

## CONFERENCE ENDS; VISITORS GO HOME

Last Meetings Were Heavily Attended and Many Speakers Were Heard.

### ASSEMBLY HALL OVERFLOW.

List of Authorities Sustained—Reports from Different Sections—Adjournment for Six Months.

Conference was adjourned yesterday afternoon for six months. The concluding sessions, three in number, one an overflow meeting in the Assembly Hall, were well attended, the remarks of the different speakers of marked interest to the Latter-day Saints, and the whole session one of profit. Accounts of the different meetings follow:

#### SUNDAY MORNING SESSION.

The choir and congregation sang the hymn which begins:

How firm a foundation, ye Saints of the Lord,  
Is laid for your faith in His excellent word;  
What more can He say than to you He hath said,  
You who unto Jesus for refuge have fled.

Prayer was offered by Elder Seymour B. Young, president of the Seventy Presidents of Seventies.

Singing by the choir:  
On the mountain top appearing  
Lo! the sacred host, the saints of Zion,  
Zion long in hostile lands,  
Mourning captive!  
God Himself shall loose thy bands.

#### ELDER BEN E. RICH.

President of the Southern States mission, was called upon to report his labors. The mission which he had presided over for the past year, was the oldest in the Church. Many of the Elders who were associated with the Prophet Joseph had preached in districts included in the Southern States mission. And thousands of the people had been converted and emigrated from there to the body of the Church. Elder Rich testified to the good character of the southern people. At a time when there were five hundred missionaries in the field, very few of them were ever compelled to sleep out doors on account of not being able to obtain entertainment among the people. The inhabitants of that part of the country were the religious class of the United States. They were, as a whole, church-going. At present there were fewer Elders in the mission than there had been for years. Yet there were many baptisms performed every month.

The speaker called the attention of the congregation to the unjust criticism of the Saints at home when an Elder returns home without having been away two years. There is no such thing as a two years' mission. A number of the Southern States missionaries lose their health while there, and under these conditions it is necessary for them to return home. Besides, there are cases where an Elder can do more good at home than he can in the mission field. Very few of them, for reasons other than these, hence, Elder Rich thought, the Saints should be more respectful of the feelings of the Elders who are sent home because of ill health. They should pray for them, instead of frowning upon them. He therefore admonished the Saints to adopt the wording which the late President Young gave the "Mormon" creed: "Mind your own business."

Elder Rich dwelt upon the principles and ordinances of the Gospel that the missionaries carry to the world. They were the same as those which the ancient servants of God. No man could hope to be saved in any other way than that established by Jesus in the flesh. The Church and the principles of the Gospel had been revealed to the Prophet Joseph. He had been instrumental in doing this great work among men. And the only "argument" that theologians have been able to bring against the Church is that the character of the Smiths was bad. Elder Rich declared that there could not be found an abstract of evidence that is better than that of the Smiths. Hundreds of thousands can bear testimony to the good character of the Smiths. He called attention to the fact that the people who "Mormonism" has gathered into the Church. The happy and prosperous homes which the Saints have in this country, they have built up through which have come to the world through the Smiths.

#### PRESIDENT SMITH.

made the following statement at this

## HAGGING PAINS

Newport News, Va., July 22, 1903.  
Last summer while recovering from illness of fever, I had a severe attack of inflammatory Rheumatism in the knees, from which I was unable to leave my room for several months. I was treated by two doctors and also tried different kinds of liniments and medicines which seemed to relieve me from pain for a while, but at the same time I was not any nearer getting well. One day while reading a paper I saw an advertisement of S. S. S. for Rheumatism. I decided to give it a trial, which I did at once. After I had taken three bottles I felt a great deal better, and I still continued to take it regularly until I was entirely cured. I now feel better than for years, and I cheerfully recommend S. S. S. to any one suffering from Rheumatism.

613 3rd St. CHAS. E. GILDERLIEVE.

