THE MISSIONARY FIELDS

THOUGHTS ON THEOLOGY.

Speaking of Eternal Progression, Ressurec-

tion and Life Hereafter.

Is It Possible to conceive of a Period

of Time When God Was With-

out a Universel

All sciences have their first or basis

the science of geometry, for instance

the straight line and the same simple

sion, however vast or minute, from a

bee cell to a continent, from a continent

to a world; in every work of genlus,

every temple of art, in the beauty of

the contour of the most lovely face,

from angel to archangel, from archan-

gel to God, these lines hold. To them

the fily and the rose owe their beauty,

and the variegated landscape lends its

charm to the eye. Were its elimination

possible it would destroy all things and

Parallel with this great truth, and as

principle that intelligence is progres-sive. For, admitted that intelligence is

self-existent, the doctrine of eternal

progression is proven, as it is contrary

to all known laws of mind that intelli

gence can remain non-progressive.

Action is a law of mind and there can

be no action without intelligence, and

intelligence must be self-existent or it

is the product of nothing, which is im-

thrist of Latter-day Saint forth that "We believe all that God will reveal;" therefore, no creed can com-pass such faith. It is expansive as eternity and includes the doctrine of

Ged's continued revelation to man, to raise him nearer to Himself. Jesus said, "My Father is greater

to the Father and came to do the Fa ther's will. In like manner the third Per

sonage of the Holy Trinity was subje-

you, but if I go away I will send Hir unto you." This passage clearly prove

that the third Personage of the Trio was subject to the Son, as the Son w

subject to the Father, and that the are degrees of authority, even in

degrees in the Godhead, and at the same

time proves the doctrine of eternal progression. A comparison of these

progression. A comparison of these Scriptures with the sentiments of a great scholar, lately published, may be interesting. He writes: 'That there was a period when nothing existed but God, that God dwelt during an infinite period in utter loneliness, with-

out a soul to converge with or an ab-

of His cure.

to the Son, for Jesus said, "If I go away the Comforter will not come

than I." According to Webster "su lor" than I, "of higher authority." great as was Jesus He was subordi

An article of faith of the Church of

make creation nil.

forms end in death and afterwards beome a common mass, losing all possi-ulity of form restoration, but whence His answer was from chaos. By some law then, chaos produced all we see, hen why not the same law reproduce

The Lord told Joseph Smith that the esurrection is the redemption of the dy, and that the salvation of man in udes this dual existence. The risen edeemer was a type of celestial man orified and exalted.

If glory celestial is attainable without ie body why did Jesus burst the bar-ers of the tomb and re-enter his body? Why does He still retain it? Why will He appear again in that glorified state? What are these wounds in thy hands and side, is to be a question of Judah when Messiah appears to their deliverance at Jerusalem.

deliverance at Jerusalem.

In an immortal body quickened by the spirit which occupied it as an earthly house, lies the germ of endless increase and progression. Mortal man raised to the dignity of a God, and multiplying his species in world's without end is a doctrine that no teacher of Christendom had grasped until Joseph Smith enunciated it in the great doctrine of the eternity of the marriage covenant.

The resurrection of the righteeus dead

The resurrection of the righteous dead is a reunion of the sexes in the world to come. Husbands and wives continue The family circle is not rent by death, sever, as many suppose.

principles. The science of theology is no exception to the general rule. In What was begun in weakness, and con inued through the struggles of earthly ife, is perfected by a more glorious equion than eye hath ever seen, or hat has entered the heart of man in line bent to a curve, is the element of all the forms that enter into dimen-

his world of death.
The resurrection, therefore, is not an ostract spirituality separated from the ments of real existence, but a tan-

Lord told Joseph Smith that spirit and element inseparably con-ected receive a fulness of joy, and when separated man cannot receive a fulness. How often when the hangman's rope is placed about the neck of a murderer, is the Sacrament administered by modern priests and he sent These pricats have not yet learned that calvation includes the resorrection of the body, and that no spirit of man hath a fulness of glory when separate from omnipresent and seif-existent, is the the body, however righteous he may be much less a murderer, whom the Seria tures affirm "hath not eternal life abid

Ing in him."

