

Written for this Paper.

MEETS A CAMPBELLITE.

SPARTA, Tenn., April 12, 1894.—Some time ago some of our Elders in this conference were challenged by a "Campbellite" minister to enter into a public debate and discuss the merits of the two respective creeds from a Biblical standpoint. The Elders informed the reverend gentleman that they were not hunting a debate, but if he was anxious for one he could be accommodated. He stated that he was eager for the fray, and was desirous of taking "Mormonism" by the foretop and show the people the nothingness of it. In fact, he would knock a hole through it that we would never get plugged up.

The challenge was accepted and articles of agreement drawn up and signed, after which your correspondent was apprised of the fact that he had been selected as the one to defend our cause. The date for debate was set for the 30th and 31st ult.

The news spread like wildfire. The whole country seemed very much interested in the coming event. When we arrived at the place (Spencer, Van Buren county,) we found the debate to be the general topic. Long before the appointed time a large concourse of people had assembled to witness the affair, and were seemingly very curious to get a glimpse of the contestants, especially your correspondent, as Mormons as a rule are objects of curiosity in this country.

The church house was filled to overflowing; the aisles were full and many standing with their noses flattened against the windows looking in from the outside. There was scarcely room for the participants.

We each selected a moderator, and the moderators selected a third man to act as chairman. We were each allowed four hours and twenty minutes in which to defend and plead our cause, making the time of debate eight hours and forty minutes, which was divided up into four meetings. The congregation was almost exclusively Campbellite; hence our sympathizers to begin with were very limited in number. But after the first meeting it was very evident that the tide had changed; much of the prejudice which existed at the beginning had now vanished away. We continued to gain ground during the remainder of the contest, and at the close of the debate we could easily carry the vote. The sentiment of the great majority of the people was "a victory for Mormonism and a stunner for Campbellism." To say the least it was a big boom for Mormonism, and no doubt much good will eventually be the result. We take not the honor unto ourselves; but we made it a matter of prayer and fasting, and realized the blessings of the Lord in our defense of truth. It was, in comparison, another battle of David and Goliath. My opponent boasted of his eighteen years experience in the ministry, and of the laurels he had won for himself in other debates. But God is able to take the "weak things of the world" and "confound the wise" and refute error against great odds.

After the close of the debate congratulations came in thick and fast. Next morning we were called upon to talk to the Sunday

school, after which we were invited to hold services in the afternoon; also at night. Next morning we were cordially invited to attend the "Burrit College," and upon arriving at the college we found, to our great surprise, that the students had petitioned the president of the college to let us talk to the school, which was readily granted. And accordingly we occupied about an hour of their most valuable time, and were treated with the greatest courtesy by both professors and students. After our visit at the college we were kindly requested to hold a meeting at night in the M. E. chapel. The people insisted upon our holding meeting once a month in the future and as much oftener as we felt disposed.

We had a most enjoyable time during our visit at Spencer, and it is needless to say that we are entirely satisfied with the outcome of the debate. I venture to say that the impressions that were left upon the minds of the people in general will be lasting. We were treated with the greatest respect by one and all. I feel to make special mention of Mr. J. R. Baldwin (our chairman) on account of the fairness of his decisions and his unlimited kindness; also Mr. Masler, my opponent's moderator, who, with his wife, treated us with perfect kindness. Mr. Campen, the proprietor of the boarding house, was none the less kind. Heretofore our Elders have been under the necessity of sitting in the cold to do their writing. But now we have many pressing invitations to come and make ourselves at home whenever we are in town. The seeds that have been sown will no doubt take root and bring fruit in due time.

The work throughout this conference is progressing nicely. We have an earnest set of workers, and all feel encouraged in their labors. Many people are seemingly converted to the truth; but there is an insurmountable obstacle, viz: "Can't stand persecution and have our name cast out as evil." Yours respectfully,

W. W. BEAN.

FROM AN OCTOGENARIAN.

LEEDS, Washington Co., Utah,
March 18, 1894.

I consider myself invited to give a sketch of what took place in my time and travels with the Church of Jesus Christ of Latter-day Saints. I will commence with my father. Although he never heard the Gospel preached by the Latter-day Saints he advocated it and could not join any of the sects of his day. My father, Cornelius Fuller, was born September 14, 1770, in Columbia county, New York. He married Zilpha Knapp, born June 29, 1771; by her he had sixteen children who all lived to marry and have families. My father and my brother Peter Fuller were both in the war of 1812. My father was on the general's staff and held the office of major. He moved west, twenty-five miles from the Hudson river, to Green county, right in the backwoods, where there was no land clear of timber. The timber consisted of hemlock, birch, maple and beech. This all had to be cleared out of the way before a crop could be grown. It was then a barren, sterile, rocky coun-

try, with long, cold winters and deep snows. They generally had to feed stock six months. The staple articles of food raised there were rye, buckwheat and potatoes.

I was the fourteenth child in the family and was born in Windham, Green county, New York, June 13, 1811; married Harriet Loomis of the same place December 20th, 1831. I made a start in life on the farm. The chief articles that would bring money then were hemlock bark and lumber. I believe that not one in twenty of our Utah boys would dare to tackle one of these large trees for the bark. It would take four trees to make one cord of bark, and then it had to be hauled out of the woods so as to get at it with a wagon, and then be hauled twelve miles to get \$5 a cord. The lumber, after cutting the logs, hauling them to the saw mill and giving one half for sawing, and hauling the other half twenty miles, would bring \$5 per thousand.

I was baptized in May, 1842. I went 180 miles to the city of New York to get an Elder to come and baptize. There were five in the place ready to join the Church. Elder Moses Martin came and baptized us all. I was ordained an Elder and appointed to preside over the branch. Then came the outside pressure of persecution. The Baptists, Presbyterians and Methodists were all arrayed against us. The Methodists were the worst persecutors.

The year that Joseph the Prophet had his name on the list to run for President, I lectured in his behalf. The leading politicians in that part of country said his views on government showed him to be a powerful man. When we heard of his and Hyrum's assassination the Saints mourned as though they could not be comforted.

I sold out, and in September, 1844, started with my family to Nauvoo and arrived there in October. I have been with the Church from that day to this. There was a good deal of suffering and privation in Nauvoo the year before we left, such as I have not power to describe. My wife died July 27, 1845, in Nauvoo, aged 31 years; Harriet Francis Fuller, my daughter, died August 9, 1845, aged 9 months; William Henry Fuller, my son, died September 22, 1845, aged 12 years; Mary Lovina Fuller, my daughter, died October 7, 1845, aged 7 years and 7 months. When I left Nauvoo I buried them all in one grave.

President Brigham Young called a meeting of all the members of the Church in the Nauvoo Temple and we made covenants to use our means and do all in our power to help move the people to the far West, but not knowing where we would locate. The people commenced in earnest for the move in building wagons, gathering cattle to haul them, and providing provisions. The main body of the Church left in April and May and traveled in small companies. While they were moving came the requisition from the government for 500 men for the Mexican war. I was asked to go and said I did not feel much like it as I had served seven years. I had a commission as captain. I told Brother Kimball, however, to put my name down and I would go. Later he said if I would let one of my drivers go he would go. The driver's name was Edwin Walker. He could