Rheumatism is caused by uric acid or some other acid poison in the blood, which when deposited in the muscles and joints, produce the sharp, cutting pains and the stiffness and soreness peculiar to this disease. S. S. S. goes directly into the circulation, all irritating substances are neutralized and filtered out of the system, the blood is made pure and the general health is built up under the purifying and tonic effects of the vegetable remedy. Write for our special book on Rheumatism which is sent free. Our physicians will divide without charge all who will write us about their case.

The Swift Specific Company, Atlanta, Ga.

## Consult your doctor about your cough

At the same time ask him what he thinks of Ayer's Cherry Pectoral. He will know all about it, for we send doctors the formula. For over 60 years doctors have endorsed it for colds, coughs, weak lungs, bronchitis, asthma.

J. C. Ayer & Co., Lowell, Mass.

point: The presidents of missions are instructed to look after the health of the Elders, and to send them home when their physical condition renders it necessary. He further stated that the Elders themselves should have no apprehensions of criticism from the Saints, should it be necessary for them to return home before two years.

#### ELDER ABRAHAM WOODRUFF.

former president of the Northern States mission, next reported his labors. He had been laboring as president of this mission for the past two and a half years. The Elders had, during this period, reached upwards of four millions of people, distributing thousands of tracts and books and holding Gospel conversations. He stated that the people there were less religious than in the south. They believe that religion is something that should concern only women and children, and that men are more or less damned. And so the Elders had to reason with them on other grounds than could be used in different sections of the country. Nevertheless, a good work had been accomplished. Only recently there had been 13 baptisms at a conference in Indiana.

Elder Woodruff said that efforts had been made to open up a conference in historic county of Hancock. Two Elders had been sent there, and had met with kind treatment both at Nauvoo and at Carthage. He supposed it not probable that, within a short time, interest would be required in Carthage jail, where the Prophet and Patriarch were assassinated.

The speaker referred approvingly to the remarks of Elder Rich, with respect to the criticism of Saints at home. When the Elders return before the customary two years, Woodruff said that the headquarters of the mission at Chicago had recently made an acquisition of a meetinghouse with parsonage attached. It was capable of seating 500 people, and was the means of attracting more visitors than the former meetinghouse, partly because it was centrally situated, partly because of improved conditions.

He referred to a remark made by someone at a woman's convention, held at Denver, that some of the youth of the Church are becoming ashamed of the Gospel. He wondered who they are. They cannot be those who are willing to go on missions to a strange, mostly unfriendly people, and face large congregations in the streets, testifying to the truth of the principles of the Gospel. There is nothing in the Gospel to be ashamed of. It has been the means of bringing this people from poverty to affluence. In conclusion, he bore his testimony to the truth of the Gospel established by the Prophet Joseph.

#### ELDER JOSEPH A. MRAE.

president of the Colorado mission, was called upon for a brief report. He said that if he should judge the Colorado mission by the number of baptisms performed, one would probably see reason for discouragement. But the Elders are a good many friends. They were received in a kindly manner by the people of Colorado. The speaker believed that the spirit of the age is religious infidelity. Men were losing faith in the Gospel, and in God. They are becoming disgusted with the creeds. He wondered whether this spirit would have any influence over the young people of the Church. It should not, for the reason that we have not past the stage in which the world is at the present time, namely, a disbelief in the conflicting creeds of the world. The Church remains as a faithful witness to the world, and a beacon of light in truth which the Lord has established.

#### Sister Eva Ward of Provo sang a solo entitled, "The Redemption."

#### ELDER REED SMOOT.

of the quorum of Apostles was the concluding speaker. Our enemies, he thought, would be pleased with the condition, if it were true, that our young people are becoming ashamed of "Mormonism." He had traveled much among the Saints, and he testified that on such condition, graves in the Church. Personally, he was not ashamed of the Gospel, but honored the older generation for what they had done. His only hope was that he might do what his father and mother would have done under similar circumstances.

