

Colorado had influenced the newspapers to proclaim the Elders as "Mormon traitors;" but in "tramping" from city to city these young men had but carried out the commandment of Christ and His Apostles; and those who rejected them would be called upon to give an account of this rejection. To emphasize this fact, Elder Taylor read the twenty-fifth chapter of Matthew from the twenty-first verse to the end.

The speaker had not suffered for food and clothing during his missionary labors. All the wants of himself and his brethren had been fully supplied, and God's blessing had followed those who had ministered to them.

To illustrate the gift of tongue, Elder Taylor related the circumstance of the Day of Pentecost, as detailed in Acts 2, and testified that these gifts were to be found in the Church today. The unity of the faith was emphasized, and the birth of the water and of the spirit explained; only by the "straight and narrow way" could one be inducted into the glories of the kingdom of God. The resurrection of the body should be a tangible one, typified by the raising of the purified being from the waters of baptism. The entrance into the kingdom of God was compared to the naturalization of a foreigner into the United States government, through subscribing to its laws. So, in order to secure all the blessings and privileges of the kingdom of heaven, it would be necessary to subscribe to its laws and ordinances; repentance from sin, baptism by immersion, the laying on of hands, etc., thus receiving the "birth of the water and of the Spirit."

Notwithstanding the fears and opposition of sects and parties, these principles should go forth unto the whole earth, to the establishment of the kingdom of God and the reign of righteousness. This the speaker felt to proclaim by the spirit of prophecy. To this end all the gifts and blessings pertaining to the Church of Christ were exercised among the Latter-day Saints today. Opposition to the spread of these principles and the growth of the kingdom would redound to the punishment of those who rose in opposition. In the time of Christ great opposition had come from the sectarians, and it was not to be wondered at that opposition to the truths of the Gospel should arise among the man-made religious systems of the present. The spirit of persecution had always been manifested against the work of God, but it had prospered and would prosper nevertheless, and the people would go on in the proclamation of the principles of truth and virtue.

Elder B. H. Roberts had had one supreme thought suggested to him by Elder Taylor's remarks, the difference between the labors of the Latter-day Saints and those of the world, in the direction of fostering human righteousness. The doctrines of the Church of Christ were different from those of other Christian denominations, who proclaimed that by accepting Christ, all sinful persons exchanged their sinfulness for the righteousness of Jesus, and would be judged by that righteousness. This was a most comfortable doctrine, but it could not be sustained by Scripture or reason. Some detached passages in the Bible seemed

to teach the doctrine of salvation in sin through the absolute grace of God, as opposed to the idea of each man being called upon to answer for the deeds done in the body; but many more passages could be found teaching the absolute necessity of obedience to the laws of the Gospel of Christ. Grace would be manifested in behalf of those who faithfully endeavored to deserve it by their good deeds; and a blending of personal effort and the grace of God would overcome the world, the flesh and the devil. But there was no way of escaping the necessity of full obedience to the law of God.

Elder Roberts closed with a strong testimony of the truth and the saving power of the Gospel as taught by the Latter-day Saints; and that those who opposed it, would reap nothing but disappointment.

The Choir sang the anthem:

Jesus, I my cross have taken.

Benediction by Elder O. F. Whitney.

#### AFTERNOON SESSION.

The choir and congregation sang the hymn:

Our God, we raise to Thee  
Thanks for Thy blessings free,  
We here enjoy.

Prayer by Elder Elias Morris.

The choir sang the anthem:

We give thanks to Thee, O Lord of the harvest.

The following statistical reports of the Stake for the six months ending June 30, 1897, were read and ordered filed. The report of the Stake at large; the report of the High Priests quorum; of the National Women's Relief Society; of the Y. M. M. I. A., and of the Primary Association.

Elder August M. Cannon announced that Elder Jos. H. Felt had been honorably released from the position of Stake superintendent of Y. M. M. I. A., and Elder Richard R. Lyman appointed to the position. The appointment of Elder Lyman was unanimously sustained. Elder William G. Sears was proposed as assistant Stake reporter in place of Elder J. F. Chamberlin, who had been called to take a mission. This appointment was also unanimously sustained.

Elder B. H. Roberts was called to address the congregation. He explained the object of the speakers in asking for the faith and prayers of the people, resting from a revelation given in November, 1881, in which the Elders of Israel are required to speak as moved upon by the Holy Ghost, their utterances under such circumstances being the will and word of the Lord. This was the reason for this almost universal request of those called upon to address the Latter-day Saints. If the people were to take due account of this matter they would be so blessed, that the volumes of Scripture might be added to and the Saints taught of God, the only Teacher of perfect righteousness.

The begetting of faith in the hearts of the children of men, was of great importance, for it was the moving incentive of all action, the first principle of the Gospel, of necessity. With reference to this subject, Elder Roberts read an extract from the third lecture on faith in the Doctrine and Covenants, where three essential ele-

ments of a perfect faith were stated. The idea that God exists; 2, A knowledge of His attributes; 3, a consciousness that the life of the individual is in accordance with the will of God.

Without the first of these elements, the great motive for obedience to the laws of the Gospel was entirely wanting, and this obedience would fall as a matter of logical consequence. This was the meaning of Paul's statement that they who come to God must know that He is, and is a rewarder of those who diligently seek Him. The descent of the idea of God's existence by tradition was traced from the first revelation of that knowledge through those who knew of God's existence through personal testimony. The importance of this line of evidence was emphasized, its importance being proved by the universality of this tradition among all the children of men. Even among the heathen nations, where, apparently, devotion was given to stocks and stones, in reality a divine being stood behind the idol, and was represented in part by it. This might also introduce the idea of the necessity of a mediator between God and man, a representation of the Christian idea that the Son of God was the occupant of this place.

Other lines of evidence of the existence of God, would be found to supplement tradition. One of these was the personal testimony of God, as gained by individual obedience to His laws, and born by those thus favored, to their fellows, Enock, Abraham, Moses, Joshua, the Elders, Prophets, and kings of Israel, the Son of God and His Apostles, all could be counted in the list of personal witnesses of God's existence. In addition to these the Latter-day Saints possessed the testimony of the Nephite Prophets, as given in the Book of Mormon; therefore, with double testimony, they should be doubly faithful in obedience to the laws of God. Furthermore, the testimony of Prophets peculiar to their own age was also possessed by the Saints, for revelation had been vouchsafed to them, this increasing their cause of faith, and their punishment if they failed to accept these testimonies and live to them.

An additional line of evidence was outlined in the work of nature, as sung by David, "The heavens declare the glory of God." Even with the testimony of the Scriptures and the prophets, hidden away for a time, there would be no lack of testimony as written on the face of nature. These three lines, twisted into a three-fold rope, would be not only not easily broken, but unbreakable.

The second element of faith, a correct idea of God's attributes, was treated by the speaker. Understanding the difficulty of controlling the natural appetites which ran counter to the will of God, the people would need to know His slowness to anger, and His forgiveness of sin. Otherwise they would soon become discouraged in the attempt at serving God and overcoming sin. This principle of God's forgiveness was beautifully set forth in Christ's reply to the noble, broad, liberal-minded Peter, who asked if he should forgive his brother seven times, and was answered that he should forgive seventy times seven. This showed