

one of the forty-seveners, cannot be one of them, but will try to come and participate in the enjoyment of the grand Jubilee, where I trust that all will go off in harmony and satisfaction to all that will participate.

AZARIAH SMITH.

ON BOARD THE MIOWERA.

OGDEN, May 11, 1897.

On the steamship Miowera in the port of Honolulu, Hawaiian Island, four returning missionaries, Elders Mendenhall, Farrell, Hatch E. Moss, myself with daughter, sixteen Hawaiians, and hundreds of other passengers were standing on deck listening to sweet strains of music by the excellent brass band of Honolulu. The vessel being one of the royal mail steamers of Great Britain. The band closed its serenade with God Save the Queen. While the band was playing hundreds of native Latter-day Saints gathered at the docks alongside the ship, and as soon as the playing ceased the choir struck up their lovely native song Aloha, with the chorus in English, "Till we all meet again." All the passengers thronged the deck on the side of the vessel next the singers, and hundreds of spectators from the town filled the dock yard to its full capacity, apparently spell-bound while they listened with breathless attention to the sweet songs and thrilling harmony rendered by this most excellent choir. As soon as Aloha was finished the natives on deck sang a nice response and the singing alternately continued by the two choirs until the ship began to move. Then the choir on shore were rendering a most charming piece and as we drifted out towards the ocean we cast a lingering look behind and listened to the sweet strains that floated in the air, and we gazed intently upon the lovely island of Oahu until it was lost to view, and we could see nothing but the surging waves of the boundless Pacific ocean. Soon the Honolulu passengers were sea sick and imitated each other in leaning over the side of the vessel to give their suppers to the fishes.

Sunday, May 2nd, the day was fine. At 10 a. m. the bell rang to call the passengers to religious services of the Church of England, conducted by Captain Charles William Hay. The returning Elders were present. Captain Hay requested that we hold service at 8 p. m., and offered to have the bell ring to announce the meeting. At the ringing of the bell we repaired to the social hall and found it crowded with the first class passengers, many of whom were wealthy and highly educated.

A lady very proficient in music played the piano for us and some of the officers and passengers assisted in the singing. Elder Mendenhall offered the opening prayer, and after singing again Elder William W. Burton addressed the audience for about an hour, in response to a request that we would speak on the revelations given to the Latter-day Saints. The apostasy from the faith of the primitive church was clearly shown, also that the condition of the religious world was much the same when the Savior came in person to minister among the children of men,

as when God raised up the Prophet Joseph Smith to open this last dispensation. Their prophets and seers had been cursed, the angels had ceased to minister to man. The heavens had been closed and all that was left them were the writings of Moses and the prophets and revelation to them was neither known nor believed in. The homilies of the church of England and John Wesley's 94th sermon were quoted, in which it is stated that all the religious world, men, women and children, clergy and laity, were enveloped in idolatry for 800 years. Paul's third chapter of his second epistle to Timothy was referred to, setting forth that a falling away would come when men would be lovers of pleasure more than lovers of God, having only a form of godliness, but denying the power thereof, and all Christian denominations having rejected revelation, and no man, according to Scripture, being authorized to preach or administer in the ordinances of the Gospel unless called of God as was Aaron; it was therefore evident that no man in all the earth had authority to act in the name of the Lord until some one should be called of God as was Aaron. The first vision of the Prophet Joseph was related; quotations were read from Isaiah, chapter 29 and Ezekiel 37th chapter foretelling the coming forth of the Book of Mormon. The testimony of the three witnesses was read.

Elder William G. Farrell followed, bearing testimony to what Elder Burton had said, and testified that God had spoken from the heavens in this way and that men again had been called by direct revelation to administer to the children of men in the name of the Lord.

When Brother Farrell closed his remarks a gentleman rose to his feet in an excited manner and said that we were very uncharitable in claiming that all the Christian sects of the day were acting without authority. He knew of good men who are ministers in different Christian denominations that have done a great deal of good. He had heard a great many very bad reports about our people and one instance he would relate. Some very particular friends of his mother joined the Latter-day Saints' Church and although his mother pleaded with them against leaving their good home and emigrating with the people so much spoken against, they went off with the Elders who got all their money from them.

Elder Burton then stated that he had an uncle in the town of Bradford, Yorkshire, England, that owned the house that he lived in and a good stock of merchandise and the store that he was doing business in. He at 11 out, emigrated to Nauvoo, and invested in lands there and made him a comfortable home and then lost all, but the Elders did not take his property, but men, comprised of our enemies, drove off his stock, robbed him of his means and compelled him to leave his house and lands without compensation. The perpetrators of such deeds have been interested in making and circulating stories like the one the gentleman has just related.

Here the captain arose to his feet and said that he thought that the gentle-

man had no reason to take exceptions to anything that had been said, and if he did not feel satisfied the gentlemen would no doubt meet him on the morrow and explain further.

Here a Mr. Knowles took the floor and asked permission to speak, which was granted him. He then said: "I think that the gentleman who has interrupted the meeting had no reason to take exception to anything that has been said. These gentlemen came here by invitation and gave you what you asked for, and if you don't like it, take it home with you and say nothing about it. The main difference between these gentlemen and other ministers is that after preaching to us they didn't ask us for a shilling."

We then closed the meeting by singing, in which the congregation heartily joined. Benediction by Elder Moss.

The following day the saloon passengers appeared more friendly with us than before the meeting, and some of them informed us that the congregation did not disperse till nearly midnight. They were discussing what they had heard and made it so uncomfortable for our opponent that he made an apology for having interrupted us, and later came and apologized to us. One of the Elders gave the head steward a card containing our Articles of Faith, which he put up in a conspicuous place. Soon many gathered around to read it, after which many of the most prominent passengers applied to us for our Articles of Faith to take home with them, until our store was exhausted. Wm. W. BURTON.

PIONEER EXPERIENCE.

Andrew J. Stewart, now in the service of the Mexican government as a colonization agent, was a visitor to the Pioneer Jubilee headquarters yesterday. Mr. Stewart, whose Utah residence is at Benjamin, claims the distinction of having built the first house in Provo. He has been in Mexico for nine years and says that many people will come to the Jubilee from there. The story of his life, as narrated by himself, is as follows:

I was one of the Pioneers and was born on the 12th day of September, 1819, in Jackson Township, Monroe county, state of Ohio. I was the son of Philander Barrett and Sally Scott Stewart, and lived there until I was 9 years old, and then emigrated to the state of Illinois in the year 1828 with my mother, who was a widow with seven children, three boys and four girls.

We settled in the north part of Morgan county on the Sangamon bottoms, eleven miles east of Beardstown (now Cass county). The country was new and we could see large numbers of deer on the prairies most any time in the spring of the year, from twenty to fifty in a bunch.

We lived in Illinois on a new farm that we made until the year 1836, when Iowa became open for settlement. We then moved into the new county of Iowa and settled in Van Buren county. I took up land and opened a new farm, built a house and married to Eunice P. Haws on the 1st day of January, 1844, in the town of Keosau-