

ments. He bore testimony that there was a great significance in the opening of the way for the more successful preaching of the Gospel among the nations; that repentance might be proclaimed and warnings given, preparatory to the fulfillment of the predictions of disaster. President Woodruff had been most assiduous under the inspiration of God, in proclaiming this warning and in preparing a way for the nations, if they would escape from these calamities. Elder Roberts testified to the saving power of the Gospel and expressed the hope that its message might continue to be sounded to the nations.

The hymn which begins,  
For the strength of the hills we bless Thee,

Our God, our fathers' God,  
was sung by the choir.

Benediction by Elder George Reynolds.

#### Afternoon Session.

Singing by the choir and congregation of the hymn which begins,

Our God, we raise to Thee  
Thanks for Thy blessings free  
We here enjoy,

Prayer by Elder David H. Cannon.  
The choir sang:

Glory to God on high;  
Let heaven and earth reply,  
Praise ye His name.

**PRESIDENT WILFORD WOODRUFF** addressed the Conference. Before he began to speak President George Q. Cannon, at his request, read the first section of the book of Doctrine and Covenants. The following subjects were treated in the discourse: A brief sketch of experiences in his life, embracing many remarkable incidents, showing that two powers had been striving with him, one to destroy and the other to preserve his life; also of circumstances connected with his embracing the Gospel, as revealed through the Prophet Joseph Smith, and his subsequent career in the Church, in all of which he had been the recipient of the revelations of God to guide him, hence his preservation in life. It was required of him, as President of the Church, to say to the Saints that it was their duty to get the Spirit of revelation and be governed by that power. Changes were about to come among Israel, and among the nations of the earth, and great events were at the very doors; the necessity of the Saints performing vicarious work in behalf of the dead; the judgments of God which he had foreseen by the power of God, that would soon visit the world; the improvement which had been brought about through the instrumentality of the various beneficent institutions which had been established in the Church as aids to its development. President Woodruff pronounced a blessing upon the people and at the conclusion of his remarks the vast congregation arose en masse and in unison with the choir, sang:

We thank Thee, O God, for a Prophet,  
To guide us in these latter days.

**PRESIDENT GEORGE Q. CANNON** testified to the pleasure experienced by the Saints in hearing the testimonies of President Woodruff, and in witnessing his survival through all difficulties and dangers to the present. He added other experiences through which President Woodruff had passed, and gave valuable instruction regarding the workings of God with the people and the surety of His assistance to His servants in authority, to whose counsel God required that the Saints should listen. It was the ignoring of this requirement that brought all the trouble experienced by the people. This necessary obedience did not, in the least degree, involve the surrender of agency. The concluding portion of the discourse

was devoted to showing the wonderful character of the work that God had commenced in the earth, and pointing to a time of cleansing that was approaching in the career of the Church.

The choir sang the anthem.

Light and Truth.

Benediction by Elder Seymour B. Young.

#### THIRD DAY.

April 3rd, 10 a. m.

The choir and congregation sang:

Redeemer of Israel,  
Our only delight,  
On whom for a blessing we call,  
Our shadow by day,  
And our pillar by night,  
Our King, our Deliverer, our All!

Prayer by Elder John W. Hess.  
The hymn which begins,

Zion stands with hills surrounded—  
Zion kept by power divine,

was sung by the choir.

**ELDER MARRINER W. MERRILL**, of the quorum of the Twelve, was the first speaker this morning. He had been much interested in the Conference, and endorsed what had been said thus far. He had a testimony of the truth of the work of the Lord, whose hand was over His people. Of all the inhabitants of the earth, the Saints had the most reason for gratitude. As a whole we were, generally speaking, better situated financially than the people of other portions of the Union. It was amazing to consider the amount of means expended by the people of the Church. This was evinced by the large amount constantly used for missionary purposes alone, and the Lord enabled us to meet these important obligations by opening up the way.