Recently he had made a trip to northern Utah for the purpose of ascertaining the possibilities of establishing a clothing factory there. He believed in the great doctrine of President Young: Produce what you eat and wear. We are neglecting one of the cardinal precepts that this great captain of industry taught. One reason probably is that we do not have so much confidence in one another. There have been one or two failures. It is true, but this fact should not deter us from erecting factories. Some of our mills are idle, because the people seem to prefer not to support these home industries. But this should not be. Rich men should invest their means in manufacturing, not the production of articles of home consumption, and the people should support these. Instead of importing so many things. There is no need, the speaker thought, for our young people leaving the state; they can do just as well here as they can elsewhere. There are plenty of opportunities here for them at home.

The choir sang the anthem, "Arouse, O ye Mortals."

#### OVERFLOW MEETING.

At the overflow meeting in the Assembly Hall Sunday afternoon, the audience filled every available seat. Apostle Rudger Clawson called the meeting to order promptly at 2 o'clock, after which the Temple choir and audience sang, "Now let us rejoice in the day of Salvation." Prayer was offered by President James E. Steele of Birmingham stake, followed by another selection from the Temple choir.

#### ELDER NEPHI PRATT.

The first speaker was Elder Nephi Pratt, president of the Northwestern States mission. His sermon was an exhortation to young people to prepare themselves while at home for the mission field, by taking advantage of every opportunity to speak in public and develop the qualities needed in preaching in the mission field. He traced the growth of missionaries in the field who prove themselves incompetent at first and afterwards develop into strong men by constant application, that in many cases could have been had at home. He paid a high tribute to his father and mother for the way in which

they taught him to observe the doctrines of the Lord, saying in part: "I thought this morning when I listened to the remarks of the speakers, that I could see my father and mother again. I would be so thankful for what they had taught me that I could almost fall down and worship them."

#### ELDER ELLSWORTH.

Elder Pratt was followed by Elder John Ellsworth, acting president of the Northern States mission. He reported efforts in his mission field, and paid a tribute to the labors of Elder Asael Woodruff, the head of the mission, for his hard, consistent work in keeping the Saints together. He said that they could easily see 50 more Elders in the mission in addition to those now at work there. Street corner preaching had been carried on, he reported, with great success. At one corner the Elders had had through the day a standing congregation of from 50 to 100 people and of these 23 had been attending the hall meetings since the cold weather began. Elder Ellsworth bore a strong testimony to the truth of the work in which he was engaged.

#### ELDER R. S. WELLS.

Elder Rulon S. Wells of the First Council of Seventy next addressed the assembly. He spoke of his early youth in the Church, when he experienced no discipline except what his father gave him, and of his final growth into the service of the Church. "For the past 24 years," he said, "I have been more or less active in Church work, and the more I work at it the more I believe it. This work is divine, and it cannot be destroyed by man. If it could have been destroyed, some of the people who claim to be members of the Church would have destroyed it long ago. I am sure that how many would be required to destroy it would be down because of them. There was never a true Latter-day Saint who apostatized and went to another Church who was satisfied. 'We are a little handful of people,' he declared, 'not over 300,000 in number, and 100,000 of these were children. What right then have any Latter-day Saints who have received the Gospel in this Church, to array himself against it?'

#### ELDER J. C. KIMBALL.

Elder J. C. Kimball of the First Council of Seventy next addressed the assembly. He spoke of his early youth in the Church, when he experienced no discipline except what his father gave him, and of his final growth into the service of the Church. "For the past 24 years," he said, "I have been more or less active in Church work, and the more I work at it the more I believe it. This work is divine, and it cannot be destroyed by man. If it could have been destroyed, some of the people who claim to be members of the Church would have destroyed it long ago. I am sure that how many would be required to destroy it would be down because of them. There was never a true Latter-day Saint who apostatized and went to another Church who was satisfied. 'We are a little handful of people,' he declared, 'not over 300,000 in number, and 100,000 of these were children. What right then have any Latter-day Saints who have received the Gospel in this Church, to array himself against it?'

