

# QUARTERLY CONFERENCE

Of the Y. M. M. I. A. Associations,  
of Weber Stake held in the Ogden  
Tabernacle.

SUNDAY, May 11, 10 a. m.

Meeting was called to order by Elder Jos. A. West.  
The choir sang the hymn on page 259,  
"Guide us, O thou great Jehoyah."  
Prayer was offered by Elder A. D. Chambers.  
Choir sang the hymn on page 17.  
"All praise to our redeeming Lord."

COUNSELOR L. A. HERRICK

felt thankful for the privilege of meeting with the young people of Zion, to listen to the teachings of the servants of God, and took pleasure in bearing his testimony to the fact that Joseph Smith was a Prophet of God, and that the keys and powers which he held are now held by the Prophet John Taylor. Elder Herrick then announced the program for the morning services.

ELDER JOHN W. F. VOLKER

gave an account of his missionary labors, in connection with Elder Walker, of Eden, which were very favorable, showing an increased interest in the work among the young men.

Bro. Wm. F. Burton stated that in company with Bro. Green Taylor he had visited the associations allotted to them at the last Quarterly Conference, and as a general thing they were well attended, and the exercises rendered promptly.

ELDER GEORGE FOLKMAN,

of Plain City, said he had been given the subject of the "Martyrdom of Joseph and Hyrum Smith," and as one of the previous speakers had said he could bear testimony that Joseph Smith was a Prophet of God. He then gave a succinct and clear account of the martyrdom of the Prophet Joseph and Patriarch Hyrum.

ELDER ANTHONY CABR,

of the Second Ward, was the next speaker, his subject being the "Organization and Officers of the Church of Jesus Christ," and by many pointed and appropriate quotations from Holy Writ, he showed very plainly that the organization of the Church of Jesus Christ of Latter-day Saints, as it is established upon the earth at the present time, is an exact pattern of the Church as it existed in the days of Jesus and His Apostles.

ELDER S. P. RICHARDS,

of the Third Ward, addressed the congregation on the subject of "Book of Mormon Prophecies Fulfilled." He quoted from Ezekiel in reference to the stick of Ephraim and stick of Joseph, and went on to prove that the stick of Joseph was the Book of Mormon. The first prophecy he mentioned was from the first Book of Nephi, wherein Nephi states that a man would be wrought upon to come to the promised land, and showed that Columbus visiting this land fulfilled this prophecy. Also that the war of the Rebellion was foretold in the Book of Nephi. In the second Book of Nephi is found a prophecy to the effect that a Seer would be raised up in the latter days, whose name should be called after Joseph, and Joseph Smith being raised up in the latter days as a Prophet of God fulfilled the prophecy. Elder Richards also showed that the stick of Judah (the Bible), and the stick of Joseph (the Book of Mormon), should grow together, and the faith of this book should only be shown to a few, and the word few, anciently, meant eight, as we find in the Scripture that there were eight souls saved during the flood. In conclusion he bore testimony that the Book of Mormon was a Divinely inspired and true record.

ELDER WILLARD JAMES,

in company with Bro. Wm. Dye, said he had visited several of the associations during the past quarter, and found all doing a good work, and generally well attended.

COUNSELOR L. A. HERRICK

made a few closing remarks, expressing himself well pleased with the exercises which had been given.

The choir sang an anthem, and after benediction by Counselor Z. Ballantyne, Conference was adjourned till 2 p. m.

2 p. m.

The congregation was called to order by Elder L. A. Herrick. The choir sang the hymn on page 132.

"Sweet is the work, my God, my King,  
"To praise Thy name, give thanks and sing,  
"To show Thy love by morning light,  
"And talk of all Thy truths at night."

Prayer was offered by Elder Ben. E. Rich, after which the choir sang the hymn, page 152:

"Arise my soul, arise,  
Shake off thy guilty fears,"

After the Sacrament was administered by the officers of the Fourth Ward,

ELDER A. T. WRIGHT

read the statistical and financial report of the Y. M. M. I. A. of the Weber Stake of Zion for the last six months. He then also presented the general authorities of the Young Men's Mutual Improvement Associations who were unanimously sustained, as were the Stake authorities of Weber County and the different Wards.

ELDER JOHN H. STOWELL,

of the First Ward, Ogden, reported on the labors he had accomplished as a visitor, with Elder Nathan Halls, in the interest of mutual improvement. They had found a good spirit wherever

er they went, and were pleased to witness such a laudable determination to improve in the principles of the Gospel and the progress of truth.

