

a woman whose lord had been long absent, and she was poring over the love letters received from him in the days of their wooing, and which gave her confidence in his constancy and love and nobility of character. He drew a parallel between this and the Christian who read the Bible, as past communications from his Lord, giving him also confidence and faith and reliance on God.

Dr. Reiner referred to the work being done by the Mormon missionaries in the earth. They were calling the wicked to repentance and in this their labors were accepted of God. They went forth with a zeal and determination characteristic of true ambassadors of Christ, and were wielding a power for great good. The hospitality and Christ-like labors of the Mormon people, were also referred to by the speaker. He admired their devotion and simplicity of faith, and his observations among them had greatly impressed him with their sincerity and loyalty to what they believed to be true. He was willing to acknowledge truth wherever he found it, and was open to conversion to that extent. He hoped that the Mormon people would continue to spread truth and righteousness in the earth, that a Zion would be built up and that Balaam's benediction could be fittingly applied, "How beautiful are thy tents, O Israel, and thy tabernacles, O Jacob."

Elder Charles W. Penrose was the next speaker. He expressed himself as having been much pleased with the remarks of Dr. Reiner. The Latter-day Saints, said Elder Penrose, claimed to be of Israel, and this claim was founded on revelation received from on high. The Saints were blessed under the hands of the patriarchs of the Church, and in these blessings they were told of their lineage. Most of them were of the house of Ephraim and being so were entitled to the blessings following that branch of the Priesthood.

Elder Penrose referred to the authority possessed by the Latter-day Saints, and the blessings enjoyed and would follow the ordinances of the Gospel. The Saints, said he, believed in the Bible, but only as far as it was translated correctly. Their great mainstay, however, was the living word of God, as revealed to the people through His oracles upon the earth. The Gospel of Jesus Christ had been restored to the earth in this dispensation, through an unlearned boy, Joseph Smith, the Prophet. With its restoration came the promise that it would never more be taken from the earth or given to another people. The power and authority of the Holy Priesthood had also been restored, and its exercise in holiness was bringing about the purposes of the Almighty.

The question of which was the true Church of Christ turned on the fact of the appearance of God the Father and Jesus Christ His Son to Joseph Smith, who was a mere boy at the time. The Father said, pointing to the Son: "This is my beloved Son, hear Him!" Christ told Joseph Smith, who had enquired which of all the sects was right, that they had all gone out of the way, that none were accepted by Him and that he was to go after none of them, but that in due time the true Gospel and Church should be restored through him. If that was true, then reference to history or Scripture would be but corroborative evidence, the great fact itself would exclude all other organizations, and leave the Church of Jesus Christ of Latter-day Saints as the true and accepted church. It was the Church of Christ because it was revealed and organized by Christ, was directed by Christ today and was in communication with its Author.

Referring to the picture of the love letters beautifully portrayed by Dr. Reiner, Elder Penrose said the Latter-day Saints prized the "love letters" or

books of the Old and New Testaments, but had today communication with their Lord—the living word of God, which was of still greater worth.

Proof of the truth of Joseph Smith's vision and the revelations that followed, was afforded in this: That the apostleship and divine authority being restored, Christ had promised that when people believed the truth preached by the Elders repented of their sins and were baptized in water by proper authority for the remission of sins and received the laying on of hands, the Holy Ghost should be given to them attended with all the powers and gifts enjoyed of old and giving to each convert a personal testimony of the truth. These vales of Utah were peopled chiefly by people who had come from all the principal nations of the earth because they had received that testimony by the gift of the Holy Ghost. Man could not confer it. God alone could bestow it.

The Latter-day Saints knew they had the truth, and this knowledge helped them in its defense. They were not narrow-minded or bigoted, however, but felt to allow all men the privilege of religious worship according to the dictates of their own consciences. If Catholicism contained a truth not known to the Latter-day Saints, the latter were willing to receive that truth. So also with Protestantism and all other religious denominations extant; but the Latter-day Saints in their knowledge of the divinity of the work in which they were engaged, were not open to conversion to any other faith; they had living testimonies within them to the truth that had already found lodgment within their hearts.