Speaking of charges of Church influence in the unsectarian, he said: "I have labored in the ministry for 17 years, and have been one of the First Council of Seventies, and have labored with the Apostles, and been in close contact with them, and I have the first time for them to ever offer me any suggestions or dictation in any way pertaining to my franchise or my political position as a member of the Church."

The concluding remarks were made by Elder Seymour B. Young of the First Council of Seventies. He spoke in praise of the labors of the Latter-day work, and of the spirit in which their work has been carried out by their successors.

The Temple choir sang "Go ye messengers of glory," after which benediction was pronounced by Elder Rodney C. Badger, and the conference adjourned for six months.

#### CLOSING SESSION.

Closing session, 2 p. m.

The choir sang the anthem:

The Overthrow of Gog and Magog.

Prayer was offered by Elder Charles Kelly, president of Boxelder stake.

The choir sang the anthem:

How Beautiful Upon the Mountains.

The solo parts were sung by John Robinson and Mrs. Lizzie Thomas Edwards, with admirable skill.

#### ELDER HYRUM M. SMITH.

of the quorum of Apostles, was the first speaker at this session of the conference. He remarked that it caused an almost overwhelming sensation to be called upon to address such a host of people. There were probably ten or twelve thousand Saints present, many of whom were standing; and all had

#### SKIN BREATHING

Skin breathing is as necessary as lung breathing and its stoppage or hindrance is dangerous. A person cannot have the best of health who does not give lungs and skin plenty of air.

Ordinary underwear, being tightly woven and lying close to the skin, is difficult for the skin to breathe through. The skin is stifled and the throwing off of the natural exhalations and excretions is hampered.

This means that the poisons and waste matter which nature wants to throw off are driven back into the system. The effect of this condition is easily imagined.

## WRIGHT'S Health Underwear

is constructed upon a distinctively different plan—it is constructed to comply with the natural laws of health. Upon the foundation fabric is woven a myriad of tiny loops of wool, forming a fleecy lining to the garment.

This open woven fleece keeps a permanent air space between skin and outer fabric. This means a warmer underwear, freedom from colds and a healthier condition of the skin and body generally. The fleece in Wright's Health Underwear does not mat from wear or washing, but retains its properties until worn out. In spite of its many advantages Wright's Health Underwear costs no more than ordinary kinds. At Dealers.

"Dressing for Health," a valuable book, sent free.

WRIGHT'S HEALTH UNDERWEAR CO., 75 Franklin St., New York.

come here to listen to the word of God. It had been said that there were many young men and women in the Church who are ashamed of the Gospel. No doubt none of those present were of this class. But there are many young people who are ashamed of the truth. It is because they had not lived according to the requirements of the Gospel.

The last general conference held, he had visited nearly half of the stakes of Zion, and in these stakes the conferences were as well attended, proportionately to the numbers involved, as the most crowded present were only to him a zeal and eagerness for the advancement of the Lord's work manifested everywhere. He had seen no indication of a falling away from the part of the youth, and it was increasing both in the Saints at home and in those abroad. The fact that few baptisms are performed in the mission fields, is evidence that the work of God is not progressing. The Saints, therefore, have every cause to rejoice, and they should be encouraged to perform better their duties in the Church.

The speaker thought that on comparison between the leaders of the Church in former times and those in our day, it would be found that there would be no discredit to modern men of God. Such a comparison may sound rather sacrilegious to some, on account of the estimation in which the ancient prophets are generally held, and the respect in which the Prophet Joseph is revered. A patriarch Joseph Smith, Sr., and others as great as any that lived in older times. Not that he would say a word of disparagement of any of those days, but he only called attention to these things in order that the prophets of modern times might be held in their proper estimation by the Saints and by the world.

#### ELDER GEORGE A. SMITH.

of the same quorum, was the next speaker. He sensed the responsibility of the leaders of the Church when he looked into the thousands of the eager faces in the audience and realized that the most important present were only the representatives of the tens of thousands who were not there.

