

forming literary and library clubs of their own because they were not interested in the improvement associations. They were above the societies. It is the duty of the officers to work in connection with the authorities of the wards to get these men interested in the Improvement Associations. There had never been a question in his mind in regard to the matter of the young men holding young men's meetings. They were organized for this, and departures from this order, while they may secure larger audiences, will not do the good that was originally designed. The work is very important, it is not fully understood by those most closely interested which was attested by the attendance of officers here today.

APOSTLE MOSES THATCHER

referred to the side organizations. These had nearly always failed, because they were founded upon a basis of worldly ambition, and not upon the word of God, as is the case with the Improvement Associations. If he were permitted to say it he would remark that those who withdraw from the Improvement Associations to form societies of their own, do so that they might be great among a small crowd rather than small in a large one. In relation to joint sessions, he considered they should be held once a month as per former instructions—no oftener. We should not in the future try to change the order of the organization of our associations. The young ladies should not on any account give up their meetings for conjoint sessions continually; the young men should not do so either. There are a great many matters for study that can be properly considered in these meetings—the ways of pure life, associations together, and other topics, that cannot be so well treated in a mixed audience. The speaker closed, with a powerful testimony to the truth, and encouraged the young to more energetic work in their associations. They are based upon the word of God, and those who enjoy this are more able to interest than the most educated in the things of the world are without the spirit of God.

ELDER MILTON H. HARDY

spoke on the scope of the associations. They should be made to cover all branches of study that are desired by the young. Let the association be the basis. There might be classes in literature, in law, or in any other subject. It is the duty of the president to work so that he can satisfy the ambition of any member. He should make his office pay him by the energy he displays to organize his members, and show them for what they are best fitted. Council meetings of the officers should be held frequently. They are of much value, and here instructions may be given that will strengthen the cause and encourage the labors of the officers.

ELDER JOSEPH A WEST

said that one reason so many officers were unable to make their associa-

tions a success was their failure to prepare for their work. They often made their office and duty subjects of little or no thought and so they went to their work without preparation and the result was failure. If they spent as much time for the success of this as for the progress of financial matters, success would be more certain. Lectures, special meetings, and circuit conferences were great incentives in the cause. The basis of the work is the enjoyment of the Spirit of God.

The congregation sang:

We thank Thee, O God, for a Prophet.

Prayer was offered by Elder W. M. Webster, of Franklin, Idaho, and the Conference adjourned till 2 p.m.

2 p.m. June 2.

The meeting was called to order by Elder J. F. Wells. After singing, prayer was offered by Elder J. F. Allred, of Sanpete Stake.

The congregation sang:

O ye mountains high
Where the clear bluesky.

Elder Edward H. Anderson, the General Secretary, read a statistical report, which was not complete owing to the failure of ten of the Stakes to report. These were exhorted to complete their reports immediately, so that a full exhibit may be published.

Elder W. G. Brough, of Morgan, and Elder R. Maesser, of Beaver, rendered verbal reports of their Stakes. Elder Brough said that much good had been accomplished by the associations in converting the young people from evil habits, such as smoking, drinking and swearing. This Elder Maesser could not say in regard to his Stake.

Elder Merrill, of Oneida Stake, also reported his associations. They had been greatly reduced on account of political agitation.

Elder J. F. Wells wished the officers to understand that a report should always be filed, and he urged the officers to report promptly or at least let the superintendency hear what their reasons are for not reporting. He considered that in many instances where duties were not performed the cause might be traced to indifference among the officers. Because it was generally desired that few changes in the officers should be made, it was not intended that unfit or uninterested men should stifle the progress of the associations by continuation in office, but rather that good men should be kept.

The time was then given to the officers to ask questions or make remarks on subjects pertaining to the progress of the associations. Remarks were made by Elders George H. Brimhall, Edward H. Anderson, and John F. Allred. Several questions were asked by the superintendents and answers were given by Apostle Thatcher and Elder Wells.

Apostle Moses Thatcher answered the question, "What is the duty of a superintendent?" The answer which Christ made when He asked, "Lovest thou Me?" was applicable. "Feed My lambs." The superin-

tendent should be familiar with all his members. Success consists of work. Genius is work. A superintendent must be a director and a worker. Being thus prepared he will soon learn where he is weak and where strong. Love the Lord with all your heart, be united, and seek wisdom from God and the way will be opened.

Elder Evan Stephens made some remarks on music for the young men's association. He thought, first, that it is necessary to get properly harmonized music suitable for men's voices, which might be published in the *Contributor*. Next, they must receive the proper training. A chorus should be organized in each association, the members of which might serve as leaders in the singing. These glee clubs would encourage music. A proper leader should be selected, a matter not so easy to do, but yet it can be done, especially if a suitable assistance in a financial way could be rendered. Great opportunities are before us, if we will only make an effort to grasp them. He thought it perfectly consistent to expect in the near future that one thousand trained voices from all over the territory could be obtained to sing in our conferences.

After singing, the conference adjourned until June 1st, 1891. Prayer by Elder W. S. Burton.

THE RUINS OF DENDERAH.

Denderah and the Tentyra of the ancients is supposed to be one and the same. In search of its ruins one notices first, as in all Egyptian ruins, a huge mound of earth, fragments of brick, pottery, bones, ashes, etc. Climbing upon this pile of debris one beholds in various directions gates, remains of propylæa, and crumbled adobe walls, which, however, upon the surface look like mere banks of earth and dust, and which are probably to be ascribed to that epoch when the population of Tentyra had so shrunk that its inhabitants, for convenience and more efficient defense, built their houses within the walls of the Temple inclosures.

Cropping out of the mound here and there several small temples are visible, and in their midst the great lane of Isis—at least, antiquaries claim that this beautiful structure was dedicated to that goddess. In size the ruins of Denderah are much inferior to those of Karnak, Longsor or Edfou. There are striking examples of sumptuousness in architecture, and elegance, grace, precision, variety of ornament in the sculptured hieroglyphics, and in the exquisite sculpture lavished upon the female figures of the chief Temple, which are so extremely well executed that one author (Dr. Richardson) says: "They do all but speak, and have a mildness of feature and expression that never was surpassed." This Temple is the finest in all Egypt. Approaching the Temple we notice, first of all, that elegant Egyptian device, the winged globe, painted in strong colors, and which incessantly brings to mind the sublime phrase—