

with Him that if He had summoned her home she might be quickly released from her pain and suffering and go to rest.

Although her life has been short she has endured affliction successfully and lived through much. During the year and a half in which her husband was wrongfully incarcerated in prison she was always unfaltering and undeviating in her attentions to him and to those imprisoned for the truth's sake. Many of the brethren will remember and bless her memory for the many acts of kindness and benevolence bestowed on them while in prison.

The funeral services were held in the Fifteenth Ward meeting house, on Tuesday, the 9th inst., at 3 o'clock p. m. The house was draped in white and elaborately decorated with floral emblems for the occasion. Elder George G. Bywater offered the opening prayer and the speakers were Bishop Joseph Polard, Elders T. C. Griggs, John Sharp, and John Nicholson and President George Q. Cannon, who delivered an instructive discourse. The benediction was pronounced by Elder R. C. Badger, and the remains were conducted to their last resting place by a large concourse of friends.

Sister Jones was a devoted and affectionate wife and mother and faithful friend. She was the mother of six daughters, five of whom are living. She was sincerely beloved by her husband and children who, while they mourn the loss of her society, look forward with fