

cotton, and the dainty pillow—preferably of fine hair, with its case of linen cambric.

With this downy nest, the baby of '97 can certainly make no complaint.

In raising an invalid's head, slip the hand under the upper pillow and lift gently but firmly.

In making tea, allow a teaspoonful for each half-pint of water.

White stains on furniture may be removed by rubbing with hot milk and turpentine or oil and turpentine.

That at least one housewife of the eighteenth century was frugally inclined, is evidenced by a curious sugar bowl now on exhibition. It is a two-handled, squat little jar, with a cover, inscribed with the following legend and date:

I am but small for  
Sugars dear,  
Of it be sure that you  
Take care.  
Molly Saveall,  
1791.

"It is astonishing," says a well-known teacher of Swedish gymnastics, "how little people know about correct breathing. Almost everyone uses the abdominal muscles too freely; expanding the lower part of the lungs at the expense of the upper. In correct breathing, the chest should be lifted, inhaling, until the whole lungs are used. With an upward lifting of the body and head back, a hollow chest is impossible."

EMMA PADDOCK TELFORD.

### SUNDAY SERVICES.

Elder Joseph E. Taylor of the Stake Presidency presided over the services at the Tabernacle Sunday afternoon, March 28, 1897.

The choir sang the hymn:—

God moves in a mysterious way,  
His wonders to perform.

Prayer was offered by Elder George A. Smith.

The choir further sang:

Glorious things of thee are spoken,  
Zion city of our God.

Elder Joseph D. C. Young, a returned missionary from the Southern States, was introduced to the congregation as the first speaker. He said that in the world the people were being talked almost to death in the traditions of men. In the Southern States, the Elders were doing a good work preaching the Gospel to the people in a systematic manner. The first principles were being expounded thoroughly and that, too, from King James's translation of the Bible, although the people at times were led to believe that the Elders were preaching from what they called the Mormon Bible. The principle of sanctification was being studied by the religious denominations of the world, and very many false ideas were thus thrown out and taken as Gospel truths. The form and make-up of God our Father was looked upon by the outside world in many different lights. In most instances they looked upon Him as a personage whose body covered an illimitable area of space, and it was quite difficult for the Mormon Elders to convert some to the idea that man

was made in the image of God and that God was therefore in the image of man. There was sufficient scriptural evidence to prove the stand taken by the Latter-day Saints, but nevertheless it was a difficult matter to convert some people to the true personality of God and to show them that He was in the image of man.

The speaker reverted to the principle of faith, which, said he, was the stepping-stone to religion itself. Paul defined faith as the substance of things hoped for, the evidence of things not seen. A faith in God was a necessary essential to a belief in Him or in His principles. Without faith it was impossible to please God, therefore faith in him was the first step towards mankind reaching a full degree of His glory. The Saints of God should believe in the same faith that was taught by the scriptures and the ancient Apostles. Through faith in ages past the sick were healed, the blind made to see, the lame made to walk, the dumb to speak and the deaf to hear. Faith led to obedience and obedience was a forerunner to great blessings. In this way Naaman the great Assyrian general, was cured of his leprosy, simply by yielding obedience to a servant of God and dipping himself seven times in the river Jordan.

In closing the speaker urged the Saints to yield obedience to the instructions given by the servants of God, for therein was safety as God would keep His promises and bestow many blessings upon those who were inclined to list unto His servants. To go on to perfection should be the aim of all desiring to do the will of the Father.

President George Q. Cannon next spoke. He began by reading from the writings of John, wherein Jesus attended the Jews when telling them of His personality. In the world, said the speaker, there were so many different ideas regarding the Father's personality as to create no end of confusion. To the Saints, however, the question was clear, as it had been revealed to the Latter-day Saints through the Prophet Joseph Smith. President Cannon dwelt somewhat on the subject, citing latter day revelations and visions to show conclusively that the Godhead consisted of three personages—the Father, Son and Holy Ghost, and that man was in the image of the Father and the Son.

Sister Lizzie Thomas Edwards and the choir sang the anthem:

How beautiful upon the mountain.

Benediction was pronounced by Elder Charles W. Penrose.

### STILL HALE AND HEARTY.

The following letter written to Secretary Rogdon of the Semi-Centennial commission by James Leach of the Second ward, in this city, will be particularly interesting reading to his many friends owing to the fact that he has just recovered from the effects of a serious accident occasioned by falling on the meeting house steps about three months ago:

Dear Sir—In response to a call made for a list of all of the Pioneers who came here in 1847, I herewith inform you that I have the honor of being one

of that noble band who pushed their way across the trackless prairies, the company with which I came being President John Taylor's and we reached the mouth of Emigration canyon on the second day of October in that memorable year 1847. I shall never forget the scene that lay stretched before me as I looked to the North, the South and the West and though there was no vegetation, nothing but huge rocks and sage brush, nevertheless I felt that this would be a resting place for the tired Saints who composed our band. I felt that in the providences of God this would in time become a great place and I have lived to see the time when Utah and her people are known all over the civilized world.

My early experiences here were such as are usual with pioneers in any new country and I have suffered privations of all kinds, believing that the time would come when I should be able to enjoy the fruits of my labors. I was among those who made the adobe and help build the "Old Fort" on Pioneer square as a protection against the Indians; this work we commenced soon after our arrival here. It was found necessary to prepare a company of the Saints, in the fall of 1848, to go out against the Indians who were annoying us considerably and I was a member of the little band, who, under the leadership of "Squire Wells," marched down to the shores of Utah lake near Provo, where we had several encounters with the Indians, whose chiefs were Stickney Head and Elk. I was not injured at all but returned to my home and in the spring of 1849 planted my first crop of wheat somewhere just east of the Tibbing yard block and while the water was very scarce and much of the crop parched and burnt up, I nevertheless succeeded in getting enough out of it to keep my family during the year. The history of the Pioneers who first settled the valley of the Great Salt Lake is known to almost every one and I have always done willingly the part that fell to me and though I am now eighty-one years of age, I still have my sight and hearing and can walk miles at a time without feeling very much wearied, and I hope that I shall yet live many years to hear the praises of Utah and her people sounded all over the world.

Very respectfully,  
JAMES LEACH.

### HOME LITERATURE.

PAROWAN, March 28, 1897.

In your issue of March 19, the article on Home Industry Talk, an application thereof to literary productions should call forth the attention of every right minded person. We are somewhat aroused to a sense of our duty, though far behind time yet, in regard to sustaining and supporting our home institutions.

Brother Kimball was loud in his praise of our home made leather and shoe department. But the majority of the people prefer the imported article and as a result the shoe and furniture institutions have a hard struggle. But to the point. The writer of the article asks why we do not consider the subject of home literature; that he looks in vain for mention of this item when