Job says, in my flesh I shall see God. Even Jesus did not ascend to heaven until he had re-entered his body. The joys of the vast paradise of the departed, righteous dead are [bcomplete with out the resurrection. How false, there-

The Church of Jesus Christ of Latter day Saints has been restored to give to the world a correct theology, that the time may come when men may say o

time may come when men may say of the creeds of the fathers, "Surely our Fathers have inherited lies and thinks wherein there is no profit." Jer. 16: 12. The recent efforts to amend the creeds of the fathers is an evidence of the pre-vailing dissatisfaction and unbelief in regard to them. Doubtless, the time will come when change after observed. will come when change after change in here creeds will leave so little to beleve that the honest of these churches will see their errors and accept the loctrines of Christ.

Your brother in Christ, CHARLES D. EVANS.

CONVERTS IN FLORIDA.

are degrees of authority, even in the Godhend. Psaim 82: 1, reads: "God standeth in the congregation of the mighty: He judgeth among the Gods." Some have said these were idols, but this cannot be, for it would be impossible to judge idols." Deut 10: 17, reads. "For the Lord, your God, is God of Gods." Most assuredly God is not a God of Idols, then this passage, with the foregoing, establishes the doctrine of People Embrace the Gospel, Notwithst ndlng Opposition.

Prejudices Are Crambting, When the Truth is Presented by the "Mormon" Elders.

Leroy, Ga., Aug. 6, 1900.

To the Editor: On the 10th of May, 1895, I left my

ith interest to the Gospel truths. The "News" is always a welcome

Your brother in Christ, JOHN K. LEMON JR.

Lexington, Lee Co., Tex., August 15, 1900.

"Mormonism" in Texas.

Nine months ago the writer, in com-

spread of truth.

To the Editor:

All at once He began to create worlds, men, animals, etc., and from a life of eternal idleness, doubtless, concluded that it was wrong to be so long idle, and that He would set Himself to home and one week later, May 18th, I. in commany with about twenty of the sons of Zion, boarded the train at Salt Lake City for Chattanooga, where we arrived May 22nd. Here I was assigned The writer gives no reason for this o labor in the Florida conference. eternity of idleness on the part of the Lord, nor the least reason why He con which embraces all but a few counties of West Florida and about thirty-five cluded to begin the great not of creaounties in South Georgia. I was first dwell in no habitation for there none. He had no need of a throne assigned to labor in Appaling county. Ga., with Elder E. L. Pemeroy as my He had no subjects. Not a prayer wa companion. We were the first Eiders uttered throughout the immensity that ever entered the county, and Salitude reigned. How unhappy the Lord therefore were quite a curiosity to the must have been in such a state. He lived for Himself alone. Query, was it solfish to dwell an eternity without one people. But the Lord was with us and we soon had many friends and some earnest investigators. At first we had could a being full of benevolence havvery little opposition, but soon contented Himself so long, without single manifestation of this divine at the "divines" began to slander and villatribute? These are the metaphysics an author and 'skilled metaphysician fy us at every opportunity. But every time they kicked the stone, they rolled This same author admits that God or ated all things from nothing, and tru it up hill. There are many honeston his standpoint of logic, for H hearted people in this county, who rely had nothing to create from but nothing From nothing proceeded countless uni-verses, from nothing all things outsidbut the preachers tell them about us, On October 16, 1899, I had the privilege of God came. Nothing got a start an kept going until the spangled heaven leading five persons into the waters buptism, all of whom first heard the loopel from our lips. Since that time have traveled in a number of counwith their vast suns and cancourses o attendant worlds greet the admiring a in Florida and with a number of ters. But wherever I have been I

