

zens of the Cherokee nation. Still we are finding a great many people who are inquiring about the Gospel. The idea of its being restored to the earth again calls for many explanations from the Elders, which are given through the power of the Holy Spirit, and with such effect that those who listen must accept them or reject the Scriptures.

There are a great many believers, who call themselves justified persons, who are satisfied with what joy and peace they have through believing in the forgiveness of their sins, and so do not heed the voice which calls them to come up higher. But I am happy to say that there are others being moved by the Spirit of God, who feel that they are not their own, having been bought with a price, and when moved upon by the divine Spirit, will say Lord, what will you have me do? I am pleased to say these are giving us attention, and we feel encouraged in our work.

P. H. MARGETTS.

### SUGGESTIONS ON LIGHT.

SALT LAKE CITY,  
April 16, 1896.

Is it not about time the city was asserting its rights and declaring itself free from some of the impositions practiced upon it by unscrupulous corporations? The light business is the latest scheme, both electric and gas.

I understand that there are firms in the East which would put in an electric light plant for the city and take installments of the same amounts as the city is now paying the monopoly here, until the price of the plant was paid for and then the city would own its lighting plant and be independent, and could light the city for one half what it now costs.

I have an idea, too, that while the new works were being put in we could put up with the darkness at night and have special patrol men to guard the city for considerably less than we are now paying for the electric lights. One patrolman could guard the distance now illuminated by four or five lights, and would be glad to do it for the price now paid for them, and by a proper system of police regulations in this city outside of the regular force (though they could act in harmony with it) the city could be guarded from any desperate characters that might come into it. In this way we would help quite a few who are now idle and keep the money at home.

Respectfully,

C. DENNEY.

### MOSTLY ASHAMED OF IT.

During the recent conference of the Reorganized church, commonly called Josephites, the Cleveland Plain Dealer gave considerable space to the event, many columns of the paper being devoted thereto, the accounts of what occurred being given in a staff correspondence extending over several days. In the published accounts there are many statements credited to the Reorganized church officials, in which grossly untruthful allegations are made against the Church of Jesus Christ of Latter-day Saints, displaying either a woful ignorance of historical facts easily ascertainable, or a strong

disposition to bear false witness. Following is the Plain Dealer's account of one of the discussions which occupied attention at two sessions of the conference; the result showing that those present were mostly ashamed of or averse to certain references in the Doctrine and Covenants to the Prophet and Patriarch who were martyred in Carthage jail:

Kirtland, April 7.—The second business session of the Latter-day Saints' conference was called to order at 2 p. m. today by President Joseph Smith. After the reading of the minutes and several routine resolutions Elder Brant of Michigan offered a resolution which brought on a most interesting and heated discussion.

He proposed the striking out of section 113 of the book of doctrines as irrelevant matter. [Section 135 of the latest Utah edition.] One of the principal objections raised was the extravagance of the claims made. The section is a history and description of the assassination of Joseph and Hyrum Smith. Among other expressions the church is referred to as "Mormonism," and the blood of the two Smiths is declared the best blood of the nineteenth century.

Elder Grant said he was opposed to the reference to the church as "Mormonism" contained in the paragraph. He did not like the idea of "best blood," either. He said he found it was difficult to convert people with this in the book.

Elder Clapp said the blood of the two Smiths was the best blood of the nineteenth century.

Bishop Kelley said he thought the section should be toned down. He thought it a difficult thing to prove.

Elder Short said the best blood of the nineteenth century was in the veins of his wife and children, and he wanted the entire section relegated to the historical department. It had no business in a law book of the church.

Elder W. J. Smith made many criticisms of the section and said the church cannot prove that Joseph Smith did more to save humanity than any other man who lived, save Jesus, as the section claims. He said many Prophets have lived who can claim equal greatness, and in his opinion Paul was fully as much of a factor in the salvation of men as Joseph Smith.

R. C. Evans made a spirited defense of the section in question. He wanted it left in the book. He was not ashamed of it, and was willing to defend the claims made, even though they look extravagant. To take it out would be an acknowledgment by the conference of the claims made by the enemies of the church, that Joseph Smith was not the great man he has all along been regarded.

T. W. Williams, the brilliant young elder from Boston, said he was preaching Mormonism. "What is Mormonism?" he asked with much spirit. "It is the 'ism' of Mormon. Don't you believe in the Book of Mormon? I do. And I thank God that He called me to preach it. I tell the world I am a Mormon preacher, and I'm not ashamed of it."

Elder F. M. Sheehey said there are certain things in the section which he does not believe. It was written in the heat of the times surrounding the assassination of the two Smiths, and he was in favor of substituting something more temperate.

J. C. Clapp said the trouble in the East seems to be that the people there are too smart. "You say you have whales here," he said. "Why don't you send a few of them out West. I would sooner be swallowed by a whale than nibbled to death by minnows." (Laughter.)

Elder William H. Kelley said he was not a Mormon, nor did he preach Mormonism. He never did, never would, and never would allow his children to if he could help it. "There may be a man here today," he said, referring to Elder Williams, "who goes about as a Mormon preacher, who says he preaches Mormonism. If that is so, he doesn't belong to the church I do, and I have been in the church for many years."

Thomas Chadburn said he did not see anything about Mormonism to be ashamed of. It is Brighamism that the brothers should object to. Mormonism was in existence long before Brigham Young or his abominations were heard of. "I like to tell the people I am a Mormon preacher. I like to see the effect it has on the people," he said. "The best blood of the nation? How do you know it was not the best blood of the nation? Some of you say the question is asked you if you regard it as better blood than Jefferson's and some others. He was a Democrat; I am a Republican. So was Joseph Smith a Republican. There it was better blood."

Elder Columbus R. Scott said: "If we are to be sent out as Mormon preachers I want the church to take action on it. I have never been sent out as such. If any elder here goes out and announces that he is a Mormon preacher, preaching Mormonism, he does so without any authority. If there is anything on earth known as Mormonism it is that which led the people beyond the mountains of Utah and kept them there in darkness."

Elder J. J. Cornish said he did not like the word Mormonism, but he did think the blood shed was the best of the century. If God had any better men He would have chosen them for the grandest work of the century.

Elder G. H. Hillard said he was not a Mormon and did not preach Mormonism. He thought the Elders who took pleasure in making such representations were doing the cause more harm than good.

Elder N. G. Pitt then endeavored to cool the temperature by cutting off debate. He moved the previous question. This was defeated by an overwhelming vote and the debate continued.

The indications are at this time that the debate will extend into Wednesday. The elders seem to regard the claims made by certain elders that they are preaching Mormonism as a very serious thing. They regard it as akin to heresy, and it may lead to interesting complications before the end of the conference.

On the next day's proceedings and Plain Dealer says in its correspondence dated April 9:

An interesting session was held Wednesday afternoon. The discussion relative to the amending or expunging from the Book of Doctrine and Covenants of section 113, and which consumed all of Tuesday's session, was resumed immediately upon the con-