

ence and confusion. Those who neglect their duties should be labored with in kindness and with a desire to save and bless. The office of the Teacher was that of a standing minister to the people, and a great deal of good is accomplished when the Teachers are active in the performance of their duties. The people need looking after continually, both old and young, and their duties and responsibilities as members of the Church afforded a grand field for instruction. The weak and sinful, instead of being denounced and scolded in public meetings, should be labored with in private, in their homes and at their firesides. If we can save one soul in the kingdom of God our joy will be full, and no labor is more glorious and happyfying. The speaker deprecated idle and vain speculations upon doctrine, and urged his hearers to pay more attention to practical righteousness, and not too much to theories and vague suppositions. The order of the Priesthood was touched upon, and it was shown that obedience to true principles and rightful authority was not inconsistent with genuine freedom and independence. Those who make covenants with God and their brethren in these meetings should be careful how they treat lightly such things. Bishops should be careful how they recommend men as worthy to receive the Priesthood, for if they be unworthy the burden of responsibility would rest upon the Bishops who recommended them. No man ought to be ordained to the Priesthood simply for the purpose of being married in a Temple. He ought to have the requisite qualifications, and should have the confidence of his Bishop that he will be a virtuous representative of Christ. He who does not magnify his Priesthood will find it a curse to him instead of a blessing.

The speaker referred to a public challenge to the effect that a certain lecturer proposed to discuss the idea that there was no life between death and the resurrection, and remarked that the settled belief of the Latter-day Saints that there is "a space between death and the resurrection," in which the spirit does not die, but remains alive either in happiness or misery, according to the life led here, rendered unnecessary any such discussion. He closed by invoking the blessing of God upon those assembled.

PRESIDENT A. M. CANNON

added a few words of testimony in corroboration of the remarks of the previous speaker, and the meeting was then adjourned to the first Saturday in July.

Sunday School Union.

A very fair representation of the officers and teachers of the Sunday Schools of this Stake met in the Fourteenth Ward Assembly Rooms on the evening of May 6, Superintendent John C. Cutler presiding.

The singing exercises were excellently rendered by the Second Ward school, under the direction of Brother John Robinson. The opening prayer

was offered by Superintendent Paul A. Elkins, of Sugar House.

Elder H. Iverson, of the Second Ward school, delivered an interesting address on the subject of obedience, and showed that every blessing of life as well as eternity is conditional upon obedience. The principal duty of life, as revealed by the Gospel, was to learn obedience to the laws of God, and bring our whole being—our thoughts, desires and the whole purpose of life—into subjection to the mind and will of our Father in heaven.

"When my Ship Comes in," a quartette, was well sung by Misses Sarah Pope and Nora Lineb and Messrs Hans Hansen and John Robinson.

Sister Phoebe Young, of the Second Ward school, read a very interesting and instructive essay illustrating the parable of the Savior concerning the "Sower and the Seed." The reader showed the great importance of diligently sowing the seeds of the Gospel in the hearts of the children, and of not neglecting them to gather the seeds of evil which are so widespread in the world.

Elder John Alford offered a few remarks on the beauty of obedience in children when taught lovingly by kind and wise parents. He quoted the injunction of the Savior: "Resist not evil, but overcome evil with good," and stated that if the children are taught to love one another and instructed in everything good, noble and virtuous at home and in the school, when the time came to go out into the world to battle for themselves the training they had already received would shield them from much of the evil and sin which exist in the world. Such a training would also give them a character that would win the esteem and respect of their neighbors.

Elder A. H. Cannon was the next speaker. He expressed the opinion that if there was one cause in the Church of greater importance than another it was the work of the Sunday school in training the children and instructing them in the principles of the Gospel. One of the decrees of God was that the sins of the fathers should be visited upon the children to the third and fourth generation. In explanation of this he quoted the remarks of a modern philosopher who, in speaking of the education of children, said that the child's education began 100 years before it was born. The law of heredity was recognized as a most powerful factor in forming the character of everyone born into the world. In view of this, the speaker desired to impress both upon parents and teachers the importance of living an exemplary and Godlike life. Regarding the duties of a Sunday school teacher, the speaker was of the opinion that to simply attend school regularly and punctually, and hear his class read, and ask the children a few questions upon the lesson, were but a very few of the duties assumed by the Latter-day Saint Sabbath school teacher. He should by prayer and study prepare

himself to fully interest and instruct his class, and fit himself by research and inquiry to impart information of a lasting and useful character to every one of his pupils. A study of current events, in fulfillment of ancient prophecy, could be made a source of many interesting lessons. A research into the history of the church would also furnish material for instructive lessons. The anniversaries of important events could be brought up by way of illustrating the growth of the Kingdom of God.

Superintendent G. K. Reese, of the Second Ward, made a few apt remarks on the necessity of officers and teachers honestly teaching by example as well as by precept, so that their lives might always confirm their teachings, and their own sincere belief in what they themselves taught.

Superintendent Henry Gardner, of the Fourteenth Ward, offered a few suggestions to teachers of an appropriate character.

The choir sang an anthem and Elder John Galiacher pronounced the benediction.

JOS. HYRUM PARRY,
Secretary.

THE CITY BISHOPRICS.

WE give this week biographical sketches of the members of the Bishopric of the Third Ward:

JACOB WEILER

was born in Lancaster County, Pennsylvania, March 14th, 1808. He is the son of Joseph Weiler and Rosanna Styers. When ten years old he removed with his parents and family, to Chester County, where he was employed as a farmer and miller. At an early age he identified himself with the Presbyterian Church.

Brother Weiler's personal appearance is striking. He would be selected out of the multitude, by the observer, as a man of no ordinary characteristics, and strong individuality. He is tall and portly, and when in the prime of life, was the embodiment of full physical health. His head is over the average size, the face long, and features strongly marked. Those who have seen the profile portraits of the Duke of Wellington, and are familiar with Brother Weiler, will observe a striking resemblance between the contour of the two faces. His eyes are small, and of grey color, while the original color of his hair is nearly black, and the complexion approaching almost to swarthinness. His outward movements correspond with his mental methods, being more deliberate and well considered than active. He gives greater evidence of power than speed. Sometimes he might be considered slow