

feeling perfectly satisfied with the faith of their fathers. But I trust that we may, through the blessings of God, bring some to a knowledge of the truth.

We have been treated well, only being ordered out of one house. There are still a few of the early day Saints scattered through this part of the country. For some cause or other they failed to gather, but those we have found are firm in the faith. I am satisfied we will be able to hold a great many more meetings the coming summer than we have in the past.

About three months ago there arrived at Leon lake, near the town of Cohocton, a missionary of the Reorganized church, named F. M. Sheehy, from Boston, Mass. While there he attended one of the meetings of the Saints. From what the Elders and Saints told me, after meeting he commenced to abuse the people by throwing out all manner of slurs and insults, bringing up the old stories of the Mountain Meadow Massacre and Blood Atonement, claiming that Brigham Young and other leading men in the Church publicly preached the latter; that it was a doctrine of our Church. Of course we know his statements to be untrue.

Before closing, I wish to say to the Saints in Utah, that if they have any friends or relatives living in this vicinity, and desire us to call upon them, we will be only too pleased to do so, if they will forward their names and addresses.

I can say that I am enjoying my labors in connection with Brother Shaw, and we are striving, in our weak way, to bring the Gospel before the people; and, as soon as I recover from the rheumatism which I have been bothered with for the past four or five weeks, we intend to try and do more in the future than we have done in the past.

DANIEL H. WALKER.

SUNDAY SERVICES.

Elder Angus M. Cannon, president of the Salt Lake Stake, presided over the services at the Tabernacle Sunday afternoon, April 11, 1897.

The choir sang the hymn:

Earth with her ten thousand flowers,
Air with all its beams and showers.

Prayer was offered by Elder David H. Cannon.

The choir sang the anthem:

From afar gracious Lord
Thou hast gathered Thy flock.

Elder James E. Talmage first addressed the congregation. He began by expressing himself as believing that most of those who gathered together from time to time, came together for the purpose of worshipping God, and in that they exercised a wonderful degree of influence over those who were called upon to address them. Thus it was that the speakers were often heard to ask for the assistance of the Saints by desiring an exercise of their faith and prayers in their behalf. If the assistance of this power were granted by those of the congregation, it would result in great good, as the doctrine advanced by the speaker would be nothing but the truth—the truth of the Gospel of Jesus Christ in which true worshippers were vitally interested. It was not always necessary to gain an understanding of the advanced philo-

sophic principles of the Gospel, as that was not an essential to salvation; it was obedience to the principles laid down in the Scriptures that would insure for mankind the great reward sought after by true seekers after God and His attributes. Oftentimes mankind threw obstructions in their own paths, by failing to do the will of the Father, despite their knowledge of the same. They darkened their own pathways and grovelled in that darkness often fell by the wayside and lost entirely the light which once shone so brightly before them. Such a condition plunged its victims into misery and sorrow, and was occasioned in many instances by the subject giving way to carelessness and indifference.

The Saints should consider themselves blessed to be privileged in gathering together from time to time and engaging in the simple rites of worship. It was an invigorating tonic to those who partook of it and would help them on little by little to the goal which Saints were striving to reach. These were times of refreshing; they gave renewed vigor to the mind and built up the Saints in their most holy faith. The worship of God should not give rise to the propagation of perplexing problems and the propounding of technical questions. Such a course was not necessary; mysteries were not a part of the Gospel as the work was one of simplicity which to understand required only the guidance of the Holy Spirit.

Elder Charles W. Penrose was the next speaker. He said that God would accept only the words which came from the heart as He required that mankind worship Him in spirit and in truth. This was illustrated on the appearance of the Father and the Son to the Prophet Joseph Smith, when the inquiring youth was told that none of the churches then existing were true; that they drew near to Him with their mouths and with their lips they did honor Him, but their hearts were removed far from Him. Thus it was shown that hypocrisy in religious worship was not recognized by God the Father; rather did He condemn such a course, as it was not a worship of the heart and therefore of no effect.

The Latter-day Saints, said the speaker, were worshippers of a personal God—a God in whose image the Scriptures declared that man was made. Their belief in this respect was substantiated by the written word, as were also the principles believed in and practiced by the Mormon people. The Latter-day Saints had not gathered in the tops of the mountains for nothing; they congregated together, that they might more fully worship the Father and partake of His blessings by walking in His footsteps through keeping the commandments laid down for their guidance. The free agency of man was the grand principle through which the nations of the earth were themselves responsible for the course chosen by them. If they chose the path of virtue and righteousness great would be their reward; if they chose the contrary direction, the result would be otherwise. All mankind owed allegiance to their Father in heaven. He was the Father of their spirits and all were

His children and offspring. He had said that they should live by every word which proceeded from His mouth, and this command unto His people, should be complied with, if the human family desired to gain His smiles and approbation at all times. Obedience was the great saving principle and would have to form a part of the lives of men, if they sought after the glory of the Father. If ye love Me keep My commandments, was the injunction, and it behooved all to show their love for Him by doing as He had commanded them. Faith, repentance, baptism and the laying on of hands for the gift of the Holy Ghost, were the principles to be adhered to in seeking to do the will of the Father, following obedience to which came the higher laws and commandments, all of which had to be complied with, in order to gain the greatest degree of glory in the eternal world.

In conclusion Elder Penrose dictated somewhat upon the cardinal principles of the Gospel and exhorted those not having a testimony of the work to seek for it and they would receive one. He bore his testimony to the truthfulness of the latter-day work and invoked God's blessings upon all desirous of serving Him.

The choir sang the anthem, From whence come all these people whom I see, and benediction was pronounced by Elder Charles D. Evans.

FIRST WHITE MALE CHILD.

FRUITLAND, N. M., April 8, 1897.

In your issue of April 2, under the heading "Jubilee Matters," you say: "An interesting question has arisen. It is whether Aaron W. Beach of Iowa, Idaho, or Lorenzo Dow Young, son of Brigham Young, is the first male child born in Salt Lake City." It seems to me that you have "mixed up" Lorenzo D. Young, the son of Brigham Young, with Lorenzo D. Young, son of Lorenzo D. Young.

My father, Lorenzo D. Young, his wife Harriet P. W. Young, Perry Decker, her son, and Lorenzo Sobieski Young, son of Persis Gerdell Young, composed the part of my father's family that accompanied him with the Pioneers. After their arrival in Salt Lake City, on September 28, 1847, Harriet P. gave birth to a son and named him Lorenzo Dow. He only lived a few days, and he was the only child that she had by father.

In 1848 father, Aunt Harriett as we called her, and myself, went back as far as Fort Bridger, with cattle to meet the "companies."

In 1849 father, Aunt Harriett and Perry Decker went back to Missouri, and in 1850 returned bringing cows and sheep for the Church. During the summer I went back with Adolphus Friak, Lucy Stillson and Eugene Hulbert, with cattle to meet Fera Little. We met father at the Pacific springs.

I relate these incidents to show that Aunt Harriett was able in health to share with father the hardships of travel, and that she was not encumbered with small children. Banero in his history, and Andrew Jensen in Historical Record, give my own brother's name as Lorenzo Zorbrisk, and call him the son of Harriet P. W. Young. It is an error, it