

permit of no interruption and cried down the offenders. At the close of one of the meetings we were assailed by an elderly individual who, filled with calumny and vituperation, sought to destroy the influence and sympathy we had created among the people. This, however, gave us a better opportunity of presenting our doctrines and defending our people, as many had questions to ask on which they desired immediate answer. By this time we had no more difficulty in gaining listeners. So many things were asked and answered concerning us and the principles of the Gospel that it was 11:15 p. m. when we started for home.

We were surprised at the success of these gatherings and we have seen more immediate results from them than from our former meetings; in fact they contributed largely to the success of our conference, which was in every respect one of the most enjoyable that I have ever attended. An unusual number of strangers were present at the three meetings we held on Sunday and the greatest of interest was paid to the sermons of the Elders. In the evening our hall was too small to hold all who sought admittance. The rich flow of the spirit that attended us in our open-air meetings continued with us in the conference and aided the speakers in the presentation of the Gospel principles. This spirit was apparent to us all, not omitting the strangers who were in attendance. We trust that the interest aroused in Preston by these meetings will continue unabated until it shall result in the salvation of many souls.

Elder A. J. Seare writes from Abingdon, England, under date of August 10, from which we make the following extracts: Since writing you last the excitement which then existed has abated. The mayor has allowed us to resume our out-door meetings. Three honest souls have rendered obedience to the Gospel, and the prospects are that in the near future a few more who are investigating will follow. One of our new members has been a Baptist for years, but he realized he was in the same position as Apostle Paul found those certain disciples when he came to Ephesus. (Acts xix: 1, 6) He acknowledged that although he had been baptized and was a member of the Baptist Church he had never been taught concerning the Holy Ghost and he had not advanced in the knowledge of God. He had prayed for years that the Lord would show him the true Gospel. During the excitement here with our opponent, Shaylor, he came to one of our meetings. At the close he said, "God bless you, Brother! You have preached the Gospel as I have never heard it before. I came up here expecting to find some fault, but you have preached the truth, and I want to hear more of it."

Since Brother J. D. Owen's release, Brother H. M. Dinwoodey and I have labored together here, and we are having some very interesting meetings. We have tracted and preached in twenty-eight different villages, and in many instances the whole of the village has turned out to hear us and we generally dispose of all the literature we have with us. We sometimes hold as many as three out door meetings on a Sunday.

We have had the pleasure of Sister Dinwoodey's company the last month or so, it being her vacation. She with my

wife has taken great pleasure in going out on the streets and helping us with our singing, which has been the means of drawing large concourses of people every Sunday night. As you are aware of Sister Dinwoodey's ability as a vocalist, I hardly need tell you that the solos rendered by her were much appreciated and called forth many compliments from the musical fraternity of Abingdon and have had the effect of allaying a great deal of prejudice. Although the ministers in their pulpits are denouncing us on every hand the people still give us great attention and treat us with the greatest respect and turn out by the hundreds to hear us. God grant that many may have their eyes opened and that they may ere long see the good results of our labors.

Elder John Belliston writes from The Mount, Quorndon, Leicestershire, England, under date of August 20, 1894, as follows: Elders Johnson, Jefferies and myself are laboring in the villages between Leicester and Loughboro. We distribute the written word, and bear our testimonies to all. Our tracts are received with a combined feeling of indifference and a desire to oblige the giver.

I was tracting the other day in Barrow-on-Soar, when I met with a lady very much troubled over the Trinity. She was an aged lady and someone who seemed to be very anxious to see her saved before her departure from this life had told her "that if she did not believe in the Holy Trinity, that God and the Son and the Holy Ghost were the same person with one body," she would go to hell. This she said she could not believe, and therefore she was worried. Our views coincided with what she had gleaned from the Scriptures and she was surprised to hear a "Mormonite" talk from the Scripture, as she had been taught that they were such a bad people. She called her neighbor in to hear what I had to say and she has opened her house to us at any time we wish to hold meeting.

We feel well in our labors and in presenting to the people in this vicinity the glorious principles which we have come here to promulgate.

SUNDAY SERVICES.

Religious services were held in the Tabernacle, Salt Lake City, Sunday September 23rd, 1894, at 2 p. m., Elder Joseph E. Taylor, of the Presidency of the Stake, presiding. The choir sang the hymn commencing:

Great God, indulge my humble claim:
Thou art my hope, my joy, my rest.

The opening prayer was offered by Elder Joseph Christensen. The choir sang:

Captain of Israel's host, and Guide
Of all who seek the land above.

Elder John Henry Smith was called upon to address the congregation. He remarked how sweet is the human voice, in songs of praise to our Father, in the lullaby at our mother's knee, and in the kindness of a loving parent's counsel! How harsh it is when used in anger! The congregation on this occasion has assembled to listen to songs and words of praise, to center their thoughts on the responsibilities that attach to them as a worshipping congregation. And in listening to the

sweet strains of the hymns of praise, the peace and joy which come with their influence were such that we might wish to always have them with us. We could contrast their sweetness with the bitterness which we know of under other circumstances, which bring discord and sorrow; and we might wish that the pleasurable feelings always should abide with us. The speaker had no doubt that the Almighty designed that His children, while they had the choice between good and evil, should walk in those paths that make the most pleasing experiences in life, and bring constant sunshine to their souls. It is not the design of the Creator that in our associations with each other we should seek to arouse that which is disagreeable to our associates and ourselves; but that we should control ourselves and do everything that is consistent to bring peace and love to all. The business of creating dissension belongs to another personage than the God whom we worship.

There are no people who have been taught more carefully than have the Latter-day Saints that they should leave in the background those peculiar characteristics that make us unpleasant to others. We are called to order our lives according to the pattern of the Redeemer, and to be as near as possible in His image in our conduct. The Saints are carefully taught in this pattern. They are exhorted to lead temperate lives; to hold sacred the life of a human being; to observe moral laws and be themselves pure, and to conform to all those principles inculcated by the Divine Master, that they might become in the image of Deity. By following these instructions they could present an example of righteousness that would entitle them to a place among the just, and to become fit for the presence of their Lord and Redeemer.

In his observation, the speaker had learned that there were many who were called Saints who idly neglected the admonishments of the Almighty. For instance, He had given a revelation enjoining temperance which He declared was adapted to the weakest of Saints, yet after fifty years there had been little progress in arriving at His standard. If the law of God were applied to us, how few would come up to the mark! Whose home today is not invaded by a father, mother, son or daughter, who disregards the requirements of the Almighty regarding lives of temperance? How many of those who bear the Holy Priesthood to call the world to salvation, have not within their thresholds violators of the law of God? How many of this congregation have ordered their lives in accord with that which they know to be the Divine law? Each may answer for himself or herself as to whether as professing Saints they have met the responsibilities which rest upon them—whether they are temperate, honest and virtuous in their lives.

Elder Smith did not desire to censure anyone, but to ask the people to examine themselves, and ascertain whether they were doing all they should in carrying on their Father's will, or were neglectful of their duties and set an unworthy example. The example of each person has its influence. Have all of us the moral courage to resist