

ship with the Lord, that wickedness might be eliminated from their natures, and they be led in the way of light.

Not talking, but doing, would count with the Lord. The outer show of accomplishments was as nothing compared with walking humbly and faithfully in righteousness, with tithes, prayers, fasting, attendance at meetings, peace in the family and with neighbors, and secret devotions. The peace and joy of secret devotion was referred to as productive of great satisfaction, not obtainable by any other means. The happiest people among the Latter-day Saints were those who lived nearest to the Lord and did their duty most fully. They had no cause to complain of their leaders, but their hearts were always full of prayer and blessings for the Priesthood of God.

Revelation was not confined to any particular class, but it was for the people at large in their own private affairs. In secret devotion this revelation was most manifest, and it was public only in the case of those who were in a position to direct the affairs of the people as a whole. Joseph Smith had been called to lead the entire people, and hence the lubricity of his revelations. With the ordinary man the manifestation would be to the inward heart, producing joy and satisfaction. Each one in this conference should have examined his heart, and if it was in a proper condition he would have a time of refreshing and gladness, and carry the spirit of the conference to his home.

The speaker bore record to the truth of the remarks of Elder Abraham H. Cannon. He regretted the tendency now so prevalent, to call upon the trustee-in-trust for appropriations to apply on various enterprises. Proper consideration of circumstances should prompt the people to help themselves in their Stake and ward affairs, or in private enterprises. Labor enough was wasted every year in the various wards, to build meeting houses or to carry on any similar enterprise, and the utilizing of this labor would produce a beneficial result on the people themselves, in addition to relieving the general authorities of a great deal of their financial anxiety.

ELDER JOHN W. TAYLOR

next addressed the Conference. He had been highly delighted with the instructions of the previous speakers. They had portrayed the necessity for the people being employed. Some of the people need employment for their minds as well as their hands. He delighted to belong to an organization in which a man could express his own views without restriction and in which all things were done by common consent. He had been thinking of the early history of the Church of Jesus Christ of Latter-day Saints. He understood that Joseph Smith was raised up to establish the Gospel in its fullness. He was not prepared to be ordained by attendance at educational institutions. He was taken by divine call from the field where he labored with his father. From the time he received the call to do the great work he was destined to accomplish, he was subjected to the attacks of Satan. The animosity and machinations of men were directed against him, and continued until he laid down his life for the testimony

of Jesus. This opposition should not be a matter of surprise, as Joseph Smith was an instrument in the hand of God in invading the dominion of Satan. The speaker then alluded to the persecutions against the Church suffered by the Saints in Ohio, Missouri and Illinois. These conditions caused some of those who had embraced the Gospel to fall by the way and make shipwreck of their faith. During one critical situation of the Church there were only two even of the quorum of the Twelve Apostles who stood true and steadfast to Joseph the Prophet—Brigham Young and Heber C. Kimball. Those who turned away from the Church in its days of tribulation were such as received the seed of the Gospel in stony ground. The speaker could see the same disposition cropping out in our own day. He referred to those who took satisfaction in and gave endorsement to falsehoods that were being published against the Church of Christ. He did not refer to people who were not connected with the Church by membership, but those who were. He dwelt for some time upon the necessity of the Saints shunning and avoiding every disposition in the direction of finding fault with the servants of God. He did not regret that fault was found with the presiding authorities of the Church. It was an evidence that the latter were walking in the line of their exalted duties. The concluding portion of Elder Taylor's discourse was in the nature of advice to the Saints to avoid the spirit of fault-finding.

The choir sang the anthem:

Raise a song, a song of joy.

Benediction by Elder Angus M. Cannon.

Afternoon Session, 3 p. m.

Singing by the choir:

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

Prayer by Elder John D. T. McAllister.

Singing:

What was witnessed in the heavens?
Why, an angel, earthward bound.

ELDER HIRSH J. GRANT

was the first speaker. He hoped that the remarks made during the Conference might have the effect of awakening the hearers to renewed diligence in the work which had been given the Saints of God. He felt to rejoice in the fact that he had been permitted to enter the service of God and work for the accomplishment of His purposes, and stated that humility and faithfulness would keep all similarly engaged in the line of their duty. Self-sufficiency would have the opposite effect. He desired all the Latter-day Saints to grow in a knowledge of God, and the only way to accomplish this was to keep the commandments of God and recognize His authority and assist to accomplish His purposes upon the earth. Those who neglected their duties showed too much of a tendency to find excuses for their dilatoriness. But he who did this was deficient in the Spirit of God. Every duty should be done in its fullness, in order that excuses might not be necessary, for such excuses had their origin in evil. He regretted to say that many of the Latter-day Saints were careless in the performance of their duties. Laziness was worthy of contempt, and

the idle man was always ailing, while the busy man was healthy and strong. So a building which was filled with machinery, constantly in operation, was capable of prolonged existence after an unoccupied building had crumbled into dust. Every man possessed ability in and of himself to accomplish something for the advancement of the Kingdom of God. He did not need to wait for others to tell him what to do.

Referring to fast offerings, the speaker said that too small a proportion of the amount necessary to support the poor was received from this source. Every ward, he said, could take care of its own poor, and this could be done by uniting one meal every month and giving its equivalent to the poor. This was a duty which should not be neglected. Yet only twenty-five per cent of the support of the poor was received by fast donations from the people, and last year \$75,000 was appropriated from the general funds.

Tithing was not what it should be. If tithes and offerings were paid as they should be, there would be no need whatever for the Church to be in a crippled condition financially. He hoped all his hearers would be users of the word of God in this and other respects.

ELDER GEORGE TEASDALE

was the next speaker. Following a brief synopsis of his remarks: Each individual has a character and a reputation. The latter was what we seemed to be, the former what we really were, and as God and the angels understood us to be. We would take our character—our individuality—with us when we left this sphere. No matter how upright a servant of God might be, he would not escape calumny. Even the Son of God did not escape this evil speaking. But it did not effect or injure His glorious character. In relation to the payment of tithing, we did not pay it to the Bishop, but to the Lord, who knew whether or not we performed this duty faithfully. We could not deceive Him. What God wanted was our hearts; in other words our affections. We went on mission, and our souls also engaged in this glorious labor. We did this because we loved God better than wealth and earthly distinction. At the family altar we tendered our gratitude to God, and pleas with Him because we had confidence in Him and revered Him. There were men and women who were so self-sufficient that they did not solicit the Lord for anything. But only those who acknowledged the Lord in all things were in a position to receive the greatest blessings. Confidence might be reposed in a man who represented God and was in the line of his duty. Scholastic attainments without faith were characterized as worthless, for faith combined with works alone would bring about true progress.

The instructions of Moses to the people had not been repealed, and if men were kind to themselves they would live up to these and other precepts and thus gain the reward promised to the faithful. No one who loved Jesus Christ would not want the iniquities of the world. All who have the Spirit of God would wish to keep themselves unspotted from sin, and surely the authorities of