When he heard statements to the effect that the young "Mormons" were ashamed of Utah and the Church, he was constrained to ask the reason. Granting that such a statement was true, what reason was there for such a feeling? It was the result of a small band of men and women, cast out from the eastern states, came west and built up an empire in the mountains. Was it because these people were not religious? The speaker of their civil and religious liberties by those who did not believe in the same God? Was it because there was a larger percentage of school children considering numbers than in any other country in proportion to the population? Was it because there is a larger percentage of school children considering numbers than in any other country in proportion to the population? We have been trained to be patriotic; we have been educated under the highest conceptions of liberty, religion and secular. The speaker did not think that any young man or woman would find anything in the Church to be ashamed of. On the contrary, if it did not make a comparison of conditions here past and present, with those prevailing elsewhere, he would find everything to be proud of. He thought that the young people here would make such a comparison, in order that they might never forget the cause for which their fathers and mothers had done so much.

It was, therefore, most reasonable to believe that the statement that their children are departing from the truth, originated in a wish that such a condition might rather than to believe that such conditions actually exist.

#### ELDER CHARLES W. PENROSE.

of the same quorum next addressed the conference. This he said, was the work of God. It is proper enough to sound the praise of those men who lived for the truth and died in its defense. These men have been endowed with the Holy Spirit, and have performed a mighty work. He could join in the sentiment expressed by the people, "We are a little handful of people," in order that they might never forget the cause for which their fathers and mothers had done so much.

The speaker directed attention to the fact that there is no "term" to a mission. It is not for two, three, four, five, or six years, but it is for the field as long as the authorities saw fit to retain him there. Elder Penrose covered a period of 10 years, the next one extended over only a single year; and another mission lasted three and a half years. So no one should get the idea that a mission should be of any certain length.

He wished to say to the young people that their strength would consist in their virtue, in their right living. This is the gospel of the Lord, and a gospel of liberty. "Be ye clean," is a requirement under the law of God, as much of men as of women. In the world, a woman who falls, falls usually by the influence of a man who associates himself with corruption, may associate with men and women as before. But it is not so with the Saints. There is only one law for the Saints.

The speaker testified to the worth of the leaders of the Church, and their purity of motive. The Saints should support these men, the utmost of their power. They should be Saints as much in the workshop, the field, and the office, as on the Sabbath day. We must never lose track of the fact that we are Saints.

He advised the Saints not to be irritated with those who appear to be enemies. It is easy sometimes to forgive those who know not what they do; but it is not so easy to forgive those who know what they do. Nevertheless it is our duty to do even this. All those who oppose the work of the Lord should be left to the Lord, and He will judge.

He concluded by bearing an impressive testimony to the truth of the Gospel as revealed through the Prophet Joseph.

The choir, with soloists, then sang an anthem, "God of Israel Hear Our Prayer," with Brothers Robinson and Phillips and Sisters Edwards and Cooper as soloists.

#### ELDER B. H. ROBERTS.

of the first seven presidents of Seventy was the next speaker. As in looking upon the grass and other vegetation, he said, we see that they have grown, though we may not be able to see growth in the grass upon the mountain. In the work of the Lord, we may see that it has grown without being able to perceive the growth.

It had now been one century, lacking only a year, since the Prophet Joseph was born. In 1829 God, the Father, and His Son Jesus Christ, revealed themselves to the boy in answer to his beautiful faith. A few years later the history of the ancient American Indians was made known to him, and while the translation of this record was going on, John the Baptist came to the Prophet and Oliver Cowdery, bestowing upon them what we call the Lesser Priesthood; and this event was followed by their ordination to the higher Priesthood by three angels, Moses, Peter, James and John. On the 6th of April the Church was organized with six members. Persecution followed, but the new work could not be crushed, because it had within it the germ of life. Then followed the revelation concerning the land of Zion. Upon these great truths and revelations is founded our faith in the work which we are now seeing rising higher and higher in the world.

