we say thou art, and all that the Lord thy God has said thou shalt be. Arise, shine, for thy light will come, and the glory of the Lord will rise upon thee! "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." The star of truth has risen; the Sun of Righteousness will come; the night of error is past, and above the eastern hill-tops, even now, are breaking the golden splendors of the dawn.

The Tabernacle choir sang an anthem:

Sing to the Lord a joyful strain.

Benediction by Elder M. W. Johnson.

On Sunday afternoon it became necessary to open the Tabernacle galleries in order that the vast concourse of people might be accommodated.

The Tabernacle choir sang:

Earth is the place where Christ will reign
With all His Saints a thousand years.

Prayer by Superintendent Joseph H. Felt, of Salt Lake Stake.

The choir sang:

Again we meet around the board,
Of Jesus, our redeeming Lord.

The Priesthood of the Fourth Ward officiated in the administration of the sacrament.

Elder George C. Lambert, general secretary of the Y. M. M. I. A., then presented the general officers, and the following were unanimously sustained in the positions named:

President Wilford Woodruff, General Superintendent.

Apostles Joseph F. Smith and Moses Thatcher, counselors.

Elders Junius F. Wells, Milton H. Hardy, Rodney C. Badger and Joseph A. West, assistants to the General Superintendency.

Elder George C. Lambert, Secretary.
Elder William S. Burton, Treasurer.

Elder Ben. E. Rich read the following:

EPISTLE OF THE GENERAL SUPERINTENDENCY.

To the Officers and Members of the Young Men's Mutual Improvement Associations throughout Zion:

DEAR BRETHREN:—Once more, through the blessings of the Lord, we are permitted to address you in writing; and, in doing so, we rejoice greatly in the blessings of life and liberty with which you are so abundantly surrounded on this auspicious occasion. An appropriate time has been chosen on which to hold your first General Annual Conference, for it is eminently befitting that the young men of Israel should thus honor the illustrious statesman, colonizer and Prophet Brigham Young, by holding their conference meetings on a day so near the anniversary of his birth. He was inspired to organize the Mutual Improvement Associations throughout Zion. With delight you can revere his memory; for distrust of the young men of Israel never marred his great mind. In them he had unbounded confidence, and for them unlimited love. The Almighty endowed him with the faculty of reading men more accurately and more thoroughly than most people read books. The study of human hearts and the analysis of human minds enabled him to distinguish between the good and the bad. By the inspiration of the Holy Spirit frauds stood rebuked, while the sincere rejoiced in his presence, and were comforted by his love. Noting the yearly harvest of death, and comprehending as few men comprehend the magnitude of the great work in which we are engaged, he fully sensed the responsibility that must ultimately rest upon you in bearing to a victorious consummation the Church and kingdom of God.

The manner in which you have responded to his confidence and esteem has produced the bloom preceding the growth and ripening of glorious fruit. Following in his counsels you will not disappoint his anticipations, for you are building upon a foundation resting upon eternal principles. Continue faithful to the covenants made with the Lord and each other; give your hearts to God, and listening ears to the counsels of His Holy Priesthood, and when the storms beat upon you and the house you are building, neither shall fall.

As your friends and brethren, we most earnestly beseech you to avoid the snares of worldly ambition. Enter not the gates of pride, within which selfishness weaves nets to bind the soul. Write upon them the words inscribed over Dante's Inferno—"Abandon hope all who enter here." Thirst for the honors and praises of men and undue love for the things of this world are dangerous reefs upon which many have wrecked their hopes of eternal life. Pride, wearing the garb of humility, often prays devoutly, preaches eloquently; but dwellers in heaven are as little children, of whom the youth of Zion should be as an advanced class—beautiful type of saintly humility and unsuspicious innocence.

Haughty pride, insolent assumption and over-reaching ambition come of him who wrought rebellion in heaven, sowed strife on earth, and trailed the serpent through human hearts. Mocking infidelity, atheistic boasts and sneering skepticism are products of a power that reigns in hell, because it would not serve in heaven. Light and life, peace and purity, humility and homage, goodness and grace, come of God. Misery and mourning, pride and presumption, darkness and death, come of Satan. Between them, young men of Zion, you have chosen well. Henceforth serve Him who made you, and heaven's light shall