The same writer says the soul rests but he gives us no one to the start exhave met with numerous friends and of course some who are not so friendly. eave that "once started it will neve out." What it is the learned divin-dises not inform us. Like another di-vine I heard of, he probably holds tha-ten thousand souls could stand on the As a whole my misisonary experience has been the happiest moments of my life, and nothing gives me more loy then when I can get a chance to explain the Gospel to those who will lis-ten. I can see that the walls of prejupoint of a fine cambric needle and there will be room for more. dice are fast crumbling away and many of those who a short time ago would turn the cold shoulder to us, now listen

Such deas take origin in a vain philosophy that "gives to airy nothing a lo-

hidutation and a name." Prophet, defines the sail as being conand his Greek courseer philosophers never diseased of this dualty of being, hereafter. Their philosophy, like that of modern spiritualists, had no use for the body after death.

the body after death.

To them it was a cumbrous thing, greatly retarding the operations of the spirit and this view holds with many so-called Christians of our day, who like a philosopher I conversed with, held the recurrection to be physically imthe recurrection to be physically impany with four other Elders, left Zion possible on the ground that all physical to bear the Gospel message to the in-

habitants of the Southwestern States. On arrival at St. John, Kansas, Nov. Elider Pulsipher and I were aslider was balled to labor with Elder James A. Duke among the Saints. We were permitted to initiate eight souls baptism and blessing on a two months' trip through the southern portion of our conference. The power of the Lord has been made manifest many times in our behalf.

The house to house method, without

purse or serip, is very successfully adopted in the Lone Star State. And a tide of authorized ministers are labor ing sealously for what they know to be true; which is causing the intellect-ual and fair-winded to sink deeper the shaft of investigation for the glorious truths contained in the Gosrel plan. A great many of the honest in heart are being convinced that the ordination and commission of the Prophet Joseph must have been of divine avigin. must have been of divine origin.

Our opponents are numerous. Yet tion are fast wearing away.

Friends and relatives in this part of the State will be visited on receipt of name and address at this office. The "News" is one of our worthy adis appreciated by the honest in heart. LAURENCE G. KIRKMAN,

Conference Secretary.

IN THE CERMAN MISSION.

Semi-Annual Conference of the Rhineland Division.

Saints and Visitors Listen to the Testimony of the Elders.

Elbefeld, Germany, July 25, 1960. To the Editor:

The Rhineland division of the Latterday Saints mission in Germany met in semi-annual conference at Frankfurton-the-Main, headquarters for this section, July 14 to 16, under the presidency of Elder D. H. Christensen. Elder A. H. Schulthess, president of the German mission; Counselor Jus. L. McMurrin of the presidency of the European mission, and Editor Richard T. Hang of the Stern, were in attendance, communicating instructions to the Elders, encouragement to the Saints, and raising their voices in public meetings, bearing testimony to the work of the Lord.

On Saturday, 14, two Priesthood meetings were held, in which the reports of the Elders from the eight fore, is that theology which denies this | fields of the Frankfurt conference were re, is that theology which defines this beard, and words of instruction and octrine, no fact of holy writ being beard, and words of instruction and ore fully attested, and to ignore advice were imparted by the visiting

Sunday, July 15, burst forth with warming radiance and ushered in a typleal Rhineland summer day, which the congregated Saints and Elders enjoyed by attendance upon a Sunday school service and three meetings.

A beautiful testimony of the oneness of the Spirit of the Saints of God was given us in the Frankfurt Sunday school, under the superintendency of Elder E. M. Ashton. A very good program had been arranged and was excellently carried out, in which the native Saints, children and adults, evidenced the possession of the Spirit of he Lord in song, dialogue and lecture. One forgets that he is eight thousand niles from the 'mountains of the Lord's house," here in the midst of another nationality, speaking a language difrent from that current in the vales of njoyment of that spirit "which work-

Pollowing the close of the Sunday chool, at D a. m., the Saints were seembled to hear the message of the