Elder Penrose bore his testimony to the divinity of the Gospel, and closed by declaring that it would roll on to victory, just as predicted in the scriptures written of old and by the latter-day Prophets and Apostles. The Father was at the helm of His work upon the earth, and would bless all who would stoop to do His bidding.

President Wilford Woodruff next spoke. He referred to his pleasant interview with Dr. Reiner, and bore his testimony to the divinity of the Gospel and the power of the Priesthood that was manifest in the Church at the present time, and had been from the beginning. He spoke of the manifestations of God's power in this Church in all the gifts and miracles enjoyed in former times and called upon the Saints who had witnessed such things to make it known by raising the right hand. Nearly all hands in the building went up.

The choir sang the anthem:

Lift Up Your Heads O ye Gates.

Benediction was pronounced by Elder Karl G. Maeser.

RAWLINS'S INDIAN LAND BILL.

Following is the full text of Senator Rawlins's bill for the appointment of a commission to make allotments of land in severalty to Indians upon the Uintah Indian reservation in Utah, and to obtain the cession to the United States of all lands within said reservation not so allotted. The bill passed the Senate January 11 and was sent to the House, where on January 12th it was referred to the committee on Indian affairs:

THE BILL.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the President of the United States is hereby authorized and directed to appoint a commission of three persons, who shall, with the consent of the Indians properly residing on the Uintah Indian reservation in Utah, allot in severalty to the said Indians, and to such of the Uncompahgre Indians

as may not be able to obtain allotments within the Uncompahgre Indian reservation, agricultural and grazing lands as follows: To each head of a family, one-quarter of a section, with an additional quantity of grazing land not exceeding one-quarter of a section; to each single person over eighteen years of age, one-eighth of a section, with an additional quantity of grazing land not exceeding one-eighth of a section; to each orphan child under eighteen years of age, one-eighth of a section, with an additional addition of grazing land not exceeding one-eighth of a section; to each other person under eighteen years of age born prior to such allotment, one-eighth of a section, with a like quantity of grazing land; Provided, That with the consent of said commission any adult Indian may select a less quantity of land, if more desirable on account of location.

All necessary surveys to enable said commission to complete the allotments shall be made under the direction of the general land office.

Sec. 2. That said commission shall also obtain, by the consent of a majority of the adult male Indians properly residing upon and having an interest in the said Uintah Indian reservation, the cession to the United States of all the lands within said reservation not allotted or needed for allotment as aforesaid. The agreement for such cession shall be reported by said commission and become operative when ratified by act of Congress; and thereupon such ceded lands shall be subject to entry under the general land laws of the United States, or to selection by the State of Utah as provided by law to satisfy the land grants made to said State. Mineral lands therein shall be subject to entry under the mineral land laws.

Sec. 3. That said commissioners shall receive six dollars per day each, and their actual and necessary traveling and incidental expenses while on duty, and to be allowed a clerk to be selected by them, whose compensation shall be fixed by said commissioners, subject to the approval of the secretary of the interior: Provided, That the cost of executing the provisions of this act shall not exceed the sum of twenty-five thousand dollars, which sum is hereby appropriated for that purpose, out of any moneys in the treasury not otherwise appropriated.

LEWISTON IN CACHE.

Lewiston, Cache County,

January 4th, 1898.

This is surely a town of magnificent distances; a lady of whom I enquired for your local agent, replied: "Just a step round the corner, and then up the lane; you will find his house a little way down there on the right." I found the distance to be a mile and three-quarters; but, the inhabitants are broad-minded, and on the wide track, superinduced by the liberal size of their town lots, which are one mile square.

Their school house is on the same liberal order, well spread over the ground, for they have plenty of ground here; one story high, neat and trim in its new brick walls and ornamental roof. Its interior of four rooms is finished and furnished in good style, with all the modern appliances for aiding the teachers in their work.

The new titling office, a neatly finished red brick building of two stories, is situated at a like distance off the main street, with a very respectable bunch of young stock in the yard, making a foreground to the office itself in keeping with its character and showing the law is liberally observed by the people residing here.

A fine frame building, neat and trim without and within, is now used for the meeting house; it will be held for