ELDER GEO. FOWERS,

of Hooper, gave an interesting biographical sketch of the life of the late President Jedediah Morgan Grant, who was born in Broom Co., New York, February 21, 1816. Little is known of his childhood and youth beyond that his parents raised him in good morals. He was baptized by the Prophet Joseph Smith, and most of his life was spent in mission. He was a man of great character, possessed of a zeal prompted and sustained by the Spirit of God. His temper was humble, averse to anger, though he exercised a great force of character. When Salt Lake City was incorporated in 1851, he was elected Mayor and remained in that office until his death, being considered one of Nature's noblemen, even by the outsiders. But he was greater still in the Gospel, his works, his purity, and his faith constituting him as one of God's noblemen, as well, of which Elder Fowers gave some graphic illustrations, showing how necessary it was and is for all of us to possess the Spirit of God when speaking on the principles of truth. Elder Grant lived so near to God that at the time of the Reformation being filled with righteousness and integrity, he labored with success among even corrupt people. When he died he had the privilege of beholding the different glories promised to and respecting the faithful.

Elder Fowers closed his instructive sketch with an earnest admonition to his young brethren and sisters to follow and emulate the example of the President Grant and all the Prophets of God, so as to secure exaltation.

ELDER NATHAN J. HARRIS,

of Harrisville, was on the program for an essay on the Principles of Religious Liberty; but owing to his unavoidable absence, Elder Z. Ballantyne, of the Central Board, read the paper, which betrayed a good deal of deep reading in national history and Constitutional law, and was an earnest plea in behalf of the inalienable rights of the Latter-day Saints with regard to their religious tenets. It set forth that the politicians of the present day, the Congress of this age, are grossly violating the sacred and grand principles established by the Fathers of the Constitution.

ELDER JOSEPH A. WEST,

next addressed the congregation, expressing his regret that there were no other representatives from the Territorial Central Board of Y. M. M. I. A. present. He had been requested to revert to the subject of revelation as taught by the Scriptures of Divine Truth. Whenever God had a people on earth He would reveal His mind and will to them. Jesus Christ (St. John xvii 3), speaks of the principle of life eternal and of the knowledge of God and His Son. ["And this is life eternal that they might know Thee, the only true God and Jesus Christ whom Thou hast sent."] And Christ in another place, has said: "No man knoweth the Son, save the Father, and no man knoweth the Father but the Son and him to whomsoever the Son shall reveal Him." Therefore, the testimony of Jesus is the gift of prophecy, and the prophecies are revelations, Peter once said that he knew that Jesus was the Christ, the Son of the Living God; and this had been revealed to Peter by God. The rock was the principle of revelation, or individual testimony from God, upon which the work of God would be built, and the gates of Hell should not prevail against it. Jesus once said; "Whoever heareth my words and doeth them I will liken him to a man that built his house upon a rock," &c. Now by hearing his words and doing them we receive the testimony of Jesus, or the gift of prophecy, and thereby become established upon the rock of revelation.

Many in the world try to prove that the canon of Scripture is full, referring to the well-known passage in Revelations, although the same book shows that again there were to be prophecies; and the speaker showed that there is no proof that there should be no more revelations; on the contrary, we learn from Joel that in the last days the Lord would pour out His Spirit on all flesh, and the sons and daughters should prophesy, etc. Because Peter quoted this on the Day of Pentecost, that is no evidence that Joel's prophecy was entirely fulfilled, because God's Spirit verily was not then "poured out upon all flesh." Peter did not claim that to be a complete fulfillment of Joel's prophecy.

Eternal life depends on revelation. Upon revelation is established the Church of God; we are built upon the foundation of Prophets and Apostles, Jesus Christ being the corner stone, but revelation is the rock on which it is all reared.

In Daniel we read of a dream given to Nebuchadnezzar, in which the proud King saw a great image of gold, silver, brass, and clay. But then there is the little stone hewn out of the mountain which will smash the toe of the image, as the speaker showed very lucidly, proving it with the events of history through the centuries of the world's events. There is the Fourth Beast spoken of also, (Dan. vii), "dreadful and terrible, strong exceedingly," etc. In the 18th verse we have the interpretation, "The Saints of the Most High shall take the Kingdom, and possess the Kingdom, even for ever and ever." One of the horns should come out and prevail against the Saints until the Ancient of Days should come; and until time and times and the dividing of time.

The speaker gave interesting evidences from ancient history, on the Assyrian, Babylonian, Medo-Persian, and other Empires, showing how typically the prophecy of Daniel foreshadowed the real events of subsequent ages. The Fourth Beast Elder West showed to be the Roman Empire, its ten horns being the various Kingdoms which came from it in the course of time (Revelations, xiii). From St. John's prediction about the Fourth Great Kingdom we learn it should prevail over the Saints, when it reached the zenith of its power, bearing away over the entire known world. Then Jesus Christ, came, in the meridian of time. He went and

obtained baptism at the hands of John the Baptist, after which He went about and preached the Gospel. There is but one Gospel, the same now as it was then, with the same organization and ordinances. Baptism is enjoined upon all, as Christ told Nicodemus, the very references at the margin of the printed Bible proving the "birth from the spirit and the water" to mean baptism. The birth of the spirit is essential to an entrance into the Kingdom. We have faith, repentance, and baptism, in order to obtain admission into the fold of Christ. Jesus came as the Redeemer of the World; and after He was crucified He was crowned at the side of the Father and became the King of this Kingdom. He called unto Him twelve Apostles whom He told to tarry at Jerusalem to wait for the Comforter, One, indeed, Judas, had fallen away, and on Peter's suggestion the quorum was filled by the selection of Matthias, one of the two in choice. The promised Comforter did not come from the Father until the quorum was filled. We find that thirteen, yea even fourteen were called to be Apostles; and in the primitive Church they kept up the integrity of the quorum as long as they could.

