

was so comprehensive that it could not be understood by finite man, but this understanding could be gradually reached through the keeping of the covenants of the Gospel. God would not break His covenants to the people, and they should carry out their obligations to Him, in keeping the Sabbath, studying the principles of the Gospel, and fulfilling all the duties of the Priesthood, each one in his office and calling. This would take all of men's time, with the Lord to help them. Every office in the Church was most important in its place; none of them could be dispensed with, without making this organization complete. Directing his remarks chiefly to the lesser Priesthood, Brother Preston urged them to be faithful in studying and performing all the duties of their offices, taking advantage of every opportunity to keep abreast with the progress of the work. If they could not do this, they should resign their positions.

Scripture reading and explanation in the home was strongly urged, as one of the means of carrying out covenants with God. If the Priests and Teachers were negligent in the performance of their particular duty, they were large responsible for the laxity of the people in doing the work required of them. Exhortation would be found a very efficient means of urging the people to in the faith. The Latter-day Saints had just commenced to sanctify themselves by the laws of God, and many, the speaker thought, were following rather after the ways of the world.

There was always a necessity for the people to seek after the Lord, to cheer them and lift them up in the hour of adversity and trouble, and to enable them to perform every duty well.

Elder John W. Taylor, of the Council of Apostles, followed. He spoke favorably of the condition of the Colorado mission, the work there being progressive and efficient. The drifting away from the faith, of some of the Saints, was spoken of, and accounted for by the fact that they had neglected one of the plain duties of the Gospel.

Elder Taylor read from the Book of Moroni where that prophet exhorted his readers to give heed to the promptings of the Spirit to ascertain whether his words were true, and to learn the truth of all things, and be guided in the right way. These gifts of the Spirit should be done away only through the wickedness of the children of men. The speaker testified that these gifts were manifest among the Latter-day Saints and were exercised for the benefit of the people. The young should seek after the best gifts, that the knowledge of God might abound in them. The enjoyment of these gifts had been particularly marked during the work of the ministry in Colorado, where the hand of God had been particularly manifest in the labors of the missionaries. Thus the promises made to them by the servants of God were being fulfilled. Striking instances were related by the speaker, illustrating the necessity and benefit of following the admonitions of the Spirit, and showing how the Lord blessed the labors of His servants.

The converts there and elsewhere were being urged through the Spirit, to gather genealogies, to seek after the gift of healing, and other manifestations of the Spirit. The speaker exhorted the young to cultivate some of the gifts of the Spirit, in order that they might be fruitful in the work, each looking to his own faithfulness. This was necessary, for the reason that none could be saved except through the gift of the Spirit, though the work of God would prosper even in the failure of men to remain faithful.

Elder Taylor warned his hearers against the evil gifts which Satan was spreading abroad amongst the people.

These gifts were manifested through familiar spirits, etc., each person thus possessed mixing a little truth with error in order to deceive the unwary. The people were warned against placing too much confidence in these partial gifts, for they would frequently prove deceptive. Superstitions were denounced as being from an evil source; fear of men and of the evil one would never accompany the possession of the true Spirit.

The evil of marrying outside the faith was referred to and deprecated, and undue familiarity with those not of the true faith was discouraged, though every proper courtesy and kindness should be shown to those not members of the Church. By care in this respect, the faith of the people could be kept intact. Parents should make it a point to instruct their children in this regard and check at the outset and tendency toward the forming of these alliances with unbelievers.

The duty of marriage was urged upon the young people, as also the duty of self-support. Children should be trained from the first to industry and self-reliance. Those in the city who were without means of support would do well to move into the country, settle on farms, and put their children to work.

The choir sang:

Behold the mountain of the Lord,
In latter-days shall rise.

Benediction was pronounced by Elder Theodore Curtis.

AFTERNOON SESSION.

The choir sang the hymn:

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

Prayer by Elder N. V. Jones.

Singing by the choir:

Glory to God on high.

Elder James E. Talmage was the first speaker. He referred to the enjoyment experienced in the morning session, through the instructions given under the inspiration of the Lord. Preparation of gatherings of this kind should be thorough, on the part of those who speak and those who listen; this preparation consisting in the cultivation of the Spirit of God that the evil spirit might be bound from the congregation of the Saints. Such preparation should be made for all the duties of life; yet it often happened that men were called to perform important duties, whose preparation was not adequate to the task. Such was often the case with those who were called to perform mission work abroad. The speaker referred to the bondage of debt, by which many were prevented from going at the call of the Lord, to perform important work at home and abroad. Some of these debts might be excusable and honorable but many were without the pale of excuse.

Referring to his experiences abroad during the past summer, Elder Talmage spoke with pride and commendation of the missionary work being performed in the world. The missionaries were doing a great work, which was a strong testimony to the world of the sincerity and the truth of the professions of the Latter-day Saints. Mastery of foreign languages, enjoyment of labors, and the accompaniment of the Holy Spirit, were all testimonies of this great fact. Efficient preparation for those duties should also be made, and the Lord was willing to help those who would go to their work with zeal.

Crudity and illiteracy were often charged against the Elders of the Church, but if they were careful to speak and act under the inspiration of God for the declaration of the truth, the manner and the language would

make but little difference. He who paid attention to the manner rather than the matter, who tried to create in others the impression of his own greatness, was a proper subject for criticism. Joseph Smith was an example of the humble, hesitating servant of God, whose presentation of the truth made a strong and lasting impression upon his hearers. Language should not be neglected in prayer or preaching; men should offer to the Lord the best they possess. But prayer and preaching should not be made to consist of words alone.

Argument, contention and debate were not the best means of preventing the truth to the world, but the word of God should be presented, not for the purpose of triumph over others, but to convince them of the truth. These contentions were often productions of bitterness and hatred, but they seldom resulted in good. True faith could not be built up on argument alone, but it must depend upon the cultivation of the Spirit of God.

The speaker stated that in his opinion some of the Elders were a little too reserved in accepting aid from the Saints abroad and it often happened that their friends were estranged from them by this trait.

A strong tribute was paid to the work of the sisters in the missionary field. They were blessed with the spirit of their missions, and were usually discreet and capable of making a good impression. Missionary work at home was as important as that abroad, and each one living in Zion should cultivate and exercise the missionary spirit. The keeping in the faith of children at home was a most important labor.

The evil gifts exercised by some of the people were spoken of, and characterized as most dangerous. The Saints should beware of individuals who, outside the Priesthood of God, attempted to imitate its functions. There was power with them, which they were willing to exercise for the destruction of the Saints of God. Troublesome times were coming and all the people should cultivate a knowledge of the voice of God, in order not to be deceived by an imitation, no matter how skillful.

The authorities were presented as follows, and unanimously sustained:

President Lorenzo Snow and his associate Apostles as the Presidency of, and as Prophets, Seers and Revelators to the Church of Jesus Christ of Latter-day Saints in all the world.

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. Riter, Edward Snelgrove, John Kirkman and Spencer Clawson.

Presidency of High Priests' Quorum—George B. Wallace, president; William C. Dunbar and Nathaniel V. Jones, counselors.

Patriarchs—Joseph C. Kingsbury, Alonzo H. Raleigh, Washington Lemon, Archibald N. Hill, Samuel Friday, William H. Walker, Ezekiel Holman, John Tingey, Albert Brown, Howard Coray, Martin Lenzl, George Goddard, William C. Crump, Absalom W. Smith, William C. Allen.

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

Reporter—Willard Done.

Board of Education—Angus M. Cannon, Joseph E. Taylor, Charles W. Penrose, David McKenzie, J. M.