

"I might say more, but this is enough, with the literature enclosed, to start you back to your Bible and to God as revealed in that one only book of His revealed will. Please notice especially the passage marked in the leaflets sent; and if I can be of assistance to further in an honest inquiry after the truth as it is in Christ, please let me know. I hope you will study the leaflets carefully and pass them on to the other members of the family (and friends) likewise, with the prayer that God would lead you to His real truth in the word of God. With earnest prayer for your guidance.

Sincerely your friend,

JOHN D. NUTTING,

Pastor Plymouth Congregational Church.

We do not pretend to underscore or italicize the words and phrases which Rev. Mr. Nutting has marked for distinction in his letter, but otherwise the communication appears as he sent it. Now we append the lady's answer, sent from her to us with a request for its publication:

Falkland, Pitt Co., N. C.,
November 8, 1897.

"Sir—Your epistle of astonishment, accompanied with distorted truths (the leaflets), came to my observation a few days ago, and was read, I must admit, with disgust. I was surprised beyond measure that you, a man of holy hands, pretending to preach the fruits of the spirit which are love, joy, peace, long suffering, gentleness, etc. (Gal. v: 20), would use such language and abuse as it was your lot to throw at the true Church of Christ I have espoused. Still, on second thought, I should not be, as a corrupt tree cannot produce good fruit, nor a pure stream flow from a stagnant swamp. This being true, I deem it not necessary to answer the pusillanimous attacks, or rather the flow from Plymouth's magnanimous leader, the child of Belial, as it has already curdled in its own iniquity, and its barbarity is stemmed. So we will pass on, and consider the source from whence it came, like the little boy did when the donkey kicked him.

Permit me to give you a few evidences or rather jewels of truth gathered from the path of eternal life, which convinced me without a doubt that so-called Mormonism was indeed the true Church of Christ. First, I pursued with a prayerful heart (and that, too, without your aid) and searched out the Kingdom of God adorned with its primitive purity with this question in my heart, 'What must I do to be saved?' My answer was soon found in Acts XI, 38-39, where Peter, speaking as the oracle of God, laid down laws immutable which meant salvation to those people, and not only to them but 'to all them that are afar off, even as many as the Lord our God shall call.' Did Paul preach the same? yes, and he gives this warning: 'But though we or an angel from heaven preach any other Gospel, let him be accursed.' (Heb. VI, 12.) He mentions faith, repentance, the doctrine of baptism, and of laying on of hands, as principles of the doctrine of Christ. Since these are the principles of the doctrine of Christ, it would be well to let John's warning grace the page: 'Whosoever transgresseth and abideth not in the doctrine of Christ hath not God.'

"If your heart is not so calloused with prejudice and your conscience seared with a hot iron, you will agree with me that after my investigation I find the Church that contains these ordinances we have been warned to teach, yea, the pattern of inspiration that leaves this stamp of divinity, is the Church of Jesus Christ of Latter-day Saints. Did the primitive church you told me to read about have Apos-

ties and Prophets? Yes; Paul said they were the foundation of the church (Eph. II, 19, 20, 21). Did he or any of the servants of God tell us they were done away? No, but to the contrary—they were to remain until we all come to unity of the faith (Eph. IV, 1, 3.). You nor no other man can say truthfully that there has been a unity since Christ was here. Have you in your church got these officers which were to remain? No, I venture to say. Then it was an iniquitous attempt to try and tear down my house of faith and have none other to offer than a production of man's brain, shorn of its rites and blessings, left defenseless to cope with the doctrines of devils, as these officers which you have said were no longer needed were their guides (Eph. IV, 14.). Now is this Church you call 'bosh and heathenism' have the same organization, rites and blessings? Yes. Remember, reverend sir, when you call Mormonism bosh you speak against that 'one book' you so graciously called my attention to. Did the signs follow the believer anciently? Rest assured they did. Do they follow the believers of the Church you have so maliciously belied? Under my own observation the sick have been healed by the administration of the Elders, devils have been cast out, the eyes of the blind made to see.