Then at 5 p. m., a public meeting was held in a commedious half, well filled with Saints and visitors. After a brautiful solo from Elder Ferrin of the Hamburg conference, the entire time was occupied by Elder Jas. S. McMurrin, who delivered a watchty comment. who delivered a weighty argument d powerful testimony to the restora-op, establishment, and progress of the nurch of Jesus Christ. Elder R. T. long acted as interpreter. The speaker ted scripture, history, divine and and Saints fane, and cited the condition of the cursion to as world to prove the occurrence a great and complete apostasy primitive Church of Christ. stimony in the same line with setimony in the name of the Lord. ment in the existence and work of Church through the "everlasting pel," foreseen by the revelator John estored to the earth by an angel of od and the calling of the Prophet Jo-

In the evening of the same day, July still another meeting was beld, a led by about one hundred visits as many saints. Here we aga Elder Ferrin, following Hang delivered a sermon, ing the relationship of man to God and raying the divine love comprehends the Cospel plan of salvation. Slowing Elder Hang, President olthers sounded a cry for repent, exclained the principles of the

"Gospel of the kingdom," and bore a testimony to the truth of the message ffered to the world by the servants of On Monday, 16th, a six-hour session.

periant instructions were given.
The register of the Frankfurt conrence shows 30 baptisms since Jan. 1,
0 and seven additional are reported

nce the conference meetings. There were about one hundred Saints attendance at the conference. comthe Frankfurt, mest of the eim, and representatives from logue and Elberfeld branches. the conference, Elder Ernest F. tier, who has labored faithfully for three months in the German mishas been honorably released to re-

During our last public service a would be iconoclast awang himself con-spicuously up the aisie to the stand and spicuously up the aisle to the stand and asked permission to submit a few questions. He was politely invited to take a seat by the stand and wait until Elder Schulthess closed. He seated himbelf and listened to the testimony and argument of the speaker, and then he slowly slipped out of the assembly and disappeared.

The Elders and Saints of the Frankting orders and Saints of the Frankting orders are extend hearty greatings.

furt conference extend hearty greetings to those of like faith in all the world. D. H. CHRISTENSEN

A TIME OF REJOICING.

Elders, Saints and Friends Meet in Conference at Council Bluffs.

Encouraging Outlook for Missionary Work Among the People of That Part of the Field.

Council Bluffs, In. Aug. 6, 1900. To the Editor:

We often hear it said at home that every conference is a little better than and if so, is it possible for them to any paper published here. With many arrive at that degree of perfection kind wishes for the editors and best where there can be no improvement? Let us believe not, for sternal progression is a grand truth.

Our conference is now a memory, but fix effect is, and will be present with every Elder and all who attended, was a time of rejoining a renewal brotherly and sisterly love and a spirit-

Friday, July 27th, many of the Elders had arrived during the week, and we met at Huntington hall, council Bluffs. in a testimony and Sacrament meeting and bad one of those gatherings which missionaries know how to appreciate. were not members of the Church, for fater who had that day been baptized We had abundant cause Those who were with us, wen nce been haptized.

Nebraska conference this year and in this way interest was doubled. Saturday, July 28th, 57ty Eiders met in the building belonging to the Reorganized church and with enough Saint and friends to fill the building our con wence began.
We were favored with the presence

Our conference met jointly with the

Elder Kelsch of the Northern States ayes, principal of the Snow academ Ephraim, Utah; also Elder Boye rom the Chicago conference. Elde our conference were also with us and course with these brethren in attend re, good speaking was assured.

