

mushroom-shaped hut, to lie down on the hard ground, stretch the neck across a bamboo bench and wander in the land of dreams.

An incident took place on Sunday afternoon which is probably worthy of mention. A small congregation assembled on the sea shore in front of the meeting house, and after singing and prayer three persons were led down into the waters of baptism. On the following Tuesday two others were initiated into the fold of Christ in a similar manner, one of whom, Alualu, is well known by missionaries who have labored in these parts, she having been familiarly referred to for years as *lo inatoutina* (our mother).

We are pained at having to part with Elders Dimond and Harding, but they have labored incessantly for three years, sowing, reaping and binding sheaves and are now certainly entitled to an honorable return to their families and friends. Therefore we can but say "God speed you on your homeward way."

ORLANDO BARRUS.

A DEBATE.

OWENSBORO, Ky., Oct. 23, 1894.

Having had several inquiries concerning a debate that recently occurred in the Kentucky conference, I thought it would not be amiss to write you a short account of it, that our brethren the missionaries and inquiring friends may know of its results.

We, of course, are averse to anything akin to debates, but there is, as you know, a limit to human endurance, and when men of a different religious belief continually banter us for a peaceable religious discussion for the sake of gaining some knowledge of the truth of the everlasting Gospel as contained in the Bible, we cannot always resist the temptation of accepting their challenge, especially when we are thereby enabled to lay the plan of life and salvation before the people whom we are unable in any other way to reach.

During the summer it transpired that two of our Elders were holding meeting in one of the rural districts of Kentucky, at the close of which they were approached by a number of leading Campbellites and asked if they would be willing to meet one of their preachers in a friendly discussion of the various principles of the Gospel, to which query they answered affirmatively.

Accordingly the challengers began at once to look about for a man with sufficient temerity to meet a "Mormon" Elder in such an encounter. After a long time they found one in the person of Rev. Rufus Jeffers, who, it is said, was selected because of his reputation of handling his religious opponents in anything but a gentle manner. Articles of agreement and rules of debate were drawn up and signed by the contending parties, and the contest began in real earnest.

The question was: "According to the teachings of the Old and New Testament Scriptures the Church known as the Church of Jesus Christ of Latter-day Saints is the Church of Christ, taking the Articles of Faith as our evidence of what we teach." Elder F. C. Johnson, of Arizona, was selected to represent us and he led out, and for an hour discussed the first

three principles of the Gospel, making a perceptible impression on the large congregation present.

The Rev. Mr. Jeffers followed and repeatedly acknowledged that he had nothing to say because all that had thus far been introduced he believed to be true; and therefore nothing was left for him to say. But after a while we would get to the salt, pepper and vinegar, he said. He proceeded to attack the name of the Church, and boasted of how he intended getting after our man with a "sharp stick" and then he wanted a miracle performed, etc. He was repeatedly called to order by the moderators because of his frequent violations of the contract he had signed.

It is worthy of mention that at the start the sympathies of the people were against us, but as the discussion advanced a change could be easily discerned, and when, led by the Spirit of Truth, Elder Johnson called upon his reversed opponent to repent of his sins and be baptized by an authorized servant of God, the enthusiasm of many in the congregation arose to fever heat, and the effect on Mr. Jeffers was magical; for from then on to the end of the debate he did not exhibit the buoyant spirit of the day before, and was seldom seen to smile. He was serious indeed, and doubtless thought his prediction that we would soon have the salt, pepper and vinegar had sure enough been fulfilled.

Many were the congratulations we received, and many friends were made, some of whom urged the Elders to call on them and partake of their hospitality. Taking all things into consideration, we conclude that much good was done. There were between 500 and 600 people present, many of whom had never before heard the principles of the Gospel, and a great deal of prejudice was unquestionably allayed.

At the commencement, our reverend opponent made the statement frequently that he intended to stay right with us and follow us in all our statements, but after two days had been consumed by the debate, he plead sickness and refused to continue further. Notwithstanding the fact that he was urged to continue half a day longer, he persistently refused, and then gave out an appointment for the following day, on which occasion, we are informed, he endeavored to embitter the minds of the people against us by rehearsing the Mountain Meadow massacre horror, the old worn out Spaulding story, and the rest of the falsehoods so freely circulated concerning the Latter-day Saints.

They have ministers present all the way from Indiana. One of these, a Rev. Mr. James, arose at the close of the discussion and declared that he knew the Book of Mormon was false and he had been fighting it for thirty years. Such was the Christian spirit manifested by these modern divines who so overdid themselves in defaming the servants of God that they made friends for the very cause they were so vigorously fighting.

The Elders in this part of the vineyard are enjoying good health and kind treatment.

Your co-worker in the cause of truth,
ARCHIBALD BEVAN.

WASATCH STAKE CONFERENCE.

The Wasatch Stake conference convened in the Stake house at Heber, Saturday morning, October 27, President Hatch presiding. He reported the Stake in a prosperous condition, stating there was but little sickness in the Stake and a general return of prosperity.

The Bishops reported their different wards in good condition.

Elder F. M. Lyman addressed the congregation, speaking upon fast meetings and offerings, and stated the object of these meetings. He urged the people to pay their offerings and attend to the meetings, that they might receive the blessings of the Lord.

Saturday afternoon, after the usual exercises, Elder Chas. J. Walquist, who lately returned from a two years' mission to Scandinavia, said after arriving there, he spent about three months endeavoring to preach the Gospel; after which he spent most of his time writing for the *Star* as sub-editor.

Elder Lyman then continued his remarks upon the fast offering, and spoke upon the law of tithing.

Sunday morning, after the opening exercises, Elder John M. Murdock reported the High Priests' quorum; Supt. Joseph Lambert reported the Sabbath schools of the Stake, saying the attendance at the schools was not what it should be, but otherwise they are in a prosperous condition. Elder Henry Alexander of the Stake presidency addressed the congregation for a short time, bearing his testimony to the truth of the Gospel, as did also Elder Thos. Giles, who said that there had been a great deal said in relation to the Word of Wisdom, but the people seemed slow to follow the instructions given.

Elder Lyman spoke in relation to the duties of a Stake and ward clerk etc. Said we should keep correct minutes of meetings and the business transacted, he also read from the Book of Mormon the 23rd and 24 chapters of III Nephi, bearing on the subject. He then presented the name of Thomas Hickens, Jr., to be sustained as Bishop of Heber West ward, to fill the vacancy caused through the death of Bishop Clegg, with John E. Moulton and Frederick W. Giles as counselors. All were sustained by the people unanimously. The general and Stake authorities were then presented and sustained.

Sunday afternoon—After the usual exercises the Sacrament was administered and Elder Hatch made a few remarks, after which the name of John Duke was presented to be ordained to the office of Patriarch and was sustained by the people. Elder Hatch spoke upon the law of tithing, and exhorted the people to be prompt in paying their tithes and they would be blessed in so doing.

Elder Lyman occupied the remainder of the time, speaking upon the subject of fast donations, and the law of tithing; he also made some remarks upon statehood for Utah, and advised the people not to quarrel over politics or engender bad feelings toward one another.

After singing by the choir and prayer by Patriarch John Duke, conference was adjourned.

C. H. OHLWILER, Clerk.