There are other officers in the Church—Prophets, Evangelists, Pastors, Teachers, and others. The Saints are the citizens, completing the four elements necessary to every Kingdom: the King, His officers, His laws, and His subjects. Each of these four parts is essential to constitute the Kingdom; Daniel spoke of a literal Kingdom, every feature of his predictions having been literally fulfilled. Daniel said that the little stone cut from the mountain should smite the image on its feet, and a Kingdom should be set up never more to be thrown down. On these grounds the speaker showed that the Kingdom spoken of by Daniel did not mean the Church of Jesus at His time, but referred to the Church and Kingdom of the Latter Days. The Fourth Great Kingdom should come forth and wear out the Saints, which is another evidence. This great Power (Rev. xvii) was shown by Elder West to be the great Babylonian Whore; the Dragon was Satan who drew one-third of the hosts of Heaven from the Lord. The power of this great Beast was to continue until time, times, and the dividing of times, which Elder West explained.

Further on we find the description of the fate of the Whore. The seven heads were the seven mountains on which the Woman was sitting, and the ten horns were ten Kings who had not yet received their Kingdoms but would, having one mind and making common war on the Lamb, who would eventually conquer them, however. Can there be any doubt that the Fourth Great Beast signifies the Roman Church, entrenched on the seven hills of the proud capital on the Tiber? Therefore we can identify that great power which was to war against the Saints, to overcome them for 1,260 days. The Kingdom of God had suffered violence, having being opposed and fought against, even subjugated and overthrown. This we find verified in the sacrifices and martyrdom of the early Church, within three centuries, through the power of the Dragon, yea Satan himself. Now, if the King, and His officers, and His subjects were killed, suppressed, and dispersed—where was there a vestige of the Kingdom left?

Some say that it is not right to suppose that God withdrew His light and His mercy from the world! But it was not He who withdrew the light from mankind, but it was the men who in their wickedness withdrew themselves from the light. Hence the blame and condemnation rests with men and not with the Lord.

Elder West then followed the course of history, showing the distribution of the governments of the world to correspond with the predictions of the Revelator. It was in the days of the ten Kings that the Kingdom of the Last Days was to be established. The Gospel of Jesus did no longer exist in the sixth century, as we have even the testimony of Mosheim, the greatest ecclesiastical authority in the world, that after 570 A. D. there were no more signs. There were then no more believers because the signs did not follow. Some say that the signs were only wanted to establish the early Church; but Christ said: "These signs shall follow them that believe," without limitation as to time or circumstances. And if they, at any time, cease to exist among men, it evidences that there are no longer any among men who believed in a full and Scriptural sense according to the Savior's own word.

As to the "1260 days," Elder West showed that they signified 1260 years, as we have frequent examples in the Scriptures where "days" mean "years." Add to the 1260 the 570, when the signs ceased, and we get to 1830 when the nucleus of the Church of the Latter-days was established, with all its blessings and gifts. Then the revelation was verified about the Angel flying through the midst of Heaven to preach the everlasting Gospel, Joseph Smith had the Angel appear to him, and upon him were conferred the keys of the last dispensation. That Gospel of the Kingdom which Christ promised is now being preached in all the world.

Before concluding, the speaker gathered all the luminous and incontrovertible rays of his arguments in one strong focus of truth, establishing the divine authenticity and authority of the Gospel of Jesus Christ of the Latter-day Saints. He emphasized its principles of faith, repentance, baptism, and the reception of the Holy Ghost in accordance with the Scriptures, adducing additional historical evidence to the truth of the fulfillment of the prophecy of Daniel concerning the little stone that is to smite the toe of the great image. Isaiah predicts that "In the last days the mountain of the Lord's House shall be established in the tops of the mountains, and be exalted above the hills." The Latter-day Saints occupy this position, and people from all nations are flowing into these valleys, saying, "Come, let us go up in the mountain of the Lord, and He will teach us of His ways and we will walk in His paths." And the day is near at hand when the "Law shall go forth from Zion and

the word of the Lord from Jerusalem," and when the Kingdom of God shall attain dominion, and Christ come to reign as King of Kings and Lord of Lords.

The Gospel of this Kingdom is being preached by hundreds all over the lands of the earth, and the promises of the early Church attend it, all the believers receiving the blessings and gifts accompanying the exercise of faith.

After a few remarks by

ELDER Z. BALLANTYNE

concerning the associations, the choir sang a beautiful anthem in fine style, worthily finishing the very enjoyable and edifying day's exercises, and Elder Angus T. Wright pronounced the benediction, after which the large audience dispersed, greatly enriched by the information received and strengthened by the testimonies borne.