Three sessions were held on Saturday ith increasing interest, and when the the evening session, that the confer-nce would be continued next day in maha, disappointment was expressed by many who could not attend away

On Sunday at 2 o'clock we all met t the idlewild Hall in Omaha, where ofference was continued with a full ouse, most of whom were Elders and ats from the two conferences.

two sessions were held and the Spirit the Lord was with us to a rich dese. Each speaker was blessed with use words which we most needed, and ach was especially blessed with the sirit of testimony. It was a matter of wonder to visitors

to the love and good will and per-fellowship that were munifest ghout the Whole conference, Evwho were strangers could not bu take of the same spirit and consently felt perfectly at home. The explanation one can make for such appy condition is the Scripture h says, "But if we walk in the light e is in the light, we have follow with another.

was amusing to note the surpris nanifested by Brother Noyes, who has or years been an instructor in one of he Church schools in Utah, and as a onsequence has a sociated much with he leaders of the Church, come out and for the first time learn what had thought he was familiar with he faith and practices of the Latterutside world to learn of mich dectrines a blood atonement, alleged to be one of

principles practiced by the Utah In one sense it is amusing to consider he apparently wliful ignorance of the true belief of the Latter-day Salats, but when we remember the fact that ple by their own action in this our Lown Priesthood meeting assembled We were again favored with the prence of Bro. Noves and after instritions to Elders by Elder Keisch. listened to him with emotions born

the Sprit of God. Are Latter-day Sais a he nitied? Why there is not got places with those who consider him a luded or more often wicked. The syn pathy if transferred from Latter-day Saints to those who so violently denounce us would be more apprepriate Each Eider seemed to sense his reand we have proved the f the assertion of Bro n that little meeting to shake the wh State of Iowa.

In the month of July alone fourter souls had been added to the fold added to the fold of Chylst in this State. ing and will urge the e us on to greater ac-

or 21st, all the Elders d a Sunday school exom Park near ptu program was ely style. Then came dinner and all par d the afternoon and at or again at idlewiid Hall 8 o'elack we n ogram which had bee inged was rendered i

Elders began blaving is some to

ting hand to were happy ty: and the work, and that hem, but our foss wi sudness an "Adieu my dear

ould be happy becom

There n as a time when the A new era seems a clouds of prejud ous, seem to be ing and a ming becomes app rock cut out of the mountain nakes itself more ar ating against God.

NEPHLOTTESON, LOHENZO DAY. IN DEFENSE OF TRUTH.

A Non-"Mormon" Speaks Well of the Missionaries in the Field. Barbourville, Ky., July 27, 1900.

The the Editor: Would that I possessed the eloquence of a Webster or a Clay, that I might might" and speak such and like to say in condemnation of those persons who are through the newspapers, about so-call-

ed "Mormonism." I am not a "Mor-non, indeed, I very much fear that I the cares of business life were laid aside, and a very agreeable and instructive time was enjoyed. shall never possess the sterling qual-ities which go to make up the "Mor-

as he is. Since the advent of these people into Eastern Kentucky, quite two years ago, they have proven

st acceptance of the term. As compar-

ed to a majority of both men and wo

ern Kentucky will bear fruit in the future. I know that were we to follow

in their footsleps we would be blessed

have been located in our little town, by the kindness of Elder MacKay, I

have had the pleasure of reading the Descret Sami-Weekly News constantly.

for some months, and for truthfulness

success to every Elder in this broad

JOYS OF MORMON ELDERS.

They Are Endowed With Various Spiritual

Gifts and Blessings.

to Serve the Lord.

had no direct harvest in baptisms we

feel and know that precious seeds have

been sown that will grow and flourish

and be reased by and by.
Our Elders have sent into the west

ern counties, where they have met som

prejudice and a little persecution "Preachers of the Gospel" often take

them to task and occasionally suggest

mobocracy and lynch law and say a

in nearly every instance such a course

only makes us more friends and opene up the neighborhood, and instead of retarding the work of the Lord, it adds

to its impetus. A few, of course, are made more bitter.

