

Elder Teasdale of the Council of Apostles made a stirring speech, a striking feature of which was the rich blessing which he pronounced upon the head of Superintendent Ballantyne. He placed his both hands upon Father Ballantyne's head and blessed him, and his children's children to the last generation. Closing his "Amen" was sincerely re-echoed by the thousands who stood and sat around.

Brother George Goddard introduced Brother Ballantyne as a boy of 80, and pointing to himself, he said 82. After a lively speech in which the children took special interest, he sang a song in which all present joined.

One of the pretty and touching incidents of the exercises was the presentation of twenty-seven bouquets of lovely flowers to Elder Ballantyne by as many little girls from each of the twenty-seven Sunday schools in Weber county. The little girls were dressed in white and wore blue ribbons across their shoulders. Father Ballantyne shook hands with them all as the tears streamed down his cheeks. He made a happy response thanking all for the honor shown him.

Short speeches were made by President Shurtliff and by Elder David H. Cannon, both of whom referred to the faithful labors of Elder Ballantyne who had devoted his life to the advancement of the Sabbath school cause. The latter was a member of the first school in Utah.

In behalf of the Sunday schools of Weber county, Prof. L. E. Moench presented the following resolutions of respect to Elder Richard Ballantyne. The resolutions were beautifully engrossed on fine paper, and framed:

"Resolutions of respect to Superintendent Richard Ballantyne by the Sabbath schools of the Weber Stake of Zion, at the eightieth anniversary of his birthday, Aug. 26, A. D. 1897.

"Dear Brother—Whereas, In the providence of God you have been made the instrument in His hand in establishing the first Sunday school in this Church, and

"Whereas, Through this divine assistance you have so faithfully discharged your duties at times under the most adverse circumstances, causing over 100,000 officers, teachers and children to look to you as the father of the great Sunday school movement, and

"Whereas, In our Stake especially, the Weber Stake, your guiding hand and wise counsel, as well as your untiring efforts have been the means of placing us in the front ranks of this grand organization; now, therefore, be it

"Resolved, That we your brethren in behalf of the Weber Stake of Zion do hereby tender you our heartfelt thanks and invoke the continued blessings of God upon you, and we earnestly pray that God may yet spare your life for many more years that you may still further witness the fruit of your labors and thus increase your joy until your soul shall be satisfied with life, that when your spirit shall depart from its mortal tabernacle you may receive the crown of eternal life in the mansions of our Father and God with the welcome words, 'Well done thou good and faithful servant: enter thou into the joy of thy Lord.'

"That this may be your lot is the earnest prayer of your brethren.

DATUS H. ENSIGN,

McLAREN ROYLE,

K. C. PETERSON,

JESSE STRATFORD,

JOHN WATSON,

Committee."

The Hooper school sang the closing song, and the benediction was pronounced by President C. F. Middleton. Picnic was then indulged in, the

schools taking their assigned positions in the Park. For one hour their was visiting and mutual association and hand shaking, everybody enjoying the shade of the lovely grove, the fountains and the shady lawn.

At 3 o'clock p. m. there was all kinds of innocent outdoor amusement, arranged by each school for its own children, the exercises consisting of foot-racing, quotes, ball, and a variety of other games.

At 8:30 o'clock p. m. there was a dance in the pavilion, conducted by the superintendents from the various schools, in which the young people enjoyed themselves greatly.

Altogether it was a glorious celebration, serving the double purpose of giving the children an outing and honoring Superintendent Ballantyne on his natal day.

The anniversary of the organization of the Sabbath schools fifty years ago, is looked forward to with much joy, Elder Goddard having said that such a celebration would be held in 1899.

### DISTRICT CONFERENCE.

Centerville, Utah, Aug. 23, 1897.

A special conference of the six north wards of the Davis Stake was held in the pavilion of the Syracuse grove on Saturday and Sunday, August 21st and 22nd, 1897. Meetings were held at 10 a. m. and 2 p. m. both days. There was a large attendance. On Saturday we were blessed with the presence of President Joseph F. Smith, Elder John H. Smith and Elder George Reynolds. On Sunday President George Q. Cannon and Elder Arthur Winter joined us.

The speakers during conference were filled with the Spirit of God and gave much fatherly counsel and instructions to the Saints, who appreciated the kindness of the visiting brethren in attending the conferences.