Subsequently to these things there

## TEA

### Will you buy of your grocer a pound of our tea, and go by the book in brewing it?

In every package of Schilling's Best Tea is a booklet: How To Make Good Tea.

occurred that magnificent revelation which furnishes us the meaning of the expression "Everlasting Priesthood," when Elijah revealed to Joseph the Prophet the keys of the salvation of the dead.

This is the dispensation of the fullness of times. This work is not a mere battle on the outposts. It is not the product of a brilliant intellect that has seized upon some fragment of truth. But it is God's work, moving onward like the mighty tread of Roman legions. It is the world's will, for truth is truth, as God is God.

The General Authorities of the Church were present to the conference, by President Smith, as follows: Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints. John R. Winder, as first counselor in the First Presidency.

Francis M. Lyman, as president of the Twelve Apostles.

As members of the Council of Twelve Apostles: Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Mariner W. Merrill, Matthias F. Cowley, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George A. Smith and Charles W. Penrose.

John Smith, as presiding Patriarch of the Church.

The counselors in the First Presidency and the Twelve Apostles and the presiding Patriarch as Prophets, Seers and Revelators.

First seven presidents of Seventies: Seymour B. Young, Christian D. Field, Brigham H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin.

William B. Preston, as presiding Bishop, with Robert T. Burton and Orrin P. Miller as his first and second counselors.

Joseph F. Smith, as trustee-in-trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints.

Archives H. Lund, as Church historian and general Church recorder.

Andrew Jensen, Orson F. Whitney, A. Milton Musser and Brigham H. Roberts, assistant historians.

As members of the General Council of education: Joseph F. Smith, Willard Young, Anthony H. Lund, John Nicholson, George H. Brimhall, Rudger Clawson, Joseph M. Tanner, John R. Winder and Charles W. Penrose.

Arthur Winter, secretary and treasurer.

John Nicholson, as clerk of the conference.

#### RELIEF SOCIETY.

General Officers—Bathsheba W. Smith, general president, Annie Taylor Hyde, first counselor; Emma Dusenberry, second counselor; Emmeline B. Wells, general secretary; Charles Smith Williams, general treasurer.

Members Board of Directors, or General Board—Jane S. Richards, Sarah Joanne Cannon, M. Isabella Horne, Romania B. Pratt, Susan Grant, Martha A. Cannon, Emma K. Woodruff, Julia L. Smith, Emily S. Richards, Ellis R. Shipp, Julia P. M. Farnsworth, Elizabeth J. Stevenson, Phoebe Young Beattie, Carrie S. Thomas, Alice J. Horne, Annie Wells Cannon, Priscilla P. Jennings, Margaret A. Caine, Sophia T. Nuttall, Mary A. C. Lambert, Mary F. Smith, Rebecca M. Little, Elizabeth S. Wilcox, Harriet B. Harker, Priscilla Smith.

Superintendent of Relief Society Nurses—Emma A. Empey.

Instructor—Dr. Margaret C. Roberts.

#### DESERET SUNDAY SCHOOL UNION.

Joseph F. Smith, general superintendent; George Reynolds, first assistant general superintendent; Joseph M. Tanner, second assistant general superintendent.

Members of the Board—Joseph F. Smith, George Reynolds, Joseph M. Tanner, Joseph W. Summers, Levi W. Richards, Francis M. Lyman, Heber J. Grant, George Teasdale, Hugh J. Cannon, Andrew Kimball, John W. Taylor, L. John Nuttall, James W. Ure, John P. Bennett, John M. Miller, William D. Owen, Seymour B. Young, George D. Pyper, Henry Peterson, Anthony H. Lund, John R. Winder, James E. Talmage, George M. Cannon, Horace Cummings, Josiah Burrows, W. A. Morton.

George D. Pyper, general treasurer; George Reynolds, general manager; William A. Morton, business manager.

