

depreciating the value of the written works given for the edification of the people, he commended the living oracles to their attention and respect. The writers of the ancient Scripture were referred to with high commendation for the saving influence they had exerted upon the world, yet the statement was made that so far as daily counsels and instructions were concerned, the living oracles would be all-sufficient. Men called of God and ordained to administer for Him on earth, could give His word to the people with the advantage of its being adapted to their conditions. This Priesthood could also perform the various ordinances connected with the Church in as efficacious a manner as performed by God or Christ himself. While depreciating any inclination to ask men to worship men, even those in authority, he felt to urge the people to reverence this power and to pay due attention to the word of God given through His servants. To the end of exerting a proper influence over the people, the holders of the Priesthood mingled with them, and carried the word to them. The home missionaries were appointed with due regard for the needs of the people and with respect to their ability, such changes as were considered necessary being made, without a thought of disrespect or depreciation. Every man called to officiate in the various labors of the Priesthood should be willing to take up a faithful labor and just as willing to withdraw from the work when the servants of God would consider a change necessary. The speaker closed by urging the people to renewed faithfulness and diligence, and suggesting to the Bishops the wider advertising of the meetings of the conferences in order that the advantages therein offered might be more widely distributed.

Elder Joseph E. Taylor followed. He stated that the business of the Stake had been fully performed up to date, leaving the time of the meetings free for general instructions; and he felt that this was the most profitable way to spend the time rather than in the transaction of dry routine business. The importance of the conference meetings was impressed upon the people, and all were urged to greater faithfulness in attending the meetings and receiving the instructions first band. Referring to the history of the Church Elder Taylor spoke of Sidney Rigdon, Oliver Cowdery and others who had received the ministrations of angels, and yet had failed to uphold the Church and the Prophet, through not retaining the companionship of the Holy Spirit. The testimony that the Father lives and that Jesus is the Christ was based upon a different fact in ministrations of angels, but upon the influence of the Holy Ghost; this companionship should be cultivated and retained until it had become thoroughly familiar. The speaker referred to the necessity of keeping holy the Sabbath day, stating that the Pioneers in their poverty and toil, had observed strictly the Sabbath, according to President Young's instructions. The revelation of God to the Latter-day Saints enjoined the keeping holy the Sabbath, and this should be done in spite of the temptations to visit the various resorts and

engage in the various forms of Sunday desecration. The voice of God was continually calling upon the people to sanctify themselves unto the Lord by obedience and the faithful performance of duty, and upon this principle the blessings of heaven would be poured out upon the Saints.

Elder John Henry Smith of the council of the Apostles, read from the 59th section of the Doctrine and Covenants, wherein the proper observance of the Sabbath is detailed. Speaking of the strait-laced "blue laws" of the past, placing all forms of amusement under a ban, he considered such an extreme impudent, as was the other extreme, toward which the world seemed to be drifting.

He commended reasonable indulgence in the various innocent amusements, as athletics, theater-going dancing etc., but he urged all to avoid vice and impropriety in such amusements. The fondness of the Latter-day Saints for innocent recreation had been misinterpreted by many of the religious people of this State, but the speaker said that the extremes to which amusements were being carried on the Sabbath were highly objectionable. The barriers should not be thrown down to allow the people to run riot after such excuses, but those in charge of the people should allow legitimate pleasure at proper times to those under their care in order to satisfy that part of men's natures and to avoid its gratification at other than appropriate times. Trains and street cars ran on the Sabbath day in response to a popular demand, but if patronage were denied them through the adverse sentiment of the people such Sabbath desecration would cease. The growth of the spirit of carelessness and irreverence was referred to as the people in their homes were warned to repent of the laxity into which they had fallen with reference to the observance of the Sabbath. The speaker deprecated the growing sentiment to favor of the Bishops supporting in idleness those who were able to labor, or whose relatives could sustain them. Some also were spoken of who acted as if they had an absolute claim upon the public for support. This was strongly condemned. Each should look after the members of his own household, that all might be sustained in honor. He commended industry and enterprise, to vouchsafe the support of the people and to keep them from the sin and curse attending upon idleness.

The choir and congregation sang:

We thank Thee, O God, for a Prophet.

Elder William Thorn offered the benediction.

#### AFTERNOON SESSION.

Singing by the choir:

Behold the mountain of the Lord  
in latter days shall rise.