During the interval between the morning and afternoon sessions in each day tables large enough to accommodate all were loaded down with the good things of the earth, and everyone made welcome to partake of the same.

Great praise is due the Saints of the north part of the Stake for their hospitality, not only in furnishing food, but conveyances. Carriages and bugles were sent to the Syracuse station (six miles distant from the grove) to bring and also return all that came to conference by the railroad. The music and singing was furnished by the Syracuse, South Hooper and South Weber choirs.

JOHN J. SMITH, Stake Clerk.

### EVAN STEPHENS' BEAR STORIES.

Prof. Evan Stephens, who, with Willard Christopherson, is at present on a visit to Yellowstone Park, writes to H. S. Ensign, now on a mission to Colorado. The letter was forwarded the "News" for publication, and is as follows:

Yellowstone Park, Aug. 18th, 1897.

Having written my first letter to the "News," giving a brief account of our trip as far as Soda Springs, I want the remainder to be addressed to you, because you are constantly in my mind, having been through the Park with me seven or eight years ago. The "News" will be welcome to the same if it deems it of any interest to its readers. Well, after writing my last at the Idanha hotel, we found that a ball was to be held in the dining room that night but we were rather tired and sleepy, so slept while others danced. Leaving Soda Springs August 7th and at once began our travel over lava beds. There is a charm in the fancy to me that we are speeding over, what was once, a

fearful stream of liquid fire. This part of the world might have been then the orthodox hell (or "Hades") more modernly speaking, at least, it must have been terrible; the thin soil scarcely covers it for hundred of miles. Even the hills are nothing but mighty waves of cooled lava. The streams scarcely wear it, but on every hill side it has broken into great, ugly black blocks. On we go to the Blackfoot river, where we stay for noon, then again on to Chub springs, where I fish in a stream with but one perceptible hole in it (you know what a crank I am on a fine fishing hole, my fishing pleasure always being divided into three parts, seeing the fishing hole with its entrance ripple, catching the fish, and eating it). However, I caught three or four nice fish and ate them, with Will's help, for supper. Will triumphantly brought in a dozen ducks, which he had shot, so you see we feasted.

August 8th, after a duck breakfast, we bid good bye to a pleasant old couple, who lives on these chubs, and away we go notwithstanding it was Sunday; but we felt there was more worship in moving through the lovely hills and mountains than stopping in this lonely place; so we traveled about 30 miles to another ranch. Here, after catching a few more trout, we remain over night.

August 9th we move on towards Snake River valley over ridge after ridge on rather sandy, dusty roads. We met a party of Ogdenites, who looked like stranded gypsies. If all Yellowstone parties returned looking like these, the choir will surely not accept me on my return. Faces all colors from dark yellow to salmon red, dresses dust-covered from a high skirt with sweater bodice bicycle suit, to shakers, glasses, etc., while the gents faces were a grimy mixture of hair and dust. Horses, mostly ribs and hip-joints, yet they were merry and having a great outing. Such is human fancy. After a pleasant chat we parted, and soon we were on the top of the last ridge that overlooked the wide and now dotted over with houses, Snake River Valley. Here is surely a picture granary. I was glad to find it mostly inhabited by our people. I predict for it a greater future than any of our valleys. You should see the great streams in their canals; time and time we exclaim, "surely this must be a river," as we came to one after another of the swift running, clear as crystal streams on their way to irrigate the finest grain fields I ever saw. We found some lovely fruit here. The future will find it groaning 'neath apples, pears, and abundance of all things as the past found it groaning 'neath streams of fire from the great volcanoes which surround it (and underlied it, too), whose remnants we now make a pleasure trip of witnessing in the form of a Yellowstone Park.

We next camped at La Belle, a settlement really built in the riverbed of South Fork of Snake river.

Aug. 10. We were early at Rexburg, and kindly "held up" before we had gone half way up its main street by Brother Dern Mediant and Stake choir leaders, formerly from Salt Lake, who had heard we were coming and was on the lookout for us. He soon had our horses in Bishop T. J. Winter's stables and ourselves at his own hospitable board. His good wife even insisted on giving loaves of her splendid bread, which lasted us into the Park. Brothers Blackburn and Jarvis, former members of the Tabernacle choir, were also there and were as pleased to see us as if we were life-long chums. How delightful such treatment makes one feel. The Scriptures admonishes us to be hospit-