join the rabble and order the Elders to

leave villages, and yet the Elder-neither lose heart nor courage, but re-

joice more than any other set of men upon the earth. Under such circum-

stances they are held up and encour aged by the Spirit of the Lord, and

when they are among Saints and friends the sick are often restored by

he laying on of hands and other bless

ngs are dally realized. Several of our Elders enjoy the gift

of tongues with the interpretation, notione in speaking but also in praying

and singing. Others again enjoy the

helr predictions verily fulfilled, while

ment. So you see we have every reason to reloice, although we are no

ranted in many neighborhoods, yet the ry in many others is. "Send us some Mormon' Elders." These demand

n many cases are entirely neglected for

and found them full of faith and in

re subject to chills and other slight flictions, but as a whole body we have

othing to complain of, but feel to re-

As we look down the future we se

that there is a great opportunity for doing good before us, and feel tha

many will yet embrace the life-giving

principles of truth. We seem to realize that the Devil will how and that ere long the judgments of God will sweet

over the land. Judging from the

and unmistakable signs of red shirts

gurs and "niggers." one would be safe in thinking that blood is near at hand

The "News" is appreciated by every

would have many lonesome and home-sick Elders. We admire its course and commend its stand for truth, Yours in the cause of truth, JOSEPH P. BIRDOFF.

STAKE CONFERENCES,

Bannock Stake.

The Bannock Stake conference wa

held at Chesterfield, July Each and 30th We had with us Elder F. M. Lyman, of the Council of Apostles, Elder J. W. Mo-

Murrin, of the First Council of Seven-ties, the Stake presidency, most of the Stake officers, seven out of nine Hish-

To the Editors

Gentile Valley, Idaho, Aug. 3rd, 1900.

We haven't as many

Elders."

want of Elders. We haven't aborers as we have room for

Occasionally mayors and magistrates

To the Editor:

Very respectfully.

with far happier homes.

The first meeting was with the Sunday school, which gave some go cert recitations, after which Elder F. M. particularly to the children about honoring their parents and by so doing honoring God. At the close of school al man in our community, their morality is superior, and I sincerely hope that the examples set by the Elders in Eastshook hands with Brothers Lyman and

Conference was then called to order. conference headquarters

Conference was then called to order and the Stake president, Elder L. S. Pond, epoke of our object in coming together and reported the Stake in very good condition spiritually.

All the Bishops, except two, were present and all the wards were reported as being in good condition. Elder J. W. McMurrin spoke of the restoration of the Carel and showed from conditions the Gospel, and showed from conditions prevailing that revelation is necessary.

Meeting adjourned and a Priesthood meeting was called. Elder F. M. Lyman gave some instructions to the Stake au-

thorities and to Bishors. Keep a his-tory of your organization, he said, and record all ordinations and keep track of changes in office. Perform no baptism or ordination unless a recorder is at hand. Every man who is ordinated is entitled to a certificate of ordination. All ordinations to High Priests and Seventies quorums should be under the hands of the Apostles, All Stake officers and Bishops of words should be at all Priesthand meetings and at all Stake conferences. He told the High Council to keep the World of Wisdom and attention conferences. He fold the High Council to keep the Word of Wisdom and attend

July 20th, conference continued. Elder D. Jensen, of the Stake presidency, appke of preaching the Gospel by ex-Opposition But Gives Them New Strength and Determination Elder F. M. Lyman presented the gen-

eral and Stake authorities, who were all unanimously sustained. Elder D. J. Lau was honorably released from being Stake Sunday school superintendent and Goldsboro, N. C., July 28, 1900. Nathan Barlow was sustained in his stead. Cyrus Toiman was sustained as first assistant. Elder F. M. Lyman Nearly three months have passed by since your valuable paper contained said he was well pleased with the spirit and interest manifested by the Stake presidency and said the more we do in God's kingdom, the more strength we have to do with, and the stronger our anything concerning the North Carolina conference. During that time we have not been fulle but busy spreading the light of the everlasting Gospel. The banner of truth has been unfurled Elder W. McMurrin Indorsed what in new localities, and while we have

had been said. All blessings are based upon our faithfulness and industry. Elder C. Eldredge, of the Stake presiency, spoke of the great improvement mong the people since the organization f the Bannock Stake. Elder L. S. Pond spoke of the appropriate words spoken at the conference as being inspired of od, and asked the Bishops to see that all associations are represented at Priesthood meetings. adjourned for three

nonths, after benediction by Elder J. W. McMurrin. A conference of the Mutual Improve-

ment associations was held Sunday evening, July 29th and Monday after-noon, July 39th. Both associations were eported in good order and doing good Much good instruction was given by

