DESERET EVENING NEWS.

Tuesday, - - March 20, 1894.

FRAGMENTS.

The City Council will meet in weekly session at 7:30 this evening.

There will be a meeting of the Tourists society tomorrow night, at which time it is expected that will be a long list of new members accepted, the circulars coming from what was once known as the straight Democracy.

The Semi-annual Democratic society met last night. A varied program of speeches, singing and reading was rendered. Considerable enthusiasm was also evinced and a committee consisting of C. M. Nelson, M. F. Malone, J. C. Sheppard, J. P. Kimball and P. J. Nelson, was chosen to represent the society in the Convention in Democratic state.

MEN WHO STOOD BY UTAH.

List of Banks and Citizens Who Rallied in the Hour of Need.

Following is a list of banks and citizens who rallied to the Territory's assistance in the hour of need and made it possible for Utah to exhibit her varied resources at the World's Fair by advancing the money for payment of expenses mentioned therewith:

Citizens' Bank, Ogden — William Farrell, F. J. Kiesel and H. B. Spencer.

National Bank of the Republic, Salt Lake City—P. T. Farnsworth, A. W. Carlton, T. G. Webber, Benjamin Hampton, W. E. Hubbard and F. Auerbach & Bro.

State Bank of Utah, Salt Lake City—Cannon, Grant & Co., R. C. Chambers, B. Machtosh and Hyer M. Wells.

McCornick & Co., bank, Salt Lake City—A. Hanauer, W. F. James, I. Barrett, C. W. Bennett, H. Hayes and J. E. Dalgleit.

Commercial National Bank, Salt Lake City—J. J. Holiday, Jacob Houtz, J. R. Murdoch, A. M. Grant, J. L. Carter and David James.

Wells, Fargo Bank, Salt Lake City—P. H. Loughran, A. Heady, Hyrum Stewart, Charles Crane, George Y. Walker, L. U. P. Green, W. N. Shuting, L. H. Adams and W. F. Adams.

Bank of Commerce, Salt Lake City—H. W. Lawrence, Spencer Clawson, N. Trewell, Archer L. Thomas, George M. Scott and James Glendenning.

First National Bank, Ogden, Utah—J. Clark, D. H. Peery, R. Wade, H. J. Taylor, David Eccles and James Pingree.

Zion's Savings Bank, Salt Lake City—George Q. Cannon, Thos. R. Cutler, William B. Rowe, Leonard G. Hardy, Joseph G. Smith, George M. Cannon, John Henry Smith, Heber J. Grant, Elias A. Smith, A. H. Cannon, H. A. Woolley, Francis M. Lyman, Abner Morris, Jesse W. Fox Jr. and T. G. Webber.

State Bank of Ogden—H. C. Bigelow, John A. Boyle, John Sharwood, E. R. Ridgeley, A. P. Bicknell.

Utah National Bank, Ogden, Utah—J. C. Armstrong, Amos Patterson, Henry Conrad, John D. Carpenter and A. H. Heywood.

Deseret National Bank, Salt Lake City—L. S. Hills, J. T. Little, James Sharp, John R. Barnes, Frank W. Jennings, Jo. R. Kimball, John H. Winder, W. W. Riter, D. H. Peery, H. Dinwoodey, John C. Cutler, Geo. Romney.

Union National Bank, Salt Lake City—R. Mackintosh, C. P. Overton, Fred Simon, Byron Ross, S. H. Walker and H. B. Young.

Utah National Bank, Salt Lake City—Jesse J. Daly, C. W. Lyman, Amos Rowe, Alma G. Campbell and Barlow Ferguson.

Utah Loan & Trust Company, Ogden—Henry H. Rolfe, Matthew S. Browning, John Watson, N. C. Fyfe and Thomas J. Maughan.

Honorable mention should especially be made of Commissioners Clawson, Mackintosh and Rolfey, who on receiving telegrams from Utah over personal bank accounts, or borrowed on their individual signatures, money was needed to carry on expenses.

HENRY W. BIGLER

Gives Some Interesting Reminiscences of Early Days.

St. George, Utah, March 14th, 1894.

Editor Deseret News:

I read with interest Brother S. Carroll's brief sketch of his life as published in the semi-weekly of the second instant, which it occurred to me to write a short account of my own day and time, and perhaps you would give it a place in your valuable paper. My father's name was Jacob; he was the son of Jacob and Hannah Bigler, both were Pennsylvania born. My mother's maiden name was Elizabeth Harvey, she was of English parentage. I was born on the 21st of August, 1815, near the village of Shinston, Harrison county, New Virginia, as it was then called, now West Virginia. The county was new and, as it were, I was born and brought up in the woods. Order succeeded and at proper seasons of the year my father's table was supplied with fat venison, turkey and wild honey. I grew fond of a gun and when about 16 or 17 was made the owner of a rifle and the young Bloodspeat much of my time in hunting when I should have been in school. My parents were poor but honest and religiously inclined.

Schools in those days were poorly provided for. There were no class rooms and nine teachers with twice, and to learn to spell, read, write and cipher as far as the rule of three was a finished education. I do not remember that grammar and geography were ever taught in any of the schools to which my father sent me.

In 1830 two Mormon Elders came into the neighborhood and commenced preaching and baptizing. Soon afterwards some came, among the latter my esteemed brother the late George A. Smith, then a mere youth. I well remember the first time I heard him preach. It was in thunderous. He had a good congregation. He read his third chapter of the second Epistle of Peter, and dwelt largely on the first four verses. In a little while a large church was built up and I remember right it was called the Juniper Run branch, and was presided over by Elder John Lyons.