#### Y. M. M. I. A.

General Officers—Joseph F. Smith, general superintendent; Heber J. Grant, B. H. Roberts, assistants; Thomas Hull, secretary and treasurer; Evan Stephens, music director; Horace S. Ensign, ass. music director.

Smith, Matthias F. Cowley, John Henry Smith, Junius F. Wells, Milton H. Hardy, Rodney C. Badger, George H. Brimhall, Edward H. Anderson, Douglas H. Taylor, Thomas Hull, Nephi L. Morris, Willard Dore, Leif C. Snow, Frank Y. Taylor, Rudger Clawson, Rulon S. Wells, Joseph W. McMurrin, Reed Smoot, Briant S. Hinckley, Moses

W. Taylor, B. F. Grant, Henry S. Tanner, Hyrum M. Smith, William B. Dougal, Joseph F. Smith, Jr., D. C. Beebe, Lewis T. Cannon, Philip S. Maycock, Benjamin Goddard, George A. Smith.

#### YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATION.

Officers—Elmina S. Taylor, president; Maria Y. Dougal, first counselor; Martha H. Tingey, second counselor; Ann M. Cannon, secretary; Agnes Campbell, assistant secretary; Mae T. Nyström, treasurer.

Aids—Adelia W. Eardley, Sarah Edgington, Agnes Campbell, Lillie T. Freese, Susa Young Gates, Minnie J. Snow, May H. Talmage, Joan Campbell, Emma Goddard, Rose W. Bennett, Alice K. Smith, Elizabeth C. McCune, Ruth M. Fox, Julia M. Brixen, Augusta W. Grant, Mary A. Freese, Estelle Neff, Nellie C. Taylor, Emily C. Adams, Mary E. Connelly, Ellen Wallace.

Alice Tuddenham, music director; Mattie Reed, organist; Lillie Thomas, assistant organist.

#### PRIMARY ASSOCIATIONS.

Members of the General Board—Louis B. Felt, president; Lillie T. Freese, first counselor; Josephine R. West, second counselor; May Anderson, secretary and treasurer; Olive D. Christensen, assistant secretary; Vera J. Farnsworth, recording secretary; Margaret Hull, chorister; Norma Penton, organist.

Aids to the General Board—Aurilia S. Reed, L. L. Greene, Richard, Isabelle S. Ross, Camilla C. Cobb, Euphemia L. Burnham, Eliza Slade Bennion, Edna L. Smith, Josephine C. Smith, Ida B. Smith, Clara W. Beebe, Minnie Loveland Snow, Edna Harker, Lilian L. Maeser, Grace Folland, Allie Howarth, Annie N. Wallace.

#### RELIGION CLASS BOARD.

Anton H. Lund, general superintendent; Rudger Clawson, first assistant; Joseph M. Tanner, second assistant; L. John Nuttall, general secretary.

John M. Miller, Henry Peterson, Horace Cummings, Sidney Phillips, Mary, Matthias F. Cowley, Hyrum M. Smith, Rulon S. Wells, Joseph W. McMurrin, Louis A. Kelsch, John H. Evans.

Board of Examiners of Church Schools—Joseph M. Tanner, Ben. Cluff, Jr., George H. Brimhall, Joshua H. Paul, James H. Lindorf.

Joseph M. Tanner, general superintendent of Church schools.

That we sustain Evans Stephens as director of the Tabernacle choir; Geo. C. Smith, general secretary; Sidney Phillips, treasurer; J. J. McClellan, organist, and all the members of the Tabernacle choir.

The vote to sustain was affirmative throughout.

#### PRESIDENT WINDER.

reported concerning the resolutions for erecting a monument to the memory of the Prophet and Patriarch, Joseph

and Hyrum Smith, taken at the last general conference, that plans had been made and submitted, and that the monument would be completed by the 31st of December, 1905, on which date it would be dedicated.

Singing by the choir.

Benediction was pronounced by John Smith, presiding Patriarch of the Church.