

presidency, expressed his pleasure at listening to the interesting reports which had been given by the Bishops and the profitable remarks made by other speakers. He said the law of the Lord was perfect. It was not by keeping one or two or a few commandments that exaltation would be attained. We are required to keep all the commandments as well as the Word of Wisdom and counsels given by the Lord, in order to become perfect. Every commandment bore both a penalty and a reward; punishment for disobedience, blessings for obedience. He that wished to obtain all the blessings should strive to obey all the commandments. The blessings spoken of in the Word of Wisdom were not promised for obedience to two or three of its requirements, but for the observance of all its counsels and the keeping of the commandments of God. The speaker touched on the subject of fast offerings and the support of the indigent, and advised efforts to find employment for those who had none, so that pauperism might not be encouraged. He referred to the practical duties of members of the Church, and showed that the term "members" included those who held the Lesser or Higher Priesthood. He spoke of the glories to be obtained in the future and the happiness to be enjoyed in the present, by attention faithfully to ever duty; for though God was long-suffering and full of mercy. He was also just and impartial and would render unto all according to their works.

The choir sang:

O God! our help in ages past,  
Our hope for years to come.

Adjourned until 2 p. m.

Benediction by Elder William B. Hardy.

The afternoon services were commenced by the choir singing:

We're not ashamed to own our Lord,  
And worship him on earth.

Prayer was offered by Bishop Wm. B. Preston.

Singing by the choir:

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

The general authorities of the Church as presented last conference, were presented and unanimously sustained.

The authorities of the Stake were also presented and unanimously sustained.

Stake Presidency—Angus M. Cannon, president; Joseph E. Taylor and Charles W. Penrose, counselors.

High Councilors—William Eddington, George J. Taylor, Henry Dinwoodey, Anders W. Winberg, John T. Caine, James P. Freeze, Milando Pratt, Henry P. Richards, Elias A. Smith, John Nicholson, John Clark, David L. Davis. Alternate High Councilors—Orson A. Woolley, William W. Ritter, Edward Snelgrove, John Kirkman and Spencer Clawson.

Presidency of High Priests' Quorum—Elias Morris, president; George B. Wallace and William C. Dunbar, counselors.

Patriarchs—Joseph C. Kingsbury, Alonzo H. Ralegh, Washington Lemmon, Archibald N. Hill, Samuel Priday, William H. Walker, Ezekiel Holman, John Tingey, Albert Brown, Howard Coray, Martin Lenzi, George Goddard, William C. Crump.

Clerk of the Stake and the High Council—James D. Stirling.

Reporter—Willard Done.

Assistant Reporter—William G. Sears.

Anderson, James H.  
Anderson, Heber O.  
Arrowsmith, Albert  
Ahlquist, Carl A.  
Adams, Thomas  
Brinton, Samuel  
Bennion, Ira  
Bennion, Edwin  
Buttle, Joseph A.

Livingstone, Daniel H.  
McKenzie, David  
Margetts, Charles P.  
Miller, Chillon L.  
McEwin, William  
Morris, Albert C.  
Moses, George R. Jr.  
Musser, Joseph W.  
Naisbitt, Henry C.

Bowles, George  
Burrows, John H.  
Burgon, Willard O.  
Cannon, George M.  
Carlson, August W.  
Christensen, Joseph  
Cannon, Angus J.  
Caine, John T.  
Cannon, Eugene M.  
Christensen, John  
Cutler, Frank  
Cutler, John O. Jr.  
Chipman, Washburn S.  
Christopherson, Martin E.  
Cannon, Brigham T.  
Davis, David L.  
Done, Willard  
Dinwoodey, Henry  
Davis, Alma H.  
Derrick, Zachariah T.  
Duckworth, James  
Dinwoodey, Charles E.  
Davis, William M.  
Eldredge, Ben E.  
Flashman, James T.  
Fullmer, James M.  
Fenton, Robert A.  
Goddard, Benjamin  
Goff, Frank  
Goff, Jedediah  
Green, Cornelius S.  
Hogland, Lewis G.  
Hyde, Orson  
Iverson, Heber C.  
Jones, Nathaniel V.  
Kimball, Solomon F.  
Kielholz, Adolph W. O.  
Knight, John M.  
Lindahl, Neils R.

Board of Education—Angus M. Cannon, Joseph E. Taylor, Charles W. Penrose, David McKenzie, J. M. Sjodahl, William W. Ritter, Richard K. Thomas.

Relief Society—Mary Isabella Horne, president; Annie T. Hyde and Clara C. Cannon, counselors.

Young Men's M. I. Associations—Richard R. Lyman, superintendent; Joseph F. Merrill and Heber C. Iverson, assistants.

Young Ladies' M. I. Associations—Mary A. Freeze, superintendent; Mary Pratt Young and Nellie C. Taylor, assistants.

Sabbath Schools—Thomas C. Griggs, superintendent; Richard S. Horne and Willard C. Burton, assistants.

Primary Associations—Camilla C. Cobb, superintendent; Lydia Ann Wells and Mary L. Morris, assistants.

Kindergarten Association—Georgiana Fox Young, superintendent.

Tabernacle Choir—Evan Stephens, leader; Joseph J. Daynes, organist; and all the members of the choir.

