

on others who follow. Is it any wonder then that we meet the not very cheering but feeling remark, "Will you also go away and forget us, as so many have done before?"

Returned Elders, do you ever think of the position you place your ex-companions in, who have to apologize as best they can for your negligence, and which at times almost assumes the shape of ingratitude? Don't you think you place yourselves very much in the same position as that of the cow who gives a good pail of milk and then steps in the bucket, and kicks the milker, thus coming in for a knock with the stool, instead of a pat on the back? Were we "over there" we might with our returned brethren think this hard criticism, but we feel assured that every travelling Elder in British mission will join with us in saying that it is sufficiently mild, and all whom the cap will fit are welcome to wear it.

I am yours for right,
W. W. PACE.

ONEIDA AND MALAD.

On Friday, June 8th, Elder George Reynolds and myself left by the U. P. train at 2:40 for Franklin, Idaho, to hold a two days' annual Sunday School conference in Oneida Stake. A pleasing incident was noticeable as the train stopped at Richmond, Cache county: a band of music struck up a lively air and a crowd of anxious relatives filled the platform, to greet a returned missionary by the name of George M. Thompson, whose mother, wife and sisters were among the first to plant a kiss of welcome. Two weeks ago this day he left the port of Southampton, England.

We arrived at Franklin at 7:30 and were the welcome guests of Superintendent W. L. Webster. Franklin is about 110 miles from Salt Lake City, situated on Cub river. On President Young's first visit to this place this was called Muddy river, but owing to its close proximity to Bear river he christened it Cub river, which name it has since been known by.

Oneida Stake contains thirty-nine Sunday schools, and during the four public meetings held on Saturday and Sunday, in Franklin, fifteen schools were reported by their respective superintendents, and quite a number of pleasing exercises were rendered by the children. We also held a meeting with the teachers and officers of the schools between the morning and afternoon meetings.

Besides the above named meetings, a Seventies' meeting was held after the afternoon services, at the close of which we traveled seven miles to Preston to hold a meeting at 8 o'clock p. m. On our way there we were met by a fierce, cold north wind and dust, which enabled us to duly appreciate a good warm fire on our arrival. Owing to the severity of the weather the congregation was comparatively small, but the choir was larger than any we have met outside of Salt Lake City. Their number is thirty-five, most of whom were present, besides a base vial, two violins, a bass instrument and an organ. Professor S. D. Edwards is their leader, which fully accounts for

the harmony and precision with which each song and anthem was rendered. After meeting we were invited to take up our abode at the home of Elder M. F. Cowley, of the Stake presidency.

Monday, June 11, we left Preston for Glendale (five miles), held meeting at 2 p. m., after which we traveled (twelve miles) to Mink Creek and held meeting at 8 p. m. and lodged at Bishop Rasmussen's.

Tuesday, the 12th, we left Mink Creek at 7:30 for Riverdale (ten miles), reaching there in time to hold a meeting at 10 o'clock, after which we left for Treasureton (twenty miles), arriving exactly at 4 o'clock p. m., when the Bishop and a congregation were awaiting us at that hour. At the close of the meeting we continued our journey to Oxford (twelve miles), where we arrived and received a hearty welcome at the home of Superintendent Edwin Smith.

Wednesday, June 13, we held meeting in Oxford at 10 o'clock a. m., after which a Seventies' meeting, and left Oxford for Clifton (five miles), where we held an evening meeting and lodged at Superintendent John Saul's.

Thursday, the 14th, we left Clifton for Dayton (five miles) and held meeting at 10 a. m., after which we left for Weston (five miles), where we held a large and interesting meeting in the evening and lodged at Brother Mickelson's.

Friday, the 15th, we left Weston at 9:45, and reached Malad at 1:30 (twenty-two miles). This trip was particularly interesting, being mostly canyon road and free from rocks and chuck holes. Here we held an evening meeting and on Saturday, June 16, we left Malad at 7:30 for Portage (17 miles) where we arrived at 10 o'clock, in time for the commencement of our two days' conference in Malad Stake. After our afternoon meeting we lodged at the home of President O. C. Hoskins.

Sunday, June 17th—This was a precious day for many, not only those living in Portage, but others from Malad and the surrounding settlements, their numbers necessitating the active labors of the Deacons, who without waiting to be told brought in seats sufficient for their accommodation. Many children were also present, who after rendering their exercises sat quietly listening to the songs sung and the instructions imparted by the speakers. In addition to our meetings at 10 a. m. and 2 p. m., we held a Teachers' meeting which was numerously attended. At 4:30 we left Portage for Fielding (14 miles), reaching there at 6:30. Here we held our final meeting, after which, having had a good night's rest under the roof of Brother Carns (nephew of the late esteemed Daniel Carns) on Monday, June 18, we left Fielding for Collinston (4 miles), reaching there in time for the train, which brought us home to Salt Lake City between 10 and 11 a. m.

We left home on the 8th of June and returned on the 18th; and during our ten days' absence we held 25 meetings and traveled 350 miles. We visited many settlements in Oneida Stake and a few in Malad Stake, and from a close and intimate contact with the superintendents, teachers, children and leading authorities of each Stake, we have the most pleasurable assur-

ance that abstinence from the use of tea, coffee, beer, tobacco and liquor is as faithfully observed as in any other of the Stakes of Zion. The vast importance of this subject in connection with our Sunday school work receives prominent attention in our instructions, and the universal attraction that our annual Sunday school conference excites is proof that the moral and religious instruction of the youth of Zion is dear to every heart.

GEORGE GODDARD.

GOLDEN WEDDING AT NEPHI.

NEPHI, June 19, 1894.

One of the greatest social events in the history of Nephi was the golden wedding anniversary of Jacob G. and Amy Beigler, held at the North ward Relief society hall last evening (June 18). About one hundred guests were invited and nearly all attended.

The banquet prepared by the hostess for this occasion was a very elaborate one and made up entirely of home products. The table was decorated with flowers and one of the handsomest wedding cakes which the writer has ever had the good fortune to feast his eyes upon. Among other guests present were Elders Wm. Paxman and Chas. Sperry, of the Stake presidency; Bishops Warner and Parkes, and a number of the Bishops' counselors; also the presidency of the Stake Relief society, of which Mother Bigler is a staunch first counselor.

After taking their respective places at the table President Paxman pronounced the usual blessing. The next half hour was very enjoyably spent by those present in devouring the good things prepared for the inner man. After supper the party listened to a song by Mrs. Sarah A. Cazier, entitled "A Golden Wedding," which was rendered in a very creditable manner. Then Father Bigler entertained the company with a narration of his life since his marriage, which took place in Nauvoo just nine days prior to the martyrdom of the Prophet Joseph Smith and his brother Hyrum. He said he was present on the memorable occasion when Brigham Young, then president of the quorum of the Twelve, arose before a congregation of the Saints clothed with the voice and looks of the Prophet Joseph. He concluded his remarks with good wishes and blessings toward all the kind friends present. Then Mother Bigler arose and added her testimony to that of her husband relating to the time when Apostle Young was chosen President of the Church. The balance of the evening was devoted to songs, recitations and speeches, Elder Chas. Sperry pronouncing the benediction about 8 o'clock p. m.

The Biglers are one of the oldest and most respected families in Nephi, having settled in what was then known as Salt Creek some forty-two years ago. Their posterity are very numerous and comprise some of the very best citizens of Utah, all of whom are staunch members of the Church of Jesus Christ of Latter-day Saints. Father Bigler has occupied many important positions in both church and state, and is now the oldest Patriarch in this Stake, having lived, in round numbers, eighty-two years.

LANGLEY.