

## ELDER STEWART'S LECTURE.

The fifth of the series of M. I. A. weekly discourses was delivered in the Assembly Hall last evening before a large and appreciative audience. The usual preliminaries included a solo entitled "Jerusalem," by Victor Christoperson.

Obedience as an Essential to Salvation—Repentance, was announced as the subject, Elder Charles B. Stewart being the speaker.

Obedience, said the speaker, was that upon which even life itself depended, and therefore was a subject broad in the extreme. The early Greeks divided it into two paths—one was vice, the other virtue. Obedience was conformity to certain immutable laws, its channel of operation being the human mind. There were two kinds of obedience—moral and immoral. The former was the highest aim to which mortal man could aspire, ever dictated by the sweet whisperings of conscience, or in other words, the divine inspiration from on High. Thus it was that Paul the Apostle was led to renounce his position among his fellow men, to serve his Master and give heed unto His teachings. Martin Luther the great reformer, was led through rational or moral obedience, to direct attention to matters which the whisperings of conscience, or the heavenly inspiration told him required attention. When he spoke his words were not borne on his lips alone but came from the soul itself. He was inspired to the thought that the world beckoned him to bring about a reformation, and he worked to that end, applying the great principle of obedience to the whisperings of the Holy Spirit. Jesus, when nailed to the cross, gave an example of His obedience to the work devolving upon Him by asking God His Father to forgive those who crucified Him, for they knew not what they did. Joseph Smith, the Prophet of the Latter-days was prompted by the same spirit when he submitted to his enemies and went like a lamb to the slaughter, laying down his life, while in the greatest degree of obedience, following out the plan which the Father and the Son had laid out for him to follow.

Another degree of moral obedience was that which appealed to the sympathies of human nature—the obedience of love. It was exercised by those whose minds were carried out in sympathy to their fellow man. It was a God-like attribute and had a tendency to bring mankind closer together to the bonds of love and good fellowship. Such a spirit actuated the hundreds of Mormon missionaries now abroad preaching the Gospel.

Blind obedience was the tendency to do things which the mind and conscience whispered were wrong. It was this degree which led so many of the young and rising generation astray. It was largely the cause of the vice, the wickedness and immorality which existed upon the face of the earth, and wrecked in many cases what might have been a bright, a noble and virtuous life. Evil companionship led up to it, and caused the misery, the abject poverty, the great

unhappiness which reigned supreme in many thousands of homes. It caused many a downfall and had thrust to grovel in the mire many a soul which otherwise might have remained pure and undefiled.

Repentance was the candid admission or acknowledgement to one's self, of wrong-doing. When this admission had been made inwardly as it was, the desire to truly repent was manifested to others by the repentant subject making known his desire to pursue a better course in the future. The Savior gave an illustration of this by going down into the waters of the Jordan and being baptized of John. "Suffer it to be so now" said He, "for thus it becometh us to fulfill all righteousness." In the way repentance was truly exemplified in mankind and as a witness to heaven the candidate for heavenly favors made a manifestation of his innate desire.

The Latter-day Saints were throwing the way open for humankind to enter upon a truly repentant life. They threw out upon the breeze, as it were, the principles of life and salvation—those principles which if adhered to would bring joy and happiness to the soul and open up the avenue of communication between God and man.

The next lecture will be delivered by Elder Oron F. Whitney, the subject being Born Again—Baptism of the Water and of the Spirit.

Those attending the lectures given hereafter are requested to be in their seats promptly on time, so as to avoid confusion. The time of commencing is 7:30 o'clock.

## SANPETE STAKE CONFERENCE.

EPHRAIM, Sanpete Co., Utah, Feb. 15, 1897.—The conference of the Sanpete Stake of Zion was held in Ephraim on the 13th and 14th of February, 1897, commencing at 10 a. m. On the 13th there were present of the general authorities President George Q. Cannon; Elders Brigham Young, Anthon H. Lund and George Teasdale of the Council of Apostles; Elder Seymour B. Young, senior President of the Seventies; Elder Arthur Winters. Of our Stake authorities President Canute Peterson and Counselors Henry Beal and John B. Maiben, High Counsellors, the Bishops of wards and President McAllister of the Temple. Quite a large congregation was in attendance at all the meetings.

President Peterson and counselors gave a report of the Stake, representing it in a good condition generally, the majority being desirous to conform as near as may be, to the requirements of the Gospel; some persons appeared to be departing from the truth. The temporal condition is fairly prosperous; there is no suffering among the poor or those who cannot provide for themselves; their necessities are reasonably well provided for, so that none are known to suffer.

President George Q. Cannon addressed the congregation in a most interesting manner.

Elder B. Young said he had been pleased to listened to reports made; recalled the fact that fear had existed throughout out the State that not more than half a crop would be raised

last season, yet a great abundance of the necessities of life, had been raised. Still the times are hard among us, and money is scarce. But, he asked, is not the scarcity of money and the hard times we complained of the result, to some extent, of our extravagance? It costs much more to live now than it did years ago; every one must be as well dressed as his neighbor—must have just as good furniture, hence the hard times we complain of are somewhat of our own making. He pointed out that the Lord requires of us that we keep His commandments; He has decreed that His purposes shall be accomplished in the earth.

After singing and benediction a recess was taken till 2 p.m.

On resuming, President George Q. Cannon read from the 4th chapter of Ephesians and commented on the same; also recited some facts in the history of the Saints, and drew important lessons from the same.

The choir sang an anthem and benediction was pronounced by Elder A. R. Lund.

Sunday, 9 a.m., Sunday schools met in the meeting house, Elder George Teasdale and President Cannon spoke to the children.

At 10:30, after opening exercises, Elder B. Young addressed the congregation, and was followed by Elders George Teasdale and Seymour B. Young.

At 2 p.m. Sacrament was administered, and the statistical report of the Stake was read.

Elder J. B. Maiben presented the general and Stake authorities, all of whom were sustained by unanimous vote.

The home missionaries, except the High Counsellors, and alternates, were honorably released and the names of forty-two other Elders selected were presented and sustained as home missionaries. C. W. Peterson at his own request was released as Stake recorder, and George Taylor sustained as Stake recorder.

Elder A. H. Lund then gave many valuable instructions to those assembled.

The choir sang, "The Spirit of God like a fire is burning," and benediction was offered by President Canute Peterson.

Conference adjourned for three months to meet in March.

At 6:30 the people met again the interest still unabated and were addressed by Elder B. Young and President Cannon. Elder Teasdale held meeting in Moroni.

GEORGE TAYLOR,  
Clerk of Conference.

## TO GIVE UP THE ROAD.

Railroad men in San Francisco and Sacramento, says the Chronicle, are discussing with the deepest interest the plans which, according to information that has been given out, the Southern Pacific company has undertaken for satisfying the obligation due the United States government from the Central Pacific Railroad company.

Since the recent defeat of the funding bill in Congress it is said to have been accepted as the inevitable that the bond-aided portion of the Central Pa