

purchaser walked off in another man's boots and landed in the county jail.

Shepherd reports several Fillmore men out there looking for gold. We ourselves need some very much, but will wait our assayer's return, before we start out with our boom.

On the 19th and 20th our quarterly conference was held at Meadow, and no more enjoyable time was ever had by the Saints in Millard Stake; our president, I. N. Hinckley was absent through being called to act as the fifth arbitrator upon the water question pending between Utah and Salt Lake counties. Elder Daniel Thompson presided supported by Elder D. R. Stevens and the local Priesthood, and never was visit more opportune and appreciated than that of Elder F. M. Lyman, who dedicated the nice, large meeting house, which is a credit to the people of Meadow. There were vital questions to be settled, and Elder Lyman bristled all over with wisdom and counsel. He instructed, counseled, pleaded and admonished, applying the scourge to us that needed it, then healing the wound with Gospel balm, pointing the brighter paths to blessings, and infusing into honest hearts the determination to tread them. The conference at Meadow will long be remembered by many, and the hospitality of her people will not be forgotten.

A. BIRD.

KANOSH, Feb. 22nd, 1893.

STUDENTS' SOCIETY

A very interesting and instructive lecture was delivered last evening before the Students' society by Elder John Nicholson, on the first principles of the Gospel.

The first principles of the Gospel—faith, repentance, baptism in water for the remission of sins, and the imposition of hands for the purpose of imparting the Holy Ghost, were taken up and treated on as well as other principles believed in and taught by the Latter-day Saints. It was shown that these principles were not only in accordance with statements made in Holy writ, but also in harmony with logic and reason. It is our duty as a religious community in our instructions to sustain the truth, not only from the standpoint of revelation, but from reason as well, for there is never any contradiction between revelation and reason, when properly understood, as bearing upon these subjects.

We are taught a great deal in relation to faith, and, referring to the Apostle Paul, we are given to understand that "faith is the assurance of things hoped for, the evidence of things not seen." That is a good explanation of it, sufficient to convey the proper conception of what faith is to our minds. Faith is the basis of action in all intelligent beings, and is purely an operation of the mind. It is stated in the Scriptures that it is a gift of God, in this way: "There is a spirit in man and the Spirit of God giveth it understanding."

Sometimes we discuss in our own minds the difference between faith and belief. Belief is the incipient stage of faith—the beginning of it. Some statement is made; you believe it, faith is developed from that belief by exercising the mind in the direction of the subject named until an understand-

ing of it is obtained. Oliver Cowdery at one time sought to obtain the gift of translation as exercised and possessed by the Prophet Joseph Smith. He was informed through the Prophet that this was within his power. Now all gifts are exercised through faith.

Oliver Cowdery sat down with the sacred instruments and attempted to translate some sacred records merely believing what had been told him that he could exercise this gift. The consequence was he failed. The reason for this failure is given in a revelation contained in the Doctrine and Covenants. He was informed there that he did not exercise his own mind sufficiently and he could not therefore exercise the gift. Had he complied with the necessary conditions the Spirit of God would have responded to his mental activity and enlightened him and he could have accomplished his purpose.

There was a few years ago in this community an architect of marked ability. Perhaps some remember Obed Taylor, who it was that designed the Assembly Hall erected on the Temple Block. He submitted his plans to some skilled mechanics. One of these in particular pointed out to Mr. Taylor what he considered some defects in the plans, stating that they would not work. But Mr. Taylor, in his peculiar confident way, said that they were right in all their details. He had built the house, had erected the structure, before putting the plan on paper. He asserted that he had already created the building in his mind. This was by the operation of the principle of faith. The Spirit of God had enlightened his mind, and the structure was built according to his plans as it stands today. After its erection it was an accomplished fact and his faith became knowledge.

The great astronomer Herschel, by exercising his mind, announced that a planet existed in a certain portion of space. This announcement was made long before the planet referred to (Uranus) was discovered. This was faith exercised by Herschel and is in exact accordance with the principles and results of faith as treated in the Doctrine & Covenants in the lectures on that subject, which are in harmony with mental philosophy and sound reason, and so it is in all matters of true religion. This was shown to be the case by apt illustrations. The work of the Savior was taken up and his teachings shown to be perfectly reasonable and philosophical.

Repentance. What is it? It is simply reformation, rectification of wrongs. That is repentance, and it must follow faith. Through faith an individual gets an understanding of his position before God, understands what is required of him by the Almighty and makes up his mind to fulfil those requirements. There is nothing here but what is in harmony with reason.

Some do not believe it necessary that certain ordinances and ceremonial rites should be included in religion. They are adopted by man-made systems, and why should the Lord be denied recourse to the same means of appeal to the minds of humanity. Now in the ordinary affairs of life when individuals come to an understanding or

agreement it is usual to make it valid and binding by some act on the part of those engaged in it. Documents are made, signed and delivered in order that the transaction may be legal. If something similar to this is introduced into religion there is no reason why it should not be beneficial in its effect.

For instance the ordinance of baptism for the remission of sins exists in the Gospel plan. It is in accord with a similar principle to some extent recognized by men in their own affairs. The consideration connected with obedience is that the disciple shall have his sins remitted, while he on his part agrees to give allegiance to Him from whom this benefit is obtained. How perfect is the symbolism of this ordinance. When properly performed it is a type of the death, burial and resurrection of Christ. When raised from the water, our sins being remitted, the condition is typical of the purity of Christ's body when raised from the dead. In all such transactions, in order to be binding, it is necessary that each of the parties concerned be present either personally or by representative, properly authorized. Christ is not present, but is represented by one commissioned by Him to act for and in His name. If the person baptizing in the name of Christ be not authorized by Him, it is the height of absurdity for him to act. It would be so considered in ordinary human affairs, but still more glaringly is it absurd in relation to things divine.

The speaker next turned his attention to the difference between general and special inspiration. The first belonged to all intelligent beings, and without it midnight darkness would prevail—the light of all things would be extinguished. Every man who comes into the world is enlightened and inspired to a greater or less degree. Special inspiration with reference to divine things was obtained through obedience to special laws and ordinances. Through this obedience the Spirit of God was conferred as a gift, by means of an outward ordinance, and the degree of it was greater than was enjoyed by those who did not conform to divine requirements upon which this great boon was predicated.

The concluding portion of the lecture was devoted to showing the justice and consistency of none being exempt from acceptance of the special ordinances and principles in the system called the Gospel of Christ—hence the work in that relation done for the dead, by substitution.

At the close of the lecture benediction was pronounced by Edward Stevenson.

P. C. FISHER, Cor. Sec.

CITY COUNCIL.

The regular weekly meeting of the City Council was held on Tuesday night. President Loofbourrow occupied the chair and all members were present with the exception of Kelly.

The Proceedings.

Jules LeBarth and others asked for the paving of the entire sidewalk on East South Temple street. The city engineer was instructed to make estimate of the costs.

J. A. Yates and others protested