

which went beyond the bounds of time, and passed over, the horizon of temporal things. It was a greater test to walk by faith than to walk by sight. He thought it followed that the action of all men who sinned now and were faithful before, who fought against God here while they fought for Him there, was more or less the result of their ignorance, their lack of knowledge, having forgotten temporarily what they once knew, thus being left free to exercise their agency in the flesh. It was because he believed that it was men's ignorance that caused them now to fight against the work of God—which they would not dare to do if they knew what they were doing—that he thought we could afford to have charity for them.

When upon the cross Jesus said, "Father, forgive them, for they know not what they do." He had heard it contended that Jesus did not, in this, mean to include the Jews, those who conspired to put Him to death, but the Roman soldiers who simply obeyed orders in crucifying Him. But he thought it would rob Him of half the credit for those noble words if it was claimed that He did not mean His murderers and all who consented to His death. Surely they did not know what they were doing—did not know they were killing the Son of God. No, it was their ignorance, and Jesus recognized it when He uttered those dying words on the cross. Another reason why we could afford to be charitable was that we were here to be buffeted and to suffer, to endure pain and death, to be robbed, taken advantage of, and persecuted. Why? Because this earth was a school, and these were among God's methods of educating his children therein. The Almighty enumerated to the Prophet Joseph, as he lay stretched in chains on the dungeon floor of Liberty jail, all the trials to which men might be subject—that men might persecute him, friends betray him, fierce winds become his enemy, the heavens gather blackness, the billowing surge conspire against him, and the very mouth of hell gape wide open for him; "but know thou, My Son," said He, "that all these things would give thee experience and be for thy good. The Son of Man hath descended below them all; art thou greater than He?"

We passed through these sad experiences in order to become educated and made better men and women, and we could afford to be patient, to feel resigned and make allowance for those who caused us to suffer, who trampled upon us and wronged us—acknowledging God's hand in it working for our salvation, development and perfection. This truth was apparent to us in the spirit world, "when the morning stars sang together and all the sons of God shouted for joy." They saw the end from the beginning, and rejoiced in the very prospect of mortal pains and woes, that another world was being made, that the foundations of the earth were laid, or, if you please, that another school house was being built in which they were to receive their education.

But let it not be thought because Jesus taught men to be merciful and full of charity that He meant to do away with the principle of eternal

justice. Justice goeth on and claimeth its own. There never was and never would be left, in God's economy, such a thing as an unbalanced scale, and the measure that we mete unto others should be measured unto us again. If we wronged each other we were simply heaping upon our own backs burdens that we must bear until we expiate our faults. What folly, then, to sin against each other, to wrong our neighbor, when we must answer for it and pay the principal with added interest.

Let us take these things to heart, seeking to practice the higher law, and may the day come speedily in the midst of the Saints when it will not be as it was in the midst of ancient Israel—a matter of astonishment that God should require us to love all men and forgive and have charity for them, keeping our hearts free from ill-feeling that we might partake of the Sacrament worthily and manifest our love for our Creator by loving the souls that He has created.

The choir sang the anthem—

Praise ye the Father.

The benediction was pronounced by Elder Joseph C. Sharp.

PRIESTHOOD MEETING.

The Priesthood of the Salt Lake Stake of Zion convened in the Assembly Hall, Salt Lake City, Saturday, July 2nd, 1892, at 11 a. m., President Angus M. Cannon presiding.

There were present on the stand: Counselor Joseph E. Taylor, of the Stake Presidency; William B. Preston, of the Presiding Bishopric of the Church; Elias Morris and William C. Dunbar, of the Presidency of the High Priests' quorum, and other prominent Elders.

The meeting commenced with singing and prayer, after which the roll was called, showing one High Counselor, three Patriarchs, eight Presidents of Seventies and five home missionaries.

All the wards of the Stake were properly represented excepting Farmers, East Mill Creek, Union, Herriman and West Jordan.

The First, Third, Twelfth, Fourteenth, Seventeenth, Eighteenth, Nineteenth, Twentieth and Twenty-first Quorums of Elders were represented by their presiding officers; also the Sabbath schools by Stake Superintendent Thomas C. Griggs.

Upon the recommendation of the respective Bishops, a number of young men received certificates authorizing their ordination to the office of Elder, on promising to honor and magnify this office and calling if ordained.

It appearing that some of the Presidents of the Elders' Quorums had taken it upon themselves to ordain young brethren to the office of Elder without having received the customary certificate from the Priesthood meeting authorizing the ordinations.

PRESIDENT ANGUS M. CANNON advised the presidents of Elders' Quorums to require persons desirous of being ordained Elders to produce said certificates authorizing such ordination.

BISHOP WILLIAM B. PRESTON addressed the meeting for a short time.

He called the attention of the Bishops, particularly those residing in the country wards to be careful in the handling of hay and other products of the farm. As it is now the haying season, it should be attended properly. Great care should be taken with the stacking of the titling hay, so that if it is necessary to keep it over for a year or two it will be well preserved. Where the hay can be sold, sell it and send the money to the General Titling Store House. You farmers are at liberty to sell all your products, not only hay but everything you raise. Let the market price, as near as possible, govern the Bishops in receiving produce. Also when disposing of the same sell according to the prevailing prices.

Bishops take care of everything committed to your care; this is expected of you as stewards of the Lord. Another thing, look after the poor of your wards and see that none suffer. Be fathers to the people, as your office implies. As you do this they will love and respect you in turn.

Granger, Draper, Sixth and Twenty-first city wards, also Sandy wards were reported by their respective Bishops, each saying that as a rule the people were doing as well as could be expected in regard to living their religion. These Bishops were also united in stating that they were seriously annoyed by great numbers of people in their wards who had moved into their districts without bringing notes of standing and asked what was to be done with such people. The question of round dancing was also sprung by one of the Bishops, who wanted to know if such dancing had the approval of the authorities of the Stake.

President Angus M. Cannon remarked that where people failed to bring their notes of standing from one ward or place to another, extra efforts should be made to procure their recommendations or when this could not be done renew their covenants and become faithful Latter-day Saints. Persons who desire to do right will take notes of standing with them.

Referring to the question of round dancing the speaker said: The late President John Taylor proclaimed against it as distasteful to him. The Twelve Apostles advised, inasmuch as excess of them tended to evil, that not more than "one or two" be permitted during one evening, while the High Council of this stake knowing the feelings of the Prophet of God, decided: "That round dancing be discontinued in this Stake altogether, in the assemblies of Latter-day Saints."

It having been called to his attention that such a prohibitory resolution conflicted with the advice given by the Apostles—the speaker conversed with President John Taylor, before his death and suggested, he would advise the High Council to reconsider its action, relating to such dances—whereupon the President replied: "I am opposed to such dances believing them to be improper—and that they tend to evil, and I will advise you to let the resolution remain on record."

From that time to this nothing further has been said in this Stake, about restraining them, until today, when we see the older people withdrawing from our parties and round dancing is the rage—the young possessing the control.