

scrip. They were invited to take dinner with us. They gave their cards on which were inscribed their names, Chas. Haacke and Lorenzo W. Cutler, and on the reverse side the principles of the religion they were teaching. After dinner we had some conversation and they went on their way tracting the city. Before they left they were told that if they felt so disposed to call and take dinner and remain over night, they would be welcome. They thanked us and said that they might be glad to accept our invitation, which they did two days later. They were then told that as long as they treated my family right, they could have a home with us. They then came and brought their traps and both stayed and made their home with us, making excursions in the country and surrounding towns until the 8th of June, when they went to Jacksonville, Ill. where they remained until July 3rd, Haacke going to Chicago and Cutler coming to Monticello to spend the Fourth of July, and part of his vacation with us, which lasted until the 15th. On the 9th of July he went to Chicago on a business trip and to meet his brother. On the 14th he returned home to us, where he has remained ever since, when not away on his missionary work.

Now, I have traveled over this country a good deal and am a pretty good character reader, and my reading of the Elder the first day he came to my house proved to be true. My children all fell in love with him, and they still love him even down to three-year-old Ruth. He is one of God's noblemen, steadfast in friendship, loving and kind. He has made friends and gained many kind words where his first command failed. Not a great talker, only where he is called to explain his religion or explain it to some seeker after knowledge, then he becomes eloquent. He is an earnest and determined Christian.

I am not a Latter-day Saint. I don't believe some of their principles; therefore cannot be a Mormon, but I believe in doing by the Mormon Elders as I would want them to do by me. That is my religion in part, though I have been made the butt of a good deal of remarks for sheltering those Mormon Elders, but I will have the judgment to God as to who is a sheep and who is a goat. The Elders I have met are courteous gentlemen and practice what they preach, and that is more than I can say of many people I know who profess the name of Christ.

JOHN C. BUSH,
Monticello, Platt Co., Illinois.

An Argument on Baptism.

Ayden, N. C., August 6, 1898.

Not long since, two Mormon Elders while walking along a country road in the Old North State, receiving the full blast of a July sun, chanced to meet a man whose name was distinguished by the prefix Rev., and who claimed to be a disciple of the good man John Wesley. A conversation ensued.

After some introductory remarks the gentleman said:

"You fellows have run up with a hard man to knock off from the Bible."

Mormon. E.: "Don't think, dear friend, it is our intention to push you off from the Bible, but only to beg of you to stay on it."

We now talked a little about the essential part of Baptism, his main argument being that he had seen people baptized and then go on in their old ways of sin. The Mormon Elder maintained that those who did not walk in the newness of life after baptism, were not proper candidates for the divine ordinance. They appealed for corroboration of this view to Doctrine and Covenants, section 20, verse 37. At this

juncture of the chat he seemed more than willing to try something else, and asked:

"What would you do if a man presented himself and asked to be baptized by sprinkling?"

Mormon Elder: "I would show him the delusion in thinking that sprinkling was baptism, and that it would take 'much water,' as John said (John, 3rd chapter, 23rd verse); at least enough to 'bury him.'"

P. W.: "What, tell him that! When the Bible speaks of sprinkling ninety-five times, and you can't find immersion only once?"

M. E.: "Please repeat some Scripture to support sprinkling as a mode of baptism."

P. W.: "Does not Paul tell the Hebrews to have their hearts sprinkled from an evil conscience? Is not that sprinkling?"

M. E.: "And he also said in the same verse, 'and your bodies washed with pure water.' Do you practice that?"

P. W.: "No, we don't."

M. E.: "How can you accept one part of a verse and reject the other and be consistent?"

P. W.: "My friends, I want you to understand that Paul said that Moses and the children of Israel were baptized in the cloud."

M. E.: "If you will be enveloped in the water as they were in the cloud you'll draw a little closer to the Bible"

P. W.: "I would like to ask you, Did not Moses sprinkle all the people and the altar with a hiscop bush; isn't that sprinkling for you?"