"These evidences, and many more I could mention, have made me what I am, a follower of Him who said to us that we would be hated of all men for His name's sake. He also said 'If ye were of the world the world would love you, but because ye are not of the world, the world will hate you.'

"I will say in conclusion the testimony I sent the 'News,' which the reverend gentleman took to heart so, is still my true sentiment. Allow me to add, that such a letter as was sent me only strengthens my faith in Mormonism. Authors of such foul and ridiculous letters as the one in question should let their beard of wisdom grow before their next issue. Hoping you will see the need of a speedy repentance, I remain,

HANNAH M. PEADEN."

It would manifestly be a work of supererogation for us to attempt to add anything by way of further reply to Rev. Mr. Nutting. But when he gets his breath again, he will perhaps be in a condition to appreciate the advice that next time he undertakes, as skipper, this peculiar sort of warning and proselyting, he guard carefully against the painful blunder of clumsily waking up the wrong passenger.

PIONEER RELICS.

The lease of the ground on which stands the Hall of Relics has expired, and as the structure is only a temporary one it becomes necessary to make some disposition of the contents. Since the collection of Pioneer relics contained in this building was brought together, thousands of citizens of the State, and large numbers of tourists from all parts of the world, have inspected it with both profit and pleasure; and the universal sentiment among both residents and strangers is that the collection should be kept together and augmented, and that it should never again be segregated nor scattered.

Of course it is for the persons who own articles that have been temporarily placed on exhibition to determine what disposition shall be made of them. But the purpose had in view in preserving any relic of pioneer days could be much better subserved by contributing it to some public collection than by keeping it in private hands. The reason why such

relics are preserved is because those in charge of them desire to honor and perpetuate the memory of their former owners, and a public collection of such mementoes will do this far more effectually than will be possible if such objects of interest are scattered among a multitude of private owners.

The "News" suggests that the owners of relics contribute them to the State, through the Semi-Centennial commission. That body will take charge of them pending action by the State Legislature, which may be depended upon to provide a suitable depository for them where they will be secure from loss or destruction, and open to public inspection. In this way the lessons of Pioneer life may be taught to the young with most beneficial effect, and a highly profitable exhibit for the benefit of tourists will be provided.

Many of the articles on exhibition were loaned for the purpose by the management of the Desert Museum, and there is every reason to believe that that institution would be liberal in making permanent contributions to such a collection as is proposed. Many private persons have presented to the State the relics they have furnished for the exhibit, and if their example shall be generally followed, the State will be in possession of a most valuable and instructive museum, the establishment of which will have made no person perceptibly the poorer. By all means keep together this collection of Pioneer relics.

ELDER ROBERTS ON EDUCATION.

A remarkable misapprehension seems to exist in certain quarters as to the significance of some remarks made by Elder B. H. Roberts in the course of his address last Sunday evening, the occasion being the celebration of the eleventh anniversary of the Latter-day Saints college in this city. It is charged that the gentleman expressed antagonism to the free school system that has been established in this city, and particularly to the high school, and that he belittled the developments of science. In an editorial review of Elder Roberts' discourse the Tribune this morning says:

"Again, he declared that 'God has revealed to the Saints the true record of man's origin and identity.' That is more of the old cant which we hoped was to be hereafter confined to its own sphere. Without discussing it, however, what has it to do with the public schools? It looks as though the whole anniversary celebration was intended as a blow to the high school now, to be followed by the impotency which ruled the common schools here before enlightenment came. Surely there is no comfort in thinking of a renewal of the old fight here which kept this a storm center so long. Do the Mormon people want that state of affairs restored? If they do not, then they should in an authoritative way give the "Deseret News" notice to leave its old taunts out of print, and should take steps to confine Elder Roberts' bigotry to its proper sphere."

An ecclesiastic, prominent in the religious society to which he belongs, in delivering an address commemorative of the founding of an educational institution by that society, declares that God has revealed the origin and destiny of man; but this religious doctrine, stated before a religious assembly, held on a Sabbath evening, to commemorate a religious event, is "more of the old cant" which is not "confined to its own sphere." What is its "sphere?"

Referring to this proposition of the Tribune, the Tribune asks: "Without dis-