My father's family joined the Church September with nearly all my relatives and neighbors. I was informed that I was baptized in a large stream filled with water. This was the cause I was called to my age and consequently wanted to see everything strange. In the fall of this my father moved with three sons of the family, myself included, to Far West, Missouri. They arrived in Ohio to be driven out of the state in company with the Saints. I had gone on to Missouri, arriving early in the morning of Sunday. I was at Diahman, in Davies county, in company with the Prophet and about twenty others, when the news came that the mobs were on the road, and things which I am sorry to say, not the least of which was my own way, to be sure, followed. We fled a little distance and hid ourselves near the bank of Grand river. There I found David Patten, who was wounded in the battle of Crooked River. The Lord blessed us and Gods overruling in a large degree was manifested in our behalf.

I was at Diahman when the mob raised their flag, which is same thing as a white flag, to receive the officers of the militia (some or people to be found in arms against the state). They gave the signal for the firing to commence, and I tell you it was short and what was of it to kill day. The mob then took to the timbering and began to range in small parties, and every one they met they shot down on the spot, and had the fields, where they were slightly received.

HENRY W. BIGLER.

SUNDAY SCHOOL UNION.

Interesting Proceedings at the Meeting Last Evening.

Notwithstanding the inclement weather, a good audience assembled in the Sunday School Union meeting last night. Most of the city schools were represented, also Parent Date.

Blake Hall Ridger presided. The excellent music was furnished by the Fourth ward choir, led by Brother Arthur Sperry. Opening prayer was offered by Elder Thomas C. Sandford, of Cassia stake.

After the opening exercises, Elder David McKenzie delivered a very interesting and entertaining lecture on "The Authenticity of the Scriptures Vindicated." The speaker began by drawing attention to the four general ruins of evidences by which the truth of a matter of history or testimony may be proven, as expounded and formulated by a learned writer, Rev. Thomas Lewis Fine—The first must be such as the latter cannot any judge of, or deny—The last must be absolutely—in the presence of witnesses. Third—Statements or numerals must be instituted by monuments, as or perpetuate the memory of the things done; and Fourth—These memorials must commence at the time when the fact occurred.

Measured by these tests the evidence of the Scriptures were numerous and conclusive to every honest heart and must be inspired of God. It was the solid of infidels to deny the existence of the Bible and account for the fact of the history of the Bible by stating that they were written, perhaps thousands of years after the presumed date of their occurrence. Some German philosophers were now endeavoring to prove that the children of Israel never were in Egypt. But a learned writer and archaeologist, Prof. Osborn, who was well versed in the monumental history of Egypt, had discovered the recorded fact of Abraham's visit to Egypt, also of Joseph and his father's house, and the sojourn of Israel in Egypt, as recorded in the monumental history of that country, is almost identical with the Bible statement. The original laws of Moses themselves, the god of science, the brazen serpent, and the budding rod of Aaron, were monumental evidences of the truth of the history of Moses, which were preserved for hundreds of years in the ark of the covenant.

The facts recorded of Israel's miraculous deliverance were numerous—they were done in the presence of all the people, and they were commanded by the Lord through Moses to commemorate them from day to day and year to year, so that the knowledge of the events could be handed down to future generations. The unbeliever could only assume for the Israelitish memorial services, ceremonies and practices of the Hebrews by stating that "the Jews had no reason for doing them, and did not know why they performed them." Such sophism as this was as sound an argument as the unbeliever usually brought to sustain his objections to the truth.

Not only do the books of Moses stand the test of truth, as formulated above, but every portion of the Bible can be proven by the same methods. As to the "mistakes of Moses," which the infidel appears to make so much of, modern discoveries of science prove the Mosaic was right. Moses stated that from Adam and Eve sprang all the people of the earth; science has "discovered" that this is true. The Bible states that man was the last to be created of all the animal creation; science now states that all other animals made their appearance long before man was placed upon it. Another "mistake" of Moses was his record concerning the coming forth of "light" on the occasion, beside the planting of the sun in the firmament; scientists now draw from this a strong presumptive evidence of inspiration, as they have discovered light can and does exist independent of the sun. Prof. Hitchcock gave so far as to say that every new discovery seemed but to confirm the truth of the statements of the Bible.

When we come down to the times of Jesus, the Bible Student believes something. If he doubts the inspiration of the New Testament, the portrait history, known and acknowledged the world over, compel him to believe that a Jewish peasant, born and reared in poverty and without visible resources, changed the destiny of half the human race and lived without a home. The followers of Jesus his disciples, went back to Jerusalem and preached Christ dead, in defiance of the threats of those who put Jesus to death, and afterwards went to Rome and to Greece and preached Christ in the face of the opposition of pagans, and established the religion of Jesus in the midst of the greatest civilization and pathology of the world. The infidel, if he rejects the Bible, must believe all this as true, or else any divine evidence—which was much more difficult to believe than to accept any miracle in the Bible.

He must also explain the same into the case. The revelation of the dress of Moses was made manifest to the eyes of five million witnesses, all their sons were taken with the 7 days of the battle, upon them to hear witness that the Rose of Moses was true. The land was accompanied with such and such and besides the plaques, and hear witness to it. As a further evidence, some

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

the growth of "Mormonism," which made not be so easy for us to say it was so much more than an evidence by the prophecies of Joseph Smith.

The speaker, Dr. Johnson held in the same full measure the inspiration of the Bible, and that all the words were absolutely inspired, and that the Bible was the Book of Life, and the Bible was the Book of Life, and that the Bible was the Book of Life, and that the Bible was the Book of Life, and that