M. E.: "And you claim to follow that example, do you?"

P. W.: "Yes."

M. E.: "O, I see; then, you believe in sprinkling the people and pulpits with a hiscop bush, do you?"

P. W.: "No, no, you mistake me; we only want the sprinkling part."

M. E.: "How can you stand on the Bible, as you said you would, and reject two thirds of it?"

He said: "You fellows take Christ's baptism to prove immersion, because he came straight way up out of the water. He could go in that far (measuring about four inches on his hand) and the come straight way out."

M. E.: "Well, let it be as you say, do you go down that far in the water when you baptize?"

P. W.: "Ah! You don't look at it right. He might have sprinkled with a ram's horn, and, in fact, that's the way we teach in in our Sunday schools."

M. E.: "Now, let us be fair. We will take your mode of baptism or sprinkling and our mode, and test them by the Bible. The definition of sprinkling, according to Webster, is to 'scatter in small drops.' Math. 3: 16: 'And when he was (baptized) 'scattered in small drops,' he went up straightway out of the water."

P. W.: "That destroys the sense of the passage."

M. E.: "That's exactly what I claim, but to say, 'when he was (plunged, dipped or immersed) he came straight way out of the water, does not in the least destroy the meaning; therefore I must accept a baptism that does not destroy the sense of the Bible."

M. E.: "I would like to ask you a question."

P. W.: "Very well."

M. E.: "When was baptism instituted?"

P. W.: "It took the place of circumcision."

M. E.: "At what time?"

P. M.: "After Christ's coming."

M. E.: "Thanks for admitting that; for it is very wearisome to hear people take something that was not, to prove

something that is. On your own admission, there was no baptism before John the Baptist; so how in the name of all that is reasonable can you take the Old Testament to prove your mode of baptism, when you say they were ignorant of that ordinance?"

P. M.: "I—I—do—do don't know; they bo—bo—both came to—to—together."

The preacher lost all his argument at once, but we separated good friends.

The work is progressing rapidly notwithstanding opposition.

Your well wishers,

K. and G.

An Enjoyable Conference.

Gitano, Jones County, Miss.,

July 25, 1898.

Our branch was organized in November, 1897 by Elders Palmer and Rose. Elder James M. Valentine now presides over it.

Our conference convened on the 25th of July. We held three meetings each day and one subject after another was taken up. And the organization of the Church was clearly explained. This is the first conference we have been favored with. It has been a feast indeed. We are engaged in the great latter-day work and feel blessed in the labor.

Your Brother in the Gospel,

W. B. VALENTINE.

An Enjoyable Conference.

Sparta, Tennessee,

Aug. 1st, 1898.

People who are conversant with the South, who have loved ones here as Gospel messengers and who are interested in the work of the Lord, always find pleasure in scanning the columns of the "News" to ascertain the progress of missionary work among the people.

The Elders and Saints of the Middle Tennessee conference have just had a grand conference.

It was held at Byrdstown, a beautiful little town situated in the head of a small cove, whose beauty, nature has scarcely surpassed, being environed by the wood-clad, rugged hills of the Cumberland mountains from whence balmy, refreshing breezes are wafted to a liberty-loving, truth-seeking, generous-hearted people. Byrdstown is the county seat of Pickett county. The conference convened there on July 23rd, 24th and 25th.

About one year ago Elder J. J. Barker of Ogden, Utah, was arrested near Byrdstown, at the solicitations of a sectarian preacher, for telling the truth. He was brought to Byrdstown for trial, the expenses encumbered upon him by the trial were readily borne by the citizens of said place. After the trial nearly all the people of Byrdstown and surrounding country became friends, and so unanimous was the friendship that we concluded to hold our annual conference with that good people. They were anxious that we should do so and nearly every house in town was thrown open. Preachers, lawyers, doctors, merchants, farmers and the three hotels the town affords bade us welcome, and, stranger than all, some of the people felt rather stighted because there were not enough Elders.

The court house furnishing the largest and best seated room in the town we sought to obtain the same to hold our meetings in, which was willingly granted us. It has a seating capacity of about three hundred people.

Saturday, July 23rd, forty Elders assembled at the appointed place and time, and were kindly greeted by an enthusiastic audience of about three hundred people, who had come to see—they knew not what, but were eager to know the nature of a Latter-day Saints conference. Promptly at 10 a. m. the services began; the services were held each day. The opening