

western parts of our neighboring states on the east. Conditions have arisen there that compel them to look around and see what remedies can be provided for the drouth that has made their fields barren. They look towards Utah; they see a people who have come to these mountains, led by a man whom they now esteem as a great man; a people who came here in poverty, stripped of nearly everything; who came to a barren land, and who, through the management of their leading men, as they believe (they do not give God the glory) have been enabled to sustain themselves in comfort, and to not only sustain themselves but to bring thousands of people, unfamiliar with our methods of life and with the cultivation of the ground, and to sustain them also. They see a people in this condition, and their attention is drawn to the Mormons. They forget the old stories concerning the Latter-day Saints; they look at the material prosperity of the people, and they ask, "How is this? Can you not show us how you have maintained yourselves in those arid regions and have prospered as you have?" They look to us in this way and ask us for this information. God is fulfilling His word concerning this people. He will make us a light to the nations. As calamity increases and judgments spread abroad, if we will obey the counsel that God has given to us through His servants, we will be in a position to tell them how to live and how to redeem themselves from the troubles that are upon them. When governments will shake, and when anarchy will go stalking through the land, if the Latter-day Saints will obey the counsels that God has so plentifully bestowed upon them, people will look here for government, and will say, "Tell us the secret of your union. Tell us how it is that you maintain good order, how it is that property rights are respected among you, and how you live so peaceably together." They will ask these questions of us, as God has said, and we ought to be in a position to teach these things. The Elders of this Church have preached, and preached and preached to the people. They have told them how to do that which will bring salvation to them, and we have turned either deaf or unwilling ears to their teachings. Wisdom has cried aloud in our streets, and in our assemblies, and the people have not listened to her as they should have done. I feel now, as I have done a great deal of late, to cry unto this people with all the power that God has given me, that it is time to repent—to repent of our sins and follies, to turn to the Lord with full purpose of heart, and live the religion that we profess, so that each of us will be an embodiment of the principles of that religion, and that men will see us, and say, "There are men and women who live their religion." It is time for us to do this and stop this continual talk about things, especially about the Word of Wisdom. What a shame it is that a portion of the time of our Conferences has to be occupied in dwelling upon this theme and others of a similar character! We should be above these things, my brethren and sisters. We should live so high above them that there would be no necessity to mention them, and that our children in seeing

it would feel that there is indeed some virtue in the revelation of God concerning the Word of Wisdom, and will themselves refrain from the practices it counsels us to avoid. But when fathers and mothers do these things; when fathers smoke or chew tobacco and do other things of this kind, and yet call themselves Latter-day Saints, the children have either to believe that they are hypocrites or that it is right for a Latter-day Saint to do these things.

Now, my brethren and sisters, you in this Stake have advantages over every other Stake, and you have disadvantages. Our children in this Stake have probably greater temptations to meet than children in other Stakes. Vice is hidden here. The surface may seem fair, but underneath, vice of the most hideous character is festering; and it requires exceeding watchfulness upon the part of the Latter-day Saints to guard their children, to see that they are not corrupted, and that they do not lose their virtue. No mother should allow her daughter to be out anywhere in this city without knowing where she is. Parents should not allow their sons to be out without knowing where they are, and with whom they associate. Children should be catechised respecting their associations. We should not be content to let them go on their character for goodness. Children are inexperienced, they do not know the dangers that menace them, and grown people who leave children to themselves without exercising a watchcare over them, and think, "O, they are all right," are not doing their duty. We should teach our children these principles. Every daughter, as soon as she is old enough, should be taught that it is better for her to lose her life than her virtue. Every boy should be taught that it is better for him to die than to be guilty of unvirtuous conduct. Impress it upon them in their childhood. And then, when you have done it all, you may find some of them going astray and doing wrong. Still it is the duty of parents to acquit themselves by teaching their children these things. Teach them virtue; teach them to refrain from touching or tasting any of these articles that we look upon as wrong, that they may grow up without the least inclination for them, never having tasted them. Then there will be some probability of their keeping what we call the Word of Wisdom.

God bless you, and help us all to keep His commandments, that we may be living examples of that glorious Gospel that He has revealed unto us.

The choir sang the anthem,  
O, come, let us sing unto the Lord.

Benediction was pronounced by Elder John Henry Smith.

#### EVENING SESSION.

Opened by the choir singing the hymn commencing:

Another day has fled and gone.

Prayer was offered by Elder A. H. Cannon.

#### Singing:

What was witnessed in the heavens?

Elder John Henry Smith of the Council of the Apostles was the first speaker. He spoke of the marked tendency on the part of the Latter-day Saints to provide for the wants of those who cannot care for themselves. At

present, however, conditions have changed so as to render this work extremely difficult on account of the lack of employment to which new comers can or will adapt themselves. There is an unusual number of people in this city who have found themselves in the past few months in most distressing circumstances. In other Stakes where most of the people are employed in independent and productive business, these discouragements do not exist. It would seem from this contrast that too many are gathering into cities and not enough are taking up land. Something should be done to relieve the people of the cities of the load which rests upon them in this regard, and distribute it amongst those who are not so burdened. In the same way the proper degree of pride and independence can be cultivated through self-support. The aged and infirm who must receive relief, are probably not so numerous as the younger, able-bodied men and women, who should be taught to be self-supporting for their own sake, as well as others'. The alma habit is easily formed and fostered, but, like all other bad habits, broken with difficulty. The idea in this respect, should be, so far as possible, to allow every one receiving aid to return a portion at least of its value in labor, whereby wealth may be increased and our surroundings beautified. An idle condition will be productive of many evils, dishonesty, turbulence, etc., and of no good whatever.

Men who possess financial ability frequently utilize this ability even beyond the line of safety, for the good of others. Everything possible should be done in this direction to prepare for the perfect conditions of labor and distribution of means which shall exist when Christ comes to reign.

Elder John W. Taylor, of the Apostles, followed. He said that those who had spoken during the conference, and, like the Savior, spoke with authority and power, of things which they know. These testimonies are common among the Latter-day Saints, and by living up to the principles of the work of God every one may receive one. Men who speak in this way are not speaking by the power of men, but by the authority of God. His doctrines are advanced, not their own.

This testimony and power have come through the influence of inspiration from God, lighting every man who places himself in a condition to receive this blessing. This is in accordance with the promise made through the Prophet Joel, and repeated by Peter on the day of Pentecost. It has been renewed with the restoration of the Gospel in this day, and is given to all to whom the voice of God's servants shall come.

Those only shall remain true to the end and be able to endure the day of the coming of Christ, who keep themselves unspotted from the sins of the world.

Elder Heber J. Grant, of the Council of the Apostles, stated emphatically that no one who keeps the commandments of God will be led astray. Only he who transgresses will lose his testimony and depart from the faith. Seeking the fruits of the Gospel manifesting themselves, every one may know of its existence, life and