Sister Campbell and other speakers. J. W. Hubbard, president of the young men, and Effic Eldredge, president of the young ladies, and her assistant Olive Hale. The following were unani mously sus ined: Christian Rindlis-backer as home missionary, John Det-ton as Stake choir Jeader.

RETURNED MISSIONARIES

Elder P. J. Sanders of Murray, Utah, returned on Sunday, Aug. 12, from a mission to the Northern States, for which he was set apart Sept. 11, 1898. His first field was in the State of Ohio, where he much high the state of Ohio, where he met with good success. He was then transferred to the Southern Illinois conference, over which he presided during the past ten months. His labors were chiefly in Chicago and St. Louis. He reports good treatment, and the mission work prospering. the mission work prospering.

Elder O. J. Harmon, of Huntington, a mission to the Southern States, on which he left in July, 1898. His field was the Southern Illinois conference, and during the latter parties of his time there he was counselor to the president of the conference. He enjoyed his missionary labors, which were quits successful; and he speaks well of the prospect for epreading the Gospel in that part of the country. art of the country.

Elder John A. Aylett, of West Jordan, was set apart on the 16th of June, 1898, for a mission to the Northern States. He returned on the 13th of this month, having been engaged in the Missouri conference. He reports that field in quite a prosperous condition. Prejudices are being allayed, and many are willing to listen to the testimony of the Elders. During the last two years there have been about seventy-five baptisms. There are now three branches in the conference, the chief one being in Kansas City. The Elders are laboring with great energy. are laboring with great energy.

Elder William B. Smith, of Alpine. Utah county, was set apart on the 12th of May, 1899, for the Northern States. He has been laboring in the Missouri conference all the time. He returned home on the 13th of this month, and rethat the Elders in that field are all well and enjoying their labors.

Elder Jesse T. Moses, Jr., of Smithfield, Cache county, was set apart or the 12th of April, 1898, for the Northern States mission. He was assigned to the Missouri conference, where he labored all the time with encouraging success. He returned home on the 13th of this ops, and people enough to more than fill | month. He says he met with much prej- | advertisement.

the large meeting house. For two days | udice, and in Carthage he encountered some of the old spirit of mobocracy, but on the whole his experiences were rather pleasant. The mission, he says, has been one of great profit to him

Eider John Arthur Day, of the Seventh ward, this city, was set apart on the 2nd of Sept. 1898 for a mission to Creat Britain, from which he re-turned on the 11th of this month. Ha labored five months in Bedfordshire and habored ave months in Bedfordshire and five months in London. Lately there have been saveral baptizms in that conference. The conference house has been removed to 27 Farleigh road. Stoke Newington. Mrs. Day was set apart for a mission at the same time as her husband, and accompanied him on his trip abroad. She did a good work and zeturned home on the 11th of this month with Brother Day. month with Brother Day.

Elder William H. Holyoak, of Paro-wan, Iron county, Utah, came hone on the 12th of this month from a mission to the Southern States, where he labored in the east Kentucky conference for sixteen months. He was then trans-ferred to the Southern Illinois conference, of the Northern States mission, He labored eight months in the city of St. Louis, and the remainder of time in Washington, Perry county lines. He was set apart for this sion on the 18th of May, 1898. Helyoak says he found the people of south hospitable and kind. The say he says is the case in the country dis-tricts in the North, while is the cirthere is more prejudice. Still he found many who were willing to listen to the testimony. The St. Louis strike has been a detriment to Gospel work in that place. People are so engressed in tention to the Elders.

