

marks it as distinct from every other day. So in human life. We have had a beginning and we will have an end, but even the end will be but a beginning of another life.

A congregation so large shows that the youth of Zion are willing to grow and advance. And in order to do this, we must use the talents God has given us, be these many or few. God has use for all, old and young, and He requires each one to use in His service that which He has given. The speaker illustrated this by reference to the parable of the talents, in which the Lord shows that where there is no progress, no sign of life or growth, there is no reward. A farmer who can get no more from his land than what he sows, is not prosperous.

The speaker next referred to the parable of the laborers in the vineyard, and pointed out that those who had worked one hour received equal wages with those who had been in the field the whole day. Many think they can postpone to enter into the service of the Master, but let us beware of procrastination, lest when the eleventh hour comes, we will find that we will not be called.

The speaker addressed himself to the youth of Zion. Can we blame, he asked, our leaders for not giving us good precepts and examples? True, we are not required to do the same work as our fathers did. They were called away from their homes and had to travel over the trackless desert. They came here because they held it to be their duty, and made their homes here, notwithstanding the barrenness of the region. The Lord was with them and it is now a holy spot, one attracting the attention of the world. They can be trusting in God, who did not forsake them. Will we not have to account for these blessings, too? Those who have gone before us laid a solid foundation. After this comes some of the higher work. Other workers are now required, but if the foundation had not been strong, no solid structure could have been erected thereon. God has deigned to call us His children. May we never do anything but that which is worthy of so august a parent and, having been faithful in all things, receive the reward of the just.

The choir sang:

Ye who are called to labor and minister for God,  
Blessed by the royal Priesthood and called by His word.

ELDER B. H. ROBERTS

delivered a lecture on "The Comprehensiveness of the Gospel." By this term, he said, we mean the Gospel as embracing all religious truth. It could be claimed that the Gospel, which is the science of theology, embraces more than strictly religious truth—all truth whether in heaven or on earth, but there would be sufficient ground to cover for this occasion in the more limited sense of the term. When we say that the Gospel embraces all religious truth, we mean that it embraces all that pertains to salvation—God's character, attributes, and man's relation to Him. All principles essential to man's salvation are found in the Gospel as well as all ordinances necessary for the observance of men. All gifts and graces, particularly spiritual gifts, such as wisdom, knowledge, understanding, tongues, inter-

pretation, etc., and all great things, all that is virtuous, or true, or lovely—all are in this Gospel of Jesus Christ.

From the Gospel comes the Church of Christ and the church is the means whereby the Gospel is made known to men. It is also the ecclesiastical system which controls those who embrace it, in religious matters, including the execution of divine laws, and penalties for their transgression, as far as the standing in the Church is concerned. As to other penalties, God will apply them in His own time and manner. The Church of Christ will always teach the Gospel of Christ in its fullness and power. And to those entrusted with its administration, we may look for the most abundant of God's graces to qualify them for the work. Hence we may look for the greatest manifestations in the Church, greater than any outside its sphere.

Mormonism is a strange and marvelous thing to the world. Is it not so likewise to us? Why does Mormonism exist? asked the speaker. Is the Gospel of Jesus Christ again restored to man. It is no new thing. It does not require anybody to worship a new Redeemer. It is the old gospel to be preached in power on earth. This is the first Gospel come again. Was then the first taken away, necessitating a restoration? That is the statement we make.

There is not now time to enter fully into this inquiry, but a few facts may be dwelt upon. Paul, writing to the Thessalonians, predicts a "falling away," the revelation of "the man of sin," whose characteristics he describes. He understood clearly that there would come a long, dark night of apostasy, during which, only a few fragments of truth would linger in the traditions of men. The Apostle John also, on Patmos, beheld, among other glorious visions, a mighty angel flying in the midst of heaven having the Everlasting Gospel, which shows that in the hour of God's judgment, the earth would be without the Gospel and the angel would restore it. In fulfillment of this prediction, "Mormonism" has come, as a witness to all the earth. It is the fullness of every dispensation, which means that all truth in former dispensations shall find their way into this.

The speaker next drew attention to the positiveness of the Gospel. Looking at other systems of philosophy, that of Confucius for instance, or Mahomet, we find much good in them, but they could not take the place of the Gospel. Nor can the teachings of the Christian world, though we find many great men there who gathered and promulgated much that is good.

Some have undertaken to make education, refinement, painting, music, etc., take the place of the Gospel, but in vain. There is no other name than the name of Jesus given for salvation. The Lord said: He that believeth and is baptized shall be saved, but he that believeth not is condemned. Many think this is not in accordance with the advance of the age, but that it has the appearance of bigotry, and they will reject it on that ground, but it must be remembered that the Gospel endureth for ever. If this be understood, there is no room for the thought that it is bigotry. Men will always have the privilege of repentance. Man

may drive compassion out of his heart and think that a few years between the cradle and the grave fills the destiny forever. But the Gospel covers even eternity, and when this is understood, it will be seen that it is not narrow. Joseph Smith laid down this principle and taught that salvation can be obtained by all, by complying with certain divine laws. Hence, the doctrine of faith, repentance, baptism, the laying on of hands for the reception of the Holy Ghost.

Speaking of the tendency among men to follow anything of a new and startling character, the lecturer said there was no necessity for going beyond the boundaries of the Gospel, since within them all truth is comprehended. The apostles had once found a man who cast out demons, though he was not a follower of Christ, but how absurd would it have been, if they on that ground had left their Master and run after him? He did some good, and was not prohibited from doing so, yet the disciples could do more good where they were.

In 1848 in New York, a family named Faux, discovered mysterious rappings and found a certain connection between themselves and the rappings. Thus spiritualism was "discovered." The speaker granted that there was a force by which we could seek communication with the spirit world and perhaps receive it, but the Saints should not practice such things, which are condemned by the Word of God. The Saints need not seek the dead, since genuine communication has been established between heaven and earth.

Occasionally men appear with peculiar powers to heal the sick, and people look upon those men in amazement. There is no need of doing that, for the Lord has promised that by His servants the sick shall be healed through faith and prayer.

Other men come with fragments of truth and try to polish them with oratory, and some are disposed to run after those men. There is no need of that, for everything that is true and good is within the Church.

What good can they do? They can neither baptize for the remission of sin, nor lay on hands for the reception of the Holy Ghost, nor seal for time and all eternity. Here they are powerless. It would be folly to call the guilt-edged cloud in the evening, the sun, but it is equally foolish to abandon the true Church for the fragments of truth that are to be found outside. This was further beautifully illustrated.

In closing, the speaker said: What a field of labor is opened to us in the Gospel of Jesus Christ. Here is the place where each can labor and develop his talents, be they ten or only one.

#### SUSTAINING OFFICERS.

The names of the general officers of the Y. M. M. I. A. were presented and unanimously sustained, as follows: Wilford Woodruff, Joseph F. Smith, Moses Thatcher, General Superintendent; assistants to General Superintendency, Junius F. Wells, Rodney C. Badger, Milton H. Hardy; George D. Pyper, secretary; William S. Burton, treasurer; Evan Stephens, music director.

A communication was read from Elder Joseph A. West in which the writer tendered his resignation as assistant to