

distinguished the Saints from the world, and upon the sphere of the Church in contradistinction to that of the State.

The choir sang:

Guide us, O Thou great Jehovah,  
Saints unto the promised land.

Benediction by Elder Alonzo H. Raleigh.

#### AT THE TABERNACLE—SECOND DAY.

Monday, Oct. 5th.

The hymn which begins,

We thank Thee, O God, for a Prophet,  
To guide us in these latter days;  
We thank Thee for sending the Gospel  
To lighten our minds with its rays,

was sung by the choir and congregation.

Prayer by Elder John D. T. McAllister.

Singing by the choir:

Truth reflects upon our senses,  
Gospel light reveals to some,  
If there still should be offenses,  
Wee to them by whom they come.

ELDER FRANKLIN D. RICHARDS,

of the quorum of the Apostles, was the first speaker. He stated that the knowledge and blessings received from the Gospel had all come through the ministry and dispensation of the Prophet Joseph Smith, which fact made the whole work wonderful in the eyes of the Saints. His name and fame had gone into all the world, the significant fact being that one who commenced his work when an unlettered boy of fourteen years should gain such prominence in so short a time. God had chosen such an instrument on account of the humility and obedience he would display in carrying out the divine purpose. He had received the gift of translation by means of which the perfect record, the Book of Mormon, was brought into the world, a monument to the power of inspired writing and translating. During the continuance of this work other powers were bestowed upon the young man, such as the authority of the lesser Priesthood, with its power of remitting sin and receiving the ministrations of angels, the Melchizedek Priesthood, with the power of ministering in the higher ordinances of God's work. The conditions and circumstances of the bestowal of this latter Priesthood were related, to the effect that it was given to Joseph and Oliver on the banks of the Susquehanna river, while they were in a state of exhaustion through long wanderings, by the Apostles Peter, James and John. Considering the difficulties, trials and opposition he had to meet, it seemed wonderful that Joseph could accomplish so much for the advancement of the work and the blessing of the people.

At a conference held at Quincy, Ill., the speaker had met the Prophet, felt his great influence and heard his instructions. There a committee was appointed to make a record of the misstatements made by the enemies of the work of the Lord. Soon afterward a committee went to Commerce, subsequently known as Nauvoo, where, in spite of disease and death, the people were sustained and nourished through the healing power of the Spirit as enjoyed by the Prophet. The gift of tongues, prophecy, ordinances for the

dead, and other blessings, were given to and enjoyed by him, to be transmitted through his ministrations to the people of later generations. The sealing of husband and wife for time and all eternity was one of these principles, and Joseph seemed to enjoy this ordinance especially in connection with his wife Emma, who had endeared herself to him by her fidelity. The acceptance of the Kirtland Temple by the Lord Jesus, after it had been built by the self-sacrifice of the people, the appearance of the Savior and Moses, Elias, and Elijah, each giving keys and promises of future advancement and progress, was spoken of and commended to the thought of the people. Thus had the power and authority of ancient times been confirmed upon the servants of God in our day, and its efficacy demonstrated in this age of the world, with signs following. Joseph had been in communication with the Gods and with angels, until he had been brought to a condition of obedience, so that he could perform even the duties which seemed almost revolting to him. Some of the speaker's personal reminiscences of the Prophet Joseph and his associates were recalled, and a strong testimony borne of the wonderful power and influence wielded by the latter-day Prophet. His access to the heavens had enabled him to gain knowledge, the extent and nature of which would appear impossible without such spiritual communion.

The speaker closed with an earnest exhortation to the people to listen to the testimonies of those who had associated with the Prophet and carry out, in its fullness, the work he instituted.

ELDER BRIGHAM YOUNG,

of the Council of the Twelve, was the next speaker. He said that God was managing affairs pertaining to the earth, and the people were in His hands. He stood ready to pour out blessings according to His law. Our thanks were especially due to Him for the Gospel. It was well there was one people full of good desires and anxiety to serve the Lord. He had delivered us from every untoward circumstance and condition that had surrounded us in our history. There was no reason to doubt Him in relation to the future. It was hoped that we would become better and more faithful as time progressed. If the Gospel was to be carried to the nations of the earth, it would be through the instrumentality of the Saints. Every effort that this people made in the direction of progress in material and spiritual development evinced that they were influenced by the inspiration of the Almighty. The order and organization of the community was the most perfect of which history affords any account. The speaker directed attention to events that occurred in the history of ancient Israel to illustrate the good results of obedience to the commandments of God. The Saints were not now as obedient as they should be, and they would have to suffer in consequence, until they conformed to the divine will. When they should be fully united in temporal as well as spiritual matters, they would be a beacon to all the nations and a means of blessing the whole human family. He continued

to speak for some time upon the necessity of the complete unity of the Saints.

ELDER FRANCIS M. LYMAN,

of the Council of Apostles, was the next speaker. He thought that the earnest testimony and exhortation of the inspired speakers of the Conference should imbue each individual with an assurance of the divinity of the work. Looking back at the history of the Church, he was struck by the fact that all those who associated with the Prophet Joseph would soon pass from this stage of action. Yet, all who remained could gain a sure testimony of the divinity of the work through the inspiration of the Spirit, the only sure way of gaining such a knowledge even of those personally acquainted with the Prophet, only those who were filled with this Spirit gained a knowledge of his true character. Favored as few had been, permitted to behold the face of the Father and the Son, the Prophet Joseph had ushered in the dawn of spiritual day, after the long night of darkness. It was fitting that such a manifestation should be given at the commencement of the work, in order to clear away the doubts as to the true character and personality of God. In order that one should be able to declare his knowledge of God, and exercise the authority emanating from him. All preparations had been made for the ushering in of the work, and it was introduced and God revealed it at the time which had been foreordained for this event. A great honor had thus been conferred upon the humble boy, parallel with that conferred upon John the Baptist, in being permitted to lead the Son of God into the waters of baptism. For his important mission Joseph had been prepared by discipline and instruction such as perhaps no other Prophet had received, and thousands had gained a testimony that his labor was accepted of God. They had become so fixed in the faith that it was next to impossible to move them from the sure anchorage, and they were as a consequence, filled with gratitude for the precious gifts bestowed upon them. They felt gratitude for the Priesthood of the Almighty and the overruling of their labors and suffering for the advancement of the work of God. Even persecutions and drivings had been necessary to try the texture of and prove the Saints, and purify them in preparation for the great labor required of them. Such had been the case with the Saints of former days, and even with the Lamb of God, in order that the redemption of the world might be brought about. Those who were unable to endure such persecutions were unworthy of the position of Saints, for the best material would be necessary to complete the work of God.

The proper recognition of God's authority was a necessity, for this was the principle on which the great labor resting upon the Saints would depend for its fulfillment. The speaker hoped for the time when there would be none in the Church of Christ unable to bear a testimony of the divine origin of the Church. Such would be the case if all would do the will of the Father, for the testimony of Jesus was promised to all such. The Father had been and would be with His faithful.