Scandinavian Meetings of Salt Lake City—J. M. Sjodahl, president; Martin Christopherson and Jens S. Jensen, counselors.

German Meetings—Arnold H. Schulthess, president; Henry Reiser and Herman Grether, counselors.

Scandinavian Meetings at South Cottonwood—Charles Holm.

Elder George D. Margetts as chief usher at the Tabernacle, and aids.

The choir sang:

O my Father, Thou that dwellest,  
In the high and glorious place.

Elder Heber J. Grant, of the Council of the Apostles, expressed his pleasure at being permitted to assemble with the Saints in Stake conference and his gratitude to God for being able to speak to them from the stand. This he had not been able to do for more than a year. Most of the people were aware that he had undergone a very severe surgical operation, and that his condition was such at the time that according to medical works and the opinion of surgeons, it was impossible for him to recover, but through the blessings of God and the administration of his brethren in the Priesthood, he had survived and recovered. Since then he had been stricken with pneumonia. Some years ago he had tried to get his life insured, but the insurance doctors refused to pass him, and told him that if he should ever have pneumonia it would be sure to kill him.

Nicholson, John  
Nelson, Joseph  
Nielsen, Charles M.  
Nichols, Fredrick W.  
Naylor, Joseph E.  
Platt, Alonzo W.  
Pearl, John G.  
Riter, William W.  
Richards, Franklin S.  
Ramseyer, Adolph  
Rogers, Charles W.  
Romney, William S.  
Rossiter, Frederick O.  
Spencer, Claudius V.  
Stewart, Charles B.  
Stewart, Samuel W.  
Smith, George A.  
Sloan, Thomas W.  
Seare, Albert J.  
Schettler, Cornelius D.  
Spencer, Mahonri  
Spencer, Samuel G.  
Spencer, George S.  
Solomon, Charles P.  
Stewart, Bernard J.  
Smith, Hyrum M.  
Taylor, Moses W.  
Talmage, James K.  
Woolley, Orson A.  
Wells, Joseph S.  
Wright, Elias S.  
Wallace, George H.  
Walker, John W.  
Wells, Victor P.  
Waller, Jacob M.  
Woodbury, Thomas L.  
Winder, Edwin J.  
Young, Richard W.  
Young, Willard  
Young, Levi E.

The Lord, however, had restored him, and he gave to God the glory. It was made manifest to him before he went to the hospital to have that operation performed, that he would recover, and he was just as sure that he would come back as he was that he was going there. Elder Grant then spoke on the blessings to be obtained by keeping the commandments of God and enduring to the end. Many had run well for a season, but had fallen by the wayside. Some who in the early days of the Church had received wonderful manifestations had fallen, because they had transgressed. Elder Grant referred to the vision contained in section 76 of the Doctrine and Covenants, in which Sidney Rigdon in company with Joseph Smith, saw the Savior at the right hand of God and the holy angels which worshipped before Him. Sidney Rigdon bore testimony that he saw with the Prophet Joseph the glorious things contained in that vision, yet he afterwards fell by the wayside because he departed from the ways of the Lord. The speaker also read from the Preface to the Book of Mormon the testimony of the three witnesses, in which Oliver Cowdery with the others, testifies that he saw the angel and the plates from which the book was translated and heard the voice of God bearing testimony that it was correctly translated. Brother Grant also read from the Pearl of Great Price the testimony of Oliver Cowdery to the appearance of John the Baptist and the ordination of Joseph and Oliver to the Aaronic Priesthood. Also referred to their ordination by Peter, James and John to the Melchisedek Priesthood, and yet Oliver Cowdery fell by the wayside through transgression. The speaker narrated an incident in the experience of Elder C. M. Nielson while traveling in the ministry, when a man, a farmer, entertained him who, twenty years before, heard Oliver Cowdery, who was then prosecuting attorney in a county in Illinois, bear testimony concerning these things in the court house where he was engaged on a murder trial. The attorney for the defense instead of arguing for his client, attacked Oliver Cowdery on his former connection with Joseph Smith and the Mormons, when Oliver Cowdery arose before the judge the jury and an audience that crowded the house, and bore testimony before God and that audience that he saw those heavenly beings, heard their voices and had their hands laid on his head. And yet, after all this experience, Oliver Cowdery had fallen by the wayside, but he returned to the Church before his death. None of the witnesses to the Book of Mormon had ever denied their testimony, no matter what had befallen them. Elder Grant bore testimony to the congregation that he knew Joseph Smith was a Prophet of God, that Jesus was the Christ, that God lives and that He hears and answers prayer, and exhorted all present to serve God all their lives and endure to the end, that they might be saved.

Elder C. W. Penrose was then called upon to address the congregation. He spoke for the Saints assembled, in congratulating Elder Grant on his recovery and expressing the pleasure of all present in hearing his voice in public once more, and in the hope that he would live many years to preach the Gospel. Elder Penrose said, in listening to the testimonies that had been borne concerning the revelations of God in this century, the coming of John the Baptist, of Peter, James and John, and of angels bearing message from on high, one who was not a believer in these things, or who was not acquainted with the latter-day work, might ask the question, where was the need of those divine communications in this age of the world? Considering we have the Bible, a host of preachers and no epd