

over in the spirit of deepest devotion, at least a third of whose little ones are the children of non-Mormon parents; a general Priesthood organization including all the offices of both Priesthoods; an acting Teacher's quorum whose members enjoy the spirit of their calling and by whose faithful labors profanity has been almost entirely banished, contention measurably removed, and respect and obedience to the Priesthood promoted; an active Deacons' quorum whose minute book shows that for two years past they have met regularly every two weeks and given due credit to each member for the faithful services they have rendered to the branch; and last, but by no means the least, a choir organization numbering twenty-five members trained in constant weekly rehearsals by a competent leader. Their music is always justly praised by visitors and deeply appreciated by the Saints.

While in the peaceable enjoyment of these blessings there came one day into our midst a Seventh-day Adventist of considerable argumentative ability, who diligently applied his seventh day doctrine to some of our newly received members. Not having as yet thoroughly grounded themselves in the principles of the Gospel they were liable to be disturbed by the cunning sophistry and plausible glitter of his reasoning and made to fear that the Mormons might after all be on the wrong track in respect to their day of worship.

Our Elders took the matter up. For two nights the subject was discussed at the home of one of the brethren in a friendly spirit, at the end of which time our visitor made fold to offer a challenge for a debate. But according to counsel the idea of a public debate was discouraged as tending more to confuse the inquirer than to lead him or her to principles of eternal truth. However, during the temporary absence of the visitor, the whole matter was laid before Elder George C. Parkinson by letter. In view of all the circumstances, the confident talk of the Adventist, his coming into our field of labor, the widespread discussion provoked among our people as well as among those who more diligently inquiring into the principles of the Gospel, Elder Parkinson advised us to make an exception to the general practice.

Accordingly, upon the return of the Adventist, and during a visit from Elder H. S. Tanner of Salt Lake City, we called upon him and formally accepted the challenge for a public debate. To our great surprise the gentlemen declined. When forced to meet his own words he squarely admitted that he was only "bluffing," and it was with the greatest difficulty that he was induced to meet Elder Tanner in a private discussion, say nothing about his coveted debate.

The two gentlemen, however, met with about twenty of the Saints and discussed the subject from six o'clock until after midnight, each taking fifteen minutes alternately. The Saints were well satisfied with the result, and the following night Elder Tanner lectured on the subject before a crowded house of both Mormons and non-Mormons, the salutary effects of which were most remarkable. The spirit of disputation which had spread throughout the entire branch immediately disappeared—the Mormons had maintained a most successful defence against an insidious attack upon

the Christian Sabbath—a defense so complete and sweeping the Christian denominations could well take refuge under its ample folds.

These events had the good tendency of arousing a lively spirit of inquiry and prepared the way for the sending of three missionaries from Southern Idaho to labor in this new field. These were Elders J. F. Hunt, D. Jensen and J. J. Golightly. They arrived on the 10th day of January of this year, with instructions to labor first among the Saints of our branch and then to prospect the Eastern Oregon field with a view of establishing permanent missionary work. These investigative labors were terminated at the Ward conference held at Baker on the 7th and 8th inst.

The brethren will doubtless make a full report of their labors, and we do not wish to trespass upon their ground in this article, but beg the privilege of a brief word of a nature which could hardly be expected from them.

Their labors among the families of the Saints have been greatly appreciated by us all. The spirit of the Gospel rested upon them, and all received attention. Wise counsel and faithful instructions were imparted to both old and young at every family fireside, and the blessings of the Lord left in every home. The branch associations and quorums were also visited and evils and errors kindly corrected. Indeed it may truthfully be said that individuals, families and quorums of the branch have been greatly benefited and blessed through the devoted labors of these humble and worthy brethren, and we feel to voice the deep gratitude and love of all the Saints toward them for their untiring labors and the blessings they have left with us.

After completing these labors in Baker they entered upon the contemplated missionary work, two going by rail to Hood River, Oregon, near Portland, where some of our people are located and from there worked their way back to Baker, over a distance of three hundred miles; while the third one was joined by one of our local Elders, Brother W. J. Wale, for a season, and then by Brother Jed Ballantyne, and labored in the vicinity of Baker until the brethren returned. This labor was faithfully pursued until the opening of our conference, which began on Sunday, the 7th inst.

The opening of this field is timely. The people everywhere are fairly famishing for the bread of life, and the eagerness with which scores and scores have received the Word in this brief period gives overwhelming evidence that a field is opening up second to none within the bounds of the United States. At one little town twenty-four people came to the train to bid our brethren good bye and bid them Godspeed—and this though they had spent but two or three days in the place. The cry has come from these people to our brethren, "Do not leave us. We want to know more of these things," and they cry out against the emptiness of sectarian revivals, though they attend them in great numbers. The people are thirsting for the water of life, and it is as the shipwrecked man in the midst of the salted sea, "water," water everywhere, but not a drop to drink. So these people in the midst of a land of steeples and bells and ministers are fainting and perishing—and more than this, scores of them appear to realize their situation.

Our conference was attended in large numbers, the commodious meeting house being filled on every occasion, there being five meetings held in the two days. The room was most elaborately and beautifully decorated with evergreens (the work of the sabbath school). A large photograph of President Woodruff hung in front, with a picture of the Savior on one side and the vision of Nephi on the other encircled with evergreen, and the words over and beneath "Welcome to all." The ceiling was evergreened with diamonds and crescents and stars, while the walls were tastefully looped with the same material, set off with large beautiful butterflies made in a variety of colors, and with a profusion of dainty paper flowers and tapestry balls.

Elders Solomon H. Hale and M. F. Cowley of the Oneida Stake of Zion were in attendance, and also our three missionaries. The conference was opened with that time honored hymn, "The Spirit of God like a fire is burning." The choir, composed of twenty-five singers, rendered stirring anthems from time to time, and at the close of the Sunday services the male quartette sang most beautifully, "O, my Father." After each meeting the people lingered, long and seemed very loth to disperse. The general authorities of the church, of the Stake and of the branch were presented on Monday afternoon and sustained. The spirit of the Gospel rested upon the speakers throughout the conference.

The last meeting of the conference was taken up by Elder M. F. Cowley in a discourse upon the restitution, which, in the fullness of times, is to be brought to pass upon the earth. The Spirit was with him in power testifying with the voice of eloquence, the voice of wisdom and the voice of reason, to the eternal truths which were set forth. The general expression, the following day, among Mormons and non-Mormons alike, was that it was one of the most remarkable of discourses. And yet, when Brother Cowley retired that night he said to his companion, "Brother Hale, the Lord is with us and with these brethren, but I am getting weak. I do not recall passages and ideas as I ought to. I must go home and pray and study." After this discourse and the rendering of the beautiful hymn "Softly beams the sacred dawning," Brother Hale closed the conference with prayer and fatherly blessings upon the Saints.

We were loth to let the brethren go. But their labors were finished, and on Tuesday they took the train for their homes in Idaho. H. E. BAKER.

TRIP TO THE NORTH OF ENGLAND.

CHESTERFIELD, March, 8th, 1897.

I thought probably a few lines from Old England might be of some interest to the readers of your valuable journal, and therefore send the following.

Some months ago I learned through Elders Rose and Robinson the whereabouts of my relatives. I wrote telling them of my visit to England, and my business while here.

An invitation to visit them and spend a few weeks in their midst was contained in their reply. I gladly accepted the kind invitation and on January 18th set out for my field of labor in Chesterfield en route for Sunderland, via Sheffield, Bamsley and Leeds.