A young man of his acquaintance had some time since been greatly exercised over the depressed condition of his financial affairs. The speaker asked him if he had paid his tithing. The reply was that he had not done so as strictly as he ought. He was advised to attend to this duty, reduce his expenses and perform his duty in every direction and he would be delivered from his difficulties. He took this advice and he was now prosperous and consequently happy. The speaker felt sure that if the Saints as a whole would act on similar advice, the Church and the people as individuals would be relieved of all their business embarrassments. The result would be that the people of God would be lenders and not borrowers of money. At present, however, we came far short in the payment of our tithes and offerings. The principle of tithing was not instituted by man. God revealed it. It was a law, and the Latter-day Saints should live up to it.

The speaker made an individual promise that if the Saints would fulfil these requirements and refuse to sign notes and give mortgages, they would be extricated from all their financial burdens. The banking system was supported by the payments of interest on borrowed money. Numbers of people had lost their homes by engaging in enterprises in which the Lord had no part. The path of the counsel of the servants of God had not been pursued. It was a day when retrenchment and prudence in all things were necessary. The speaker related individual instances of wastefulness in the household, which he was afraid was altogether too general. Nothing that could be utilized ought to be allowed to go to waste.

Reverting to the mission field, it was predicted that, although 1,700 Elders were now engaged in it this was scarcely a beginning to what would be in the future. The messengers would be in sufficient number to go to all the world and preach the Gospel to all na-

tions as a witness, before the end would come. We were here to be taught in the things of God not only the things spiritual but also in relation to matters temporal, that the designs of God, in reference to His great work might be fully carried out.

**ELDER JOHN W. TAYLOR**,

of the same quorum, followed. He bore testimony to the good advice of Elder Merrill and the spirit of encouragement which had accompanied all the instructions of the Conference; the ruling principle being that God gives no commandment unless he opens the way for its accomplishment. He had been particularly pleased with the idea of the sisters accompanying their husbands on missions, on account of the opportunity thus presented to teach the women of the world, even, if necessary, in the temporary absence of their husbands. Good results had followed this work in some missionary experiences in Colorado.

Elder Roberts had referred to the witnesses of God in the earth—the Elders who were called to represent His work. There were other witnesses referred to in III Nephi, 28, where Christ was speaking to the Twelve Apostles on this continent, and promising three of them that they might remain on the earth until His second coming, the same privilege that was granted to John the Revelator. They were rendering great assistance in turning the hearts of the people of the world toward the truth of the Gospel and the ministrations of the Elders.

**ELDER JONATHAN G. KIMBALL**, of the First Council of Seventy, was the next speaker. Through the great desire of the Saints for the word of God, those who had spoken had been blessed with great freedom. It was now the duty of the people to digest and carry into practice the instructions given. He was very much interested in the financial condition of the people, because under monetary difficulties, it was hard for men to be cheerful and faithful in the work of God. One way out of this difficulty was to give employment to the people. Work was more worthy of desire and consideration than money. Large farmers should see that employment was furnished to the people, who should be content to receive payment in the products of the farm. He deprecated the tendency to pauperize young and able-bodied men and women through fast offerings and other means of free support. Too much pride and not enough diligence was manifested by some of the young people. There was need of new pioneering and colonizing movements in Utah and elsewhere, to relieve the congested, poverty stricken conditions of towns and cities.

God had promised to provide for His people, but this would be brought about in His own way. To this end, due generosity should be manifested by those possessing an abundance. The redemption of Zion from its present condition could be brought about only through the wise solution of the problem of labor and the proper reward of labor. To be blessed all should labor for Zion, for the covenant they were under demanded their self-sacrifice for the good of the cause, even the placing of all they have, on the altar.

**PRESIDENT JOSEPH F. SMITH**

was the closing speaker. He read from the Book of Mormon, 4th chapter of Mosiah, the instructions of King Benjamin unto his people in relation to faith in God, appreciation of His goodness and overwhelming greatness; also as to repentance, humility and true charity in giving succor to the poor and the needy. The speaker thought that perhaps the words he had read might to some extent apply to the Latter-day Saints, although he believed them to be the most kindhearted people