Prayer by Elder A. J. Madsen.  
Singing:

Through deep'n'g trials throng your way  
Press on, press on, ye Saints of God.

The general authorities of the Church as sustained at the last general conference, and of the Stake were presented and unanimously sustained. The choir sang.

O my Father.

Elder Joseph E. Taylor presented

the Stake authorities, which were sustained by unanimous vote, as follows:

Stake Presidency—Angus M. Cannon, president; Joseph E. Taylor and Charles W. Penrose, counselors.

High Councilors—William Eddington, Theodore McKean, George J. Taylor, Henry Dinwoodey, Anders W. Winberg, John T. Cain, James P. Freeze, Milando Pratt, Henry P. Richards, Elias A. Smith, John Nicholson, clerk.

Alternate High Councilors—David L. Davis, Orson A. Woolley, William W. Riter, Edward Sneigrove, John Kirkman and Spencer Clawson.

Presidency of High Priests' quorum—Elias Morris, president; George B. Wallace and William C. Dunbar, counselors.

Patriarchs—William J. Smith, Joseph C. Kingsbury, Alonzo H. Rifeigh, Washington Lemmon, Archibald N. Hill, Samuel Priday, William H. Walker, Ezekiel Holman, John Pingey, Albert Brown, Howard Coray, Clerk of the Stake and of the High Council—James D. Strim.

Reporter—Willard Duce.

#### HOME MISSIONARIES.

Anderson, James H	Miller, Chilton L
Anderson, Heber C	MacDuff, John W
Arrowsmith, Albert	McEwan, William
Bennion, Milton	Morris, Albert O
Brinton, Samuel	Moses, George E
Bennion, Ira	Nicholson, John
Buttle, Joseph A	Naishitt, Henry W
Bennion, Edwin	Nielsen, Charles M
Bowles, George	Noall, Matthew
Beckstead, Wm W	Nichols, Frederick W
Bowring, Wm D	Pherson, Nathan
Caine, John T	Riter, William A
Cannon Geo M	Richards, Franklin's
Carlson, August W	Richards, Daniel B
Cannon, Angus J	Spencer, Claudine V
Christensen, John	Stewart, Charles B
Cannon, Eugene	Smith, George A
Cutler, Frank	Stewart, Samuel W
Cutler, John O Jr	Shipp, Richard A
Davis, David L	Sloan, Thomas W
Done, Willard	Seare, Albert J
Dinwoodey, Henry M	Smith, Hyrum J
Dougall, Hugh W	Schettler, Cornelius D
Davis, Alma H	Spencer, Mahonri
Derrick, Zachariah T	Smith, Franklin E
Eldredge, Ben R	Spencer, Samuel G
Frashman, James T	Spencer, George S
Fullmer, James M	Sears, William G
Goddard, Benjamin	Solomon, Charles F
Goff, Frank	Taylor, Moses W
Goff, Jedediah	Woolley, Orson A
Goff, J H W	Wells, Joseph S
Hintze, Ferdinand F	Wright, Elias S
Hoagland, Lewis G	Walker, John W
Iverson, Heber O	Wallace, George H
Jones, Nathaniel V	Wells, Victor P
Kielholdz	Weiler, Jacob M
Adolph W O L	Woodruff, Abraham O
Kimball, Solomon F	Woodbury, Thomas L
Lyman, Francis M Jr	Winder, Edwin J
Lindahl, Niels R	Young, Willard
Livingson, Daniel H	Young, Richard W
McKenzie, David	Young, Levi E
Margetts, Charles P	

Board of Education—Angus M. Cannon, Joseph E. Taylor, Charles W. Penrose, David McKenzie, J. M. Sjodahl, William W. Riter, Richard K. Thomas.

Relief Society—Mary Isabella Horne, president; Annie T. Hyde and Clara C. Cannon, counselors.

Young Men's M. I. Associations—Joseph H. Fel, superintendent; Joseph Christensen and Daniel J. Lang, assistants.

Young Ladies' M. I. Associations—Mary A. Freeze, superintendent; Mary Pratt Young and Nellie C. Taylor, assistants.

Sabbath Schools—Thomas C. Griggs, superintendent; Richard S. Horne and Willard C. Burton assistants.

Primary Associations—Camilla C. Cobb, superintendent; Lydia Ann Wells and Mary L. Morris, assistants.