

and has been at the head, and when I reach a slovenly town I am reminded of one of President Brigham Young's trips south. He had held meeting at a town where everything looked, as Topsy in Uncle Tom's Cabin says, "I specks I grow'd," and on leaving the next morning the Bishop went up to the carriage and asked President Young, if he had any further word of counsel to give him before he left. The president smiled and said, "Yee, Bishop; I think if you plow one more ditto across the street and put one more willow on the fence that is all you need do." The Bishop failed, like our cousins across the big pond, to see where the joke came in. It is not every leading man who is a town builder, but as you go through the land you see the marks of his leadership. And so with the other fellow. The adage is still, true work proclaims the workman. SALOP.

### TOOELE STAKE CONFERENCE.

GRANTVILLE, Tooele County, Utah,  
August 5th, 1897.

The quarterly conference of the Tooele Stake of Zion convened at Grantville Saturday and Sunday, July, July 31st and August 1st, 1897, at 10 a. m., in L. east Grove. Present, Elder F. M. Lyman of the Apostles, Pres. H. S. Gowans and leading brethren of the Stake.

The meeting was called to order by Pres. H. S. Gowans. After singing and prayer Bishop Wrathall, Atkin and St. George reported their wards in good condition. A spirit of improvement was exhibited among the Saints.

Elder F. M. Lyman occupied the remainder of the time, giving valuable instructions.

At 2 p. m. Saturday Bishops Bate, Moss, Caldwell and Pherson reported their wards in good condition.

Counselor C. L. Anderson occupied a portion of the time.

Brother Don Curtis of Oakley spoke and bore a strong testimony of the truth of the Gospel.

Elder F. M. Lyman spoke upon testimonies to the Gospel.

Sunday 9 a. m., Sunday school met, and continued in session until 10:30 a. m.

10:30 a. m.—Meeting called to order by President H. S. Gowans. Singing and prayer.

Bishop Shields reported the Lake View ward.

Superintendent A. G. Johnson reported the Sunday schools in a flourishing condition.

Brother A. J. Stookey reported that in the religious classes a good work was being done.

Counselor G. F. Richards spoke at some length upon the observance of the Sabbath day.

The general and Stake authorities were presented and sustained unanimously.

2 p. m.—President Gowans occupied a portion of the time; spoke upon the changes that had taken place in the last few years in regard to the Latter-day Saint.

Elder F. M. Lyman referred to keeping the Sabbath day holy, the Saints attending their meetings, partaking of the Sacrament, and abiding the Lord that they were willing to

keep His commandments and perform the duties that devolve upon them.

The meetings were not well attended on Saturday but a large attendance was present on Sunday, and enjoyed the good instructions given.

THOMAS WILLIAMS,  
Assistant Clerk.

### SUNDAY SERVICES.

Elder Charles W. Penrose of the Stake presidency presided over the services at the Tabernacle Sunday afternoon, August 8, 1897.

The choir sang the hymn:

Come dearest Lord descend and dwell  
By faith and love in every breast.

Prayer was offered by Elder Arthur Winter.

The choir further sang:

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

Elder Karl G. Maeser was the first speaker. He directed his remarks particularly to the parents who were raising children among the Latter-day Saints. Upon those, said the speaker, rested a great responsibility—that of training their children to live lives of usefulness during their probationary period upon the earth. Parents wielded an influence over the rising generation either for good or for evil, and according to the kind of influence exercised just so would their reward be when they faced their Maker and gave an account of the deeds done in the body. Seeds planted in the mind of the child would have their tendency either one way or the other and in the Saints would follow the dictates of the Savior, they would have an effect for good and bring the child into resolute manhood or womanhood, a pride unto its parents and a blessing unto God the Father.

God, said the speaker, never created a cripple, despite the fact that there were cripples of all classes found extant upon the earth. This condition was not what was intended by their Heavenly Father but had been brought about through the wickedness and immoral practices of their earthly parents, or their kinsfolk either in one generation or another. Children were special charges placed in the keeping of those who received them. They were a trust given to the human family and should be cherished and kept free from sin, free from wickedness and free from all kinds of evil, as God intended they should be. Those who could render an account of their children in this wise would be blessed individuals, but those who handed in a report to the contrary, their children having fallen into by and forbidden paths, great would be their misery and poor would be their reward in the eternal worlds.

Elder Maeser pointed out the force of example upon the youth. Parents should be cautious in exercising their prerogatives over the children. Harsh measures should not be resorted to in training the child, as such a course would be liable to crush it, but a sublimely noble and Godlike training should be their portion, thus instilling into their young hearts a love of God, a love of their fellowman, and therefore an obedience to those placed over them. The old maxim, "Go and do this or punishment will be your portion," had

been done away with by the supplanting of that more noble and inspiring injunction thrown out by Jesus Himself, "Come and follow me."

Elder Charles W. Penrose spoke next. He endorsed the remarks of the previous speaker, and said that if the Saints would act as doers of the word as well as hearers of it, they would be blessed. The Saints were accountable beings, as were also all who had been blessed with light and intelligence upon the earth. They were a people who would have to give an account of the deeds done in the body. Mankind had been given their own volition or free agency and while their lives were largely governed by circumstances or environments, they would eventually be called to account for the manner in which they exercised the agency accorded them. A principle of intelligence had been planted in every soul and by it and through its exercise would mankind be judged. The real individuality of mankind came from on high and was therefore something superior to the body and instinctively told its respective subjects that there belonged an allegiance to a Supreme Being, from whence came that intelligence given unto every man and woman upon the earth. In doing good and overcoming evil the individuality of the people was benefitted and through exercising the agency bestowed, in this manner, blessings would redound to those who so conducted their lives. As there was a blessing for good, so also would there be a punishment for evil and the personality of the person would also deteriorate.

The religion of the Latter-day Saints was a practical religion and required of its adherents a perseverance, in order that the minds could be kept actively engaged in consideration of the Gospel and its principles. Obedience to it made life the worth living for there was pleasure and joy in the knowledge that one was serving the living God who had predicated blessings upon an obedience to His laws and commandments. Parents were responsible for the influence, the safeguards and teachings thrown around their children. If they would set them a good example and did all in their power to bring them up in the faith, there the responsibility placed upon them ended.

The choir sang the anthem:

O come, let us sing unto the Lord.

Benediction was pronounced by Elder Heber J. Grant.

Colonel Augustus G. Bennett, one of San Jose's leading and most highly esteemed citizens, died at his home in San Jose, California, Sunday, after a lengthy illness, caused by cancer of the stomach. Deceased was born in Oneida county, N. Y., in 1836. When the war of the Rebellion broke out he enlisted as a private in the eighty-first New York infantry, and was soon promoted to lieutenant, then captain. He served in the Peninsular campaign with McClellan. While in the South he recruited a regiment of negroes and was made colonel of the command. He was stationed at Morris Island, and when Charleston surrendered it was to Colonel Bennett. He had charge of the city under martial law which he declared.