

who would form the nucleus of future kingdoms. By the proper performance of these duties, parents could become entitled to a portion of the great blessing of Abraham. Heads of quorums should qualify themselves for the teaching of the members thereof, without the necessity of waiting for reference to books.

Brother Cannon advised care in the blessing of children with the blessings flowing from the new and everlasting covenant, as many as possible of these being afterward secured by faithfulness of life.

The choir and congregation sang:

Redeemer of Israel, our only delight,
On whom for a blessing we call.

Benediction was pronounced by Elder Wm. C. Dunbar.

SUNDAY, 10 A. M.

Opened by the choir singing,

Great God, attend while Zion sing
The joy that from Thy presence springs.

Prayer was offered by Elder David L. Davis.

Singing by the choir,

Praise ye the Lord, my heart shall
In work so pleasant, so divine.

Elder John T. Oake was the first speaker. He felt to say with Paul, that he was not ashamed of the Gospel of Christ, for the power of God unto salvation and the spirit of the work were with the Latter-day Saints as in Paul's time. The truth given to them would result finally in the salvation of the children of men, setting them free from sin and error. In their search after truth it would seem an especial duty of the people of the world to seek after the truth pertaining to the eternal exaltation of men. If any of the Latter-day Saints did not have the gifts and blessings pertaining to the Gospel, it manifested a failure on their part to contend earnestly for the faith once delivered to the Saints. God would always be willing to perform His part if the people would see to it, each one individually, that they were in the line of their duty. If each did this, there would be no time or inclination for fault-finding and kindred failings.

The Spirit of the Lord would then lead the people to pray for the servants of God, and to have faith in their brethren. He felt sure that under such circumstances all would work for the advancement and perfecting of the great latter-day work.

Elder Alonzo P. Kesler followed. He expressed his willingness to do all in his power to save the souls of men. While he was away, preaching the Gospel, he had felt to trust in God to fructify his labors, and had been instrumental in bringing some into the fold. He had found it necessary to use all available arguments with those among whom he labored, to convince them of the truth of his message. The rejection of the Gospel by the world did not prove the error of it, any more than the rejection of the testimonies of Moses and Christ proved their falsity. The great test by which truth might be recognized was scriptural authority. According to this test, it would be necessary for the work of God to comply with the officers and doctrines outlined by Christ and the Apostles. In these respects all other churches than that established in this dispensation failed.

Infant baptism and other false doctrines had crept into the code of laws in the various churches, vitiating them and rendering their teachings void of saving efficacy. In the midst of all this confusion, the God of heaven had promised to set up His great work, with all the powers and truths needed for the salvation of men. Joseph Smith was the only one claiming to restore the Gospel, and all the features of the work he instituted bore testimony to its divinity.

Elder Frank Cutler, lately returned from presiding over the Society Islands mission, was the next speaker. He had been absent three years and eight months, and greatly enjoyed his labors. The Society Islands, situated 4,000 miles southwest of San Francisco, comprise two formations, volcanic and coral. The former were fertile, and furnish life to the natives without effort on their part. This idleness led the natives to indifference to the Gospel message. On the coral islands, the people lived on the coconut and fish, and such food as they could procure in exchange for the coconut. The activity of these natives led them to a greater willingness to accept the truths of the Gospel.

His experience in the mission field had led him to rejoice in the opportunities afforded by the Gospel, and to strive more diligently for the perfection to be reached through its principles.

Elder Cutler gave a brief history of the Tahitian mission, making especial mention of the opposition encountered from envious sects and from the French government. This opposition had been largely overcome, and the work was progressing in spite of difficulty. The speaker closed by contrasting the opportunities for development enjoyed by the Latter-day Saints with the meager privileges afforded the Tahitians, and exhorting all to diligence in the line of self-development.

Elder Samuel G. Spencer, lately president of the Northern States mission, addressed the conference. He gave a brief account of his missionary labors. He had accepted the mission call with a realization of its importance. In southern Illinois he had met with excellent success, a great interest being created among the people, who were, in their own words, striving for the old Bible doctrine. He found a similar interest in his travels among the other states comprising the mission. No dangerous prejudice existed there, but rather a commendable friendliness and generosity.

Elder Spencer related some instances of his visits, showing how even unfriendliness had been melted away under the influence of patience and the Spirit of God. Some one hundred and thirty Elders were laboring in the mission, and there was ample room for more. The speaker bore testimony to the benefits to be derived from missionary work, and hoped that many of the young men of Zion would be called into the field, to do good to themselves and others. He closed with a strong testimony to the ultimate triumph of the work of God.

President Joseph F. Smith expressed his pleasure in hearing the testimony and remarks of the Elders who had spoken. He made a few remarks on the justice of God in permitting seem-

ing inequalities in the condition of various people, fully clearing up the subject, and proving the wisdom and justice of God.

The choir sang the anthem:

Praise ye the Father.

Benediction by Patriarch John Tinney.

AFTERNOON SESSION.

The choir sang the hymn:

Hark, ye mortals, hark, be still.

Prayer by Elder Ferdinand F. Hintze.

Singing by the choir:

Prayer is the soul's sincere desire.

Elder T. A. Olawson was the first speaker. He said in substance:

There were many things for the young Latter-day Saints to learn, and especially the young men who were preparing to go forth among the nations of the earth to preach the Gospel. They should study the holy scriptures and seek to understand and comprehend them, and if they would be humble and would seek the Lord in prayer, He would enlighten them and make things plain to them, and though some things might seem to be contradictions, yet in time they would be made clear, and when they came to testify to the nations of the earth of the things of the Gospel, they could do so acceptably before God and understandingly to the children of men.

The young women also should seek to understand the principles of the Gospel, for it would be their duty to become mothers in Israel and they should be able to teach the little ones entrusted to their care the things pertaining to eternal life; so that when they grew up they might become useful men and women in the Church and kingdom of God.

Elder Willard Young followed. He read from the Book of Mormon an extract referring to the intent and consequences of men's acts. He spoke of the proneness of men to act upon impulse, without thinking of the effects of their acts. All circumstances might be made sources of profit to those concerned. If all acts were premeditated, and judged by the results to flow from them, it would be an easy matter to apply the rule laid down by Mormon, that everything producing evil came from the evil one, and everything good from God. Improper marriages, contention in the home and elsewhere, and other circumstances of an objectionable nature, were referred to as evil, and therefore to be avoided. Elder Young commended to the Saints the rule laid down by Mormon, as applicable to all the affairs of life.

Elder George M. Cannon was the next speaker. He testified to the truth of the Gospel, notwithstanding the fact that many looked upon the Latter-day Saints as deluded. The speaker was willing to rest the case upon the fruits produced by the Word of God. He had witnessed the blessings promised by Christ and His disciples to follow belief in the Gospel. Every person who would observe the ordinances of the Gospel in faith and humility could be made a partaker of these signs. Exclusiveness had been charged against the Saints because of their unwillingness to marry with those not of their faith. The speaker