

MIDDLE TENNESSEE CONFERENCE.

The Middle Tennessee conference convened at the Hopewell meeting house, Putnam county, Tennessee, on the 15th and 16th of October, President H. F. Stout presiding. Elders present: H. F. Stout, Swen Petersen, J. L. Sevy, R. G. Williams, Benj. Gardner, H. L. Hunter, also President J. G. Kimball.

Saturday there was a fair attendance, but on Sunday the house was filled to overflowing. The principles of the Gospel were expounded by all the speakers and President Kimball gave much valuable instruction. The people paid strict attention during all the meetings and a good spirit prevailed. There were three applicants for baptisms.

Four council meetings were held, during which many good instructions were given by President Kimball.

Elder Swen Petersen, having filled a two years mission, was honorably released to return home. The other Elders were assigned to their respective fields of labor.

This is an old field which has been almost abandoned until of late, but it is now opening up again. Our records show about one hundred Saints whose whereabouts are not known. Any Elder having traveled in this conference during the past few years will confer a favor upon President H. F. Stout by sending the name and post-office address of any Saints or any information that would lead to their whereabouts. His postoffice address is Smithville, DeKalb County, Tenn.

JOHN L. SEVY,
Clerk of Conference.

BOMA, Putnam County, Tenn.

RELIGIOUS.

Sunday Services.

Religious services were held at the Tabernacle, Salt Lake City, Sunday, October 23rd, 1892, commencing at 2 o'clock p. m., President Angus M. Cannon presiding.

The choir sang the hymn commencing:

How are Thy servants blest, O Lord!
How sure is their defense!

Prayer was offered by Elder W. C. Dunbar.

The choir sang the hymn:

Behold the Great Redeemer die,
A broken law to satisfy.

The Priesthood of the Thirteenth ward officiated in the administration of the Sacrament.

ELDER WILLARD DONE

was then called upon to address the congregation. He said, in substance, that it was to him a serious duty to arise before a congregation of the Saints and address them upon their duties, and he trusted that he might be guided by the Spirit of God and be led to offer such remarks as might be beneficial to the audience and pleasing to God. He wished that the spirit of revelation and truth might actuate him and dwell in the hearts of the

hearers, that there might be unity of thought and feelings.

The Gospel contains all the principles of truth that exist on the earth, from whatever source they may seem to have emanated, even from seemingly unworthy sources. For truth comes, as we hold, in all instances originally from God. If we compare the dispensations in which we live with former ones, when the Gospel was preached and the servants of God were active in the administration of the ordinances thereof, we find that we are living under a dispensation of the greatest importance. We are told to spread the Gospel among all the nations of the earth, that people may be judged according to how they receive it.

In the dispensation of Adam, a work had to be carried out different from ours. That was the dispensation of the foundation of the work of the Lord on earth. Adam was the progenitor and was called upon to point out to his descendants the coming of the Savior, the Redeemer from sin and death. This dispensation was followed by others. The dispensation of Enoch was very important, but his work was confined more especially to the people of the city which bears his name. Noah was told to preach repentance to the generation in his age, as a means of escaping the coming destruction. We are told that only seven received his testimony.

In the dispensation of Abraham, he was told to leave his country and friends with all the idolatrous influences by which he was surrounded and go and worship God in a land to be given to him. He did so and his work had a widespread influence throughout the ages.

In the dispensation of Moses, his mission was restricted to one people. He led Israel out of Egypt and after forty years they reached the promised land, and founded a nation which has given to the world several sacred records and the lineage through which the Messiah came.

In the dispensation of Christ, He was given His special mission to perform, but it was restricted to the descendants of Abraham, as far as His personal work was concerned. He expressed this in His answer to a Syro-Phoenician woman who asked Him to perform a miracle for the benefit of her child, when He said, it was not meet to take the bread from the children and give it to the "dogs." After the death of Christ, however, the disciples, were told to go out into all the world, but even their mission was limited. And we know that the powers and gifts of the Priesthood were soon taken away from the earth.

In this respect our dispensation differs from all preceding ones, for the benefits of it are to be extended to all, both living and dead, and the work has been established never to be overthrown. The work performed in the Temples is not restricted to those living on the earth, but it is done in order that all may have an opportunity to receive the Gospel or reject it. In this age, therefore, the work of all dispensations is consummated. This is the promise given to us. Nor shall this Gospel again be taken away from the earth, but it shall remain, until all shall have had an opportunity of receiving or rejecting it. For what the

Lord has promised is true and will be fulfilled in every detail. The speaker illustrated his remarks upon this subject by saying that when we look at a tree we can see the stem, the branches, the leaves, the fruits, etc., but not the roots, by which the very life of the tree is sustained. So with this dispensation. What we see is the fruitage but the roots penetrate all the former dispensations. It is but the development, the result of them.

It is a great work, we have to do, and the question is: Shall we be willing and able to do it? We know how valiantly our predecessors have fought for it during persecutions of various kinds, but do we also understand the magnitude of our duties, and do we teach our children in order that they, when the responsibility shall be laid upon them, shall be able to undertake them? Do our children understand the principles of the Gospel? This is a question which requires immediate answer. The age of man upon earth is limited to three score and ten years. Few live beyond this and therefore the generation that now has charge of the Church of God must soon pass away and the children will take their places. This requires all the attention of the parents. Our glory and power hereafter shall depend in a certain degree upon our faithfulness in this matter. Upon the parents rests the duty of preparing the children for the duties they have to perform. And if through the lack of training the children shall be led into sin, the responsibility will rest on the parents. Hence the importance of the question, do the children understand their duties in whatever branch of the Priesthood they are called to act? The question cannot be delayed. In certain instances it is apparent that children are not walking in the footsteps of the parents. Sunday schools, primaries, Church schools are established in order to give the children the necessary training. Missionary work is extended in this direction and it is hoped that it may prove efficient.

The speaker concluded his remarks by stating that he felt well in the work of the Lord and he hoped that the Saints might remain faithful in the important work before them.

PRESIDENT GEORGE Q. CANNON.

occupied the remainder of the time and bore a strong testimony to the truth of the remarks of the previous speaker and to the importance of the present dispensation.

The choir sang the anthem:

From afar, gracious Lord,
Thou hast gathered Thy flock.

Benediction by Elder Seymour B. Young.

A COMMITTEE of the labor unions in England has recently published a statement to the effect that the number of unemployed in the various trades during the year ending in August last was 5.02 per cent. as compared to 3.29 per cent. the previous year. It is supposed that the percentage of unemployed among the non-union men was not less than 15. The depression is ascribed chiefly to the decline of ship-building. When this trade, so important to Great Britain, is dull, every branch of business becomes involved. Destitution is feared in many homes of laborers during the coming winter.