Elder N. J. Torkelson, of this city, runned on the 11th of this month from mission to Scandinavia. He was bored the first eight months Copenhagen conference, Denmark, and the remainder of the time in the Berge conference, Norway. He says he henjoyed his mussion in every respect.

Elder J. F. Smith, of Coalville, Utah. was set apart in July, 1898, for a mis-sion to the Eastern Statos. He returned to this city on the 9th of this month. He reports that he filled a successful and enjoyable mission, having had be liege of baptizing some people, and of making many friends.

Elder John Thomas Batty, of Toquer ville. Washington county, has returned from a mission to the Northern States. He was set apart on the 7th of Septe ber, 1898, and was first assigned to the Southern Illinois conference, where he abored the first sixteen months. He was then transferred to the lowa con ference, where he labored principally among relatives. While in this conference he paid a visit to southern Missouri, where he baptized five persons. He baptized sixteen persons in all in dif-ferent places. He says he enjoyed his entire mission very much, and met with success. Being honorably released, he success. eturned to this city on the 5th of this month.

Elder Martin Christensen, Jr., of Murray, Salt Lake county, returned home on the 10th of this month, from a mussion to the Northern States, for which he was set apart on the lith of April, 1898. His field of labor was the Nebraska conference, and most of the time he filled the position of first counselor to Elder C. W. Lilly white, the president of that conference. Elder Christensen says the mission is pro gressing well. Every month this sum-mer there have been some baptisms, and the Elders are making many friends there.

Elder William H. Dickson of Richfield, Morgan county, returned on the 10th of this month from the Northern States. He was set apart on the ist of June, 1898, and was assigned to the Platte and Boon counties, and late in the city of Lincoln. He says the are a great many investigators in that field. He presided over the branch in Lincoln for about seven months, and during that time there were thirteen haptisms. The Elders are well treated there. They are permitted to hold street meetings and to bear their testimony

Elder Henry W. Vallentine of Sanford, Col., who has been laboring faithfully in the Nebraska conference, was released on the 29th of July last, and returned to his home. He was set apart on the 11th of April, 1898.

Good Medicine for Children.

If you have a baby in the house you will wish to know the best way to check any unusual leoseness of the bowels, or diarrhoea so common to small children. O. P. M. Holliday, of Deming, Ind., who has an eleven months' old child, says: "Through the months of June and July our baby was teething and took a running of of the bowels and sickness of the st ach. His bowels would move from five to eight times a day. I had a bottle of Chamberlain's Colic, Cholera and Diarrhoea Remedy in the house and gave him four drops in a teaspoonful of water and he got better at once."

CHILDREN GUESS!

The population of Salt Lake-n new \$12.00 Standard Dictionary given the successful guesser. See the "News"

Auch Bro.

Early Fall Arrivals in Wool Dress Goods New Conceptions. Novel Effects. Modern Fancies. Fresh Ideas.

BLACK DRESS GOODS DISPLAY. NONE BUT THE BEST.

We have just placed on sale an immense collection of French, German, English makes of styllah weaves in Black Goods, and especially call your attention to B. Priestley & Co's. Standard Black Goods. Some to be seen for the first time here. Camelahair, Zebelines and New Rough Cheviots. New French Camelets Storm Serges and Fine Henriettas, etc.

EXTRA VALUES MONDAY WEEK:

90c Yard.

English Storm Serges. 50 in wide Storm Serges and Cheviots, correct ma-terial for separate skiris; good value, \$1.25; Sale at

Black Creponettes.

40 in. wide, soft and bright finish, the kind that looks New Venetians and New Broad and wears well and well worth \$1.25; special Cloths.

An immense Shipment of Black and Colored Venetians

Satin Berber Cords.

Stin. wide Black Satin Beber Cords, handsome English make in 5 different stripe effect 65c; value for 45c Yard.

So in. wide Black Satin Beber Cords, handsome English make in 5 different stripe effect 65c; value for 45c Yard. and Broad Cloths in the coming Fall shades are in.