

rule. Elder E. R. Smith of the Fifth Elders' quorum reported the condition of his quorum; they held regular meetings, but the meetings were not attended as they should be. Bishop Prior, Calder and Baxter, reported their wards as being in good working order. Elder James H. Hart spoke at length on the duties of Bishop's keeping the quorums of the Lesser Priesthood full, advancing the young men as they deserved from a lesser to a higher quorum. His remarks were full of life and good instruction.

Notice was given of a Priesthood meeting to be held in the court house at 10 a.m. tomorrow, Sunday, so as not to interfere with the Sunday school. Conference adjourned until Sunday at 2 p.m.

Ten a.m. Sunday 28th.—Priesthood meet convened Elder Budge presiding. He stated that on account of Bear River valley being so far from headquarters (Paris, Idaho,) hereafter Priesthood meetings would be held at Randolph. Often brethren wanted information on points of doctrine, that in those meetings questions could be asked and answered for the benefit of all. At this meeting an hour was spent in asking and answering questions. Elder Samuel Weston of Lake Town was ordained and set apart as Bishop of Garden City Bishop Robt. Calder having been honorably released. The following brethren were set apart as home missionaries, to report at our next district conference: Wm. H. Lee, Rbt. Calder, Jos. Gibbons, Henry Hoffmann, Andrew O. Call, A. W. Nebeker, Wm. Rex, N. M. Hodges and J. W. Saterthwaite. John Snowball was appointed district clerk by Elder Budge and instructed to procure a suitable record book.

2 p.m.—We again met in conference. The sweet songs of the choir put all present ready for the good instruction that followed the administration of the holy Sacrament. Elder R. S. Spence, of Paris, Idaho, preached a good Gospel sermon, after which Elder Budge laid down the law and the Gospel in such a way that all could say amen. Our choir leader Peter McKinrow and choir received words of praise from Elders Hart and Budge, in fact from all present, for their sweet and beautiful singing.

Randolph has a call for four more missionaries and David Jackson, Jed Muir, Walter Graham and Emanuel Tyson are of the kind to say "we will be on hand." This makes thirteen missionaries for Randolph, with one just returned. Very Respectfully,

JOHN SNOWBALL,
Clerk of Conference.

RULE AND OBEDIENCE.

There are two eternal principles which form the base of all government in heaven and earth. Deprived of either of these basic principles society would be disintegrated, chaotic, a prey to its own lawless forces. All society, human or divine, embodies them. They are the warp and woof of its fabric, the essentials of its structure. When chaos presented a discordant scene of conflicting elements, while, as yet, order had no throne, and atom trespassed on atom in wild confusion, there, only, could be found an illustration of the dire

effect of the absence of these potent factors. By the fiat of the eternal Father, through the agency of His beloved Son, order arose from chaos. The elements were disentrained. Law held dominion. Light shone out of darkness. These eternal opposites were marked and distinct. In the language of revelation "God divided the light from the darkness." Night and day were alternate periods. And the Gods said, "We will organize them and behold they shall be very obedient." This expression of the Gods refers to the heavens and the earth, which were now created, also to the fishes of the sea and the fowls of the air, indeed, to the whole physical and animal creation. Mark, "They shall be very obedient." Thus the obedience of the animal creation is secured by an unalterable decree. Order, design, adaptation of means to ends, now proves the agency of an all-wise intelligence. The stupendous parts of our solar system influence and are influenced by one another; all move in absolute harmony, each part of the celestial machinery fitting as the parts of a chronometer. One glance at this marvelous system impresses the mind with an infinite still acting in obedience to law, light spreading its vital force throughout the whole. By obedience, Enoch sanctified his people so that earth could not retain them. Moses was God's oracle to the Israelites, Noah to the antediluvians. Disobedience to these men, as the oracles of the Divine will, brought most awful consequences; in the latter almost universal destruction, in the former death by thousands, banishment, exile, captivity, the rupture of civil government, the destruction of their temple, famine and plague, slavery of the worst type, their once renowned nationality abolished, and they "a hiss and a by-word among the nations, trodden down of the Gentiles, for nearly two thousand years.

Obedience defined, may, in my judgment, be classed under four heads, viz: Perfect, imperfect, voluntary involuntary. The Savior is, perhaps, the only example of perfect obedience. He fulfilled the law in all points. Man, in the weakness of his fallen estate, may aim at the perfect fulfillment of the law, yet, in some instances fail, however great his efforts. Such obedience is voluntary, but imperfect. Involuntary obedience is that rendered by Satan and the fallen angels who are compelled to obey against their own volition, and who, through the abuse of their agency by open rebellion against the will of the Father, have forfeited their right to its exercise, their crime being that of high treason against heaven. The agency of man has always been given him, although in some cases God has surrounded him with circumstances of a very adverse and trying character, in order to secure his obedience. Such an instance is recorded of Job, who sought to get away from what appeared to him an irksome duty. His subsequent obedience may not have been altogether voluntary.

The Lord, in Book of C.v speaks of the Saints "learning obedience by the things they suffer," a very unpleasant but sometimes necessary experience. As a kind father char-

ities at times a disobedient son for the purpose of enforcing obedience, to the Lord chastises his Saints. All the commands of God call for obedience, which means compliance with; a command, prohibition or known law or rule of duty prescribed. Webster says "to constitute obedience the act or forbearance to act must be in submission to authority; the command must be known to the person, and his compliance must be in consequence of it or it is not obedience." The following commands include prohibition:

"Thou shalt not steal."
"Thou shalt not commit adultery."
"Thou shalt not bear false witness."

The following enjoin performance:
"Remember the Sabbath day to keep it holy."

"Thou shalt love the Lord thy God, etc."

One very mistaken idea with regard to obedience, which is prevalent of late, is that man's first allegiance is due to the state, his next to God. Vox Populi, Vox Dei has become a sentiment, almost a maxim, but facts refute it as a principle. The voice of the antediluvians was against God, with eight exceptions only, so with that of the Egyptian and Assyrian nations, the former of whom arose in open rebellion against him, and upon whom he sent the most grievous curses, and against the latter, of whom the Lord sent an angel, who cut off in a single night, the flower of the Assyrian nation, or an army of 185,000 men. All of the nations of Palestine fought against Israel. The Roman empire persecuted the Saints unto death, and the voice of Judah sent the Son of God to Calvary's cross. The voice of the state may and should be the voice of God. The state may be in rapport with the divine will. It may be pure. To use the language of Isaiah "Its officers should be peace and its exaltation righteousness." Courts should administer justice, law or no law; the wrongs of the poor should be redressed, money or no money. A murderer should not be turned loose through the influence of friends, or the plentitude of his purse to prey upon the defenceless. The people long for a day of righteousness. May it come speedily.

CHARLES D. EVANS.

FOURTH IN THE SOUTH.

PANGUITCH, Utah, July 5, 1897.—Independence Day was appropriately observed here today. At daybreak the roar of artillery caused every one to arouse from their peaceful slumbers, and reminded them that it was time to begin to celebrate the 121st anniversary of the nation's birth. Soon after, "Old Glory" was waved proudly in the morning breeze.

At an early hour the streets were thronged with patriotic citizens anxious to take part in the day's enjoyment.

About 10 a.m. salutes were fired as a signal for the people to assemble at the theater hall, from which point a parade was formed. One important feature of the parade was a carefully constructed float tastefully decorated with the national colors and surmounted by a fine American flag.