

together with banjo and guitar selections.

We are glad to report to our Sunday school workers in Zion that although our school is but an infant, compared to those in our lovely mountain home, yet our scholars are being taught to love the Lord in sincerity of heart, to revere the cause of Truth, and put in practice those things taught in our Sabbath school. We feel encouraged in our work (notwithstanding a good deal of opposition from various sources). Our school is well attended, considering the severity of the weather. Some few people not members of the Church have taken their children from school owing to the name we bear; but thanks be unto God, Truth will triumph over biased minds and superstition, and the petty religious dogmas of the day, and the time will come when Mormonism so-called, will shine forth as bright as the noon day sun, and many people will be desirous that their children be taught the pure, unadulterated Gospel as taught by the people called Mormons, because it is the same in every particular, as Jesus Christ preached when He was on earth. Our beloved president, J. T. Hart, though ripe in years, is never tired of speaking to the little ones upon the great plan of salvation, giving words of encouragement to both old and young.

We welcomed to our festivities Elder J. L. Egan and Ed. H. Davis, missionaries from Vineland, south of Pueblo.

Wishing all workers of Sunday schools much joy in their labor of love, and hoping the New Year may be a very bright one, full of promise and blessing, and our endeavors be crowned with abundant success, in our efforts to spread the Truth, and with sincere and united prayers for the welfare of the Sunday schools in Zion, we remain, your brethren and co-workers in the Gospel of peace.

CHAS. B. STRONG,
ROY FAIRBANKS,

Traveling Elders in the Pueblo Conference.

HEAVY HAND OF AFFECTION.

Beaver Ward, Boxelder Co.,

Jan. 7, 1898.

The Saints and citizens of our little ward and surrounding country witnessed here today a most painful and unusual occurrence—that of a triple funeral. For upwards of two months the family of Brother and Sister Charles and Elizabeth Fannie Twitchel has been afflicted with typhoid fever. Notwithstanding all that loving hands could do to stay the angel of death, it stepped in Monday evening, Jan. 3rd, and snatched, as it were in almost perfect health, from their arms their infant daughter Ester, aged 1 year, 4 months and 18 days.

The mother, after weeks of patient watching and nursing of her loved ones, was herself stricken down with this disease and on the following morning, Jan. 4th, after a week or more of suffering, rendered obedience to God's decree and followed her sweet little angel to the spirit world.

Fredrick William, their son, a bright little fellow aged 8 years and 10 months, was the first to suffer from an attack of the disease, and after receiving the loving care and attention of parents and others for more than two months, on the evening of Jan. 5th breathed his last, and his noble young spirit took its flight to join those of his dear mother and sister who had preceded him to the great beyond.

Today services were held in our ward meeting house, when appropriate remarks were made and the Spirit of God made manifest in a marked degree. It was indeed a touching sight to see six near relatives of the deceased bear the casket containing the remains

of our beloved sister and her infant child to their last resting place, followed closely by four little boys bearing those of their departed brother and playmate. The mother was a most exemplary Latter-day Saint, a devoted wife and loving parent, and she has gone to reap her sure reward. We deeply sympathize with her husband in his sore bereavement, who is left without a helpmeet to care for his remaining three small children. Without his vallant spirit no doubt he would feel to murmur.

JAMES BOWCUTT.

EVIDENCES OF GOD'S MERCY.

From a private letter from Elder Edwin C. Penrose the "News" has been permitted to cull the subjoined items:

Cockrum, De Soto County, Miss., Dec. 27, 1897. — In Alabama, where I have been traveling some of the time, the people have a prohibition law, but it doesn't exactly prohibit. You see Lucifer has improved on the original plan by adding prohibition and filling the people with hitters and other compounds instead of liquor. The stills are not all still and occasionally some good "church" member gets full of the murder-breeding booze. They usually celebrate the birth of Christ in this way. My companion and I have been visiting an old gentleman who had cut his foot and on Christmas night we received the appalling information that a mob was coming to pay us their respects. They were filled to the brim with the above named booze. They came, but didn't do anything; God protected us. So much for prohibition.

Some of the people here are great on profession; they are very religious on Sunday. I attended a Methodist meeting here one Sunday. It seemed to me that not a leaf stirred, lest it be indicted for Sabbath desecration; the grass appeared to have stopped growing, and the town cow to have gone outside the corporation limits to chew her cud. Such is Sunday in the South. The meeting I attended was during the protracted season and the people seemed to be sorely afflicted. While the preacher was preaching, some were singing, some praying and others shouting. The room was filled with discordant voices.

I have met several preachers here but the notions and opinions some of the advanced made me think their logic had slipped out. The people here are hospitable and kindhearted.

Elder Ashby and I have been laboring in the city of Hernando, and my strength and love for the Gospel has been increased ten fold by the many evidences of God's mercies. On Dec. 10th we started for the city, traveling without purse or scrip. It was raining and cold, but we went on just the same. On arriving there we first went to the hotel and left our grips, saying we would call again. We went and found the mayor and got permission to distribute tracts, then tried to get a church to hold meetings in, but failing in this we called on the sheriff and asked for the use of the court house. This we were also refused. He said we were immoral. We called on several of the merchants who treated us courteously. It was getting dark, and we knew not where to go. The Spirit said "go this way" and we went. The first house we came to was a typical Southern mansion. We were invited in and stayed there that night. We were treated very kindly by the man and his wife, Mr. and Mrs. N. M. Whitely. The next morning we returned to the hotel, where we had left our grips, saw the proprietor, a Mrs. Spencer. She was astonished at learning the way we traveled, and kindly invited us to stay at her hotel while in the city. She said she knew we were trying to do good,

and she desired to aid us. We were determined to hold a meeting somewhere, so mounting a bale of cotton on the sidewalk, we called the people to order. After singing and prayer we preached to them, and we sold all of the Voice of Warnings we had with us. After meeting we walked to the hotel and were given the best rooms in the house. The next night, Sunday, we stopped with a wealthy old gentleman, Major John Boone.

While on our way here from Alabama I baptized four adults and blessed two children. Good old Sister Ogelesby was quite sick; we administered to her and she soon got well. The Lord is indeed good and kind to us.

The "Deseret News" is always a welcome visitor to us. I am enjoying good health and feel well in the good work in which I am engaged. My former companion, Elder Hinckley, came to visit me on Christmas. We had a good time together.

FACTS ABOUT GLOVES.

[New York Evening Post.]

The use of gloves is of great antiquity, for we know that the ancient Persians wore them, Xenophon mentioning that on one occasion Cyrus was without gloves. Indeed, some writers supposed that in the book of Ruth, when Elimelech, transferring his land to Boaz, is said to take off his "shoe," a glove is meant.

The chief mention of gloves among the ancients was of those of the puerils, which are referred to in the "Iliad," and also frequently in the "Eneid." As the Romans became more luxurious in their mode of living, the use of gloves increased, until, under the emperors, they were made with fingers (digitalia), and worn as ornaments or on occasions of ceremony, while the mitten (chirothecae) was for common use. The fox-glove, originally "folks-glove," turned upside down, is exactly mitten shape. These mittens the Greeks and Romans wore to protect the hands in certain kinds of manual labor, and this seems to have been originally their use with all peoples. Witness the walrus-skin gloves of the Eskimos of the present day, and the leather mittens of the blacksmith and of the hedger, as well as of the hawking gloves formerly worn to protect the wrists from the sharp talons of the falcons. Homer tells of Laertes at work in his garden and describes him as wearing gloves to protect his hands from the thorns.

The Romans brought gloves into Britain, where we find mention made of them in the seventh century, and where Ethelred the Unready had a tax on gloves made a portion of the commercial duty paid by German traders. The bishops, in very early times, wore gloves of white linen to denote purity. In Pugin's "Ecclesiastical Glossary" we read that the gloves in which Pope Boniface VIII was buried were of white silk, worked with pearls. A pair of gloves worn by William of Wykeham are preserved at New College, Oxford, and are of red silk, with I. H. S. in gold, surrounded with a glory. In the churches and cathedrals of England gloves are seen on most of the monumental effigies of kings and prelates.

The mailed gloves of the Black Prince hang over his tomb in Canterbury Cathedral, and the effigies of Henry II. and Richard I. had gloves richly adorned with jewels, and when in 1797, the tomb of King John was opened, gloves embroidered with gold were found on his hands. The opening of the stone sarcophagus of Edward the First in 1774 revealed the circle of gold and precious stones which had adorned the backs of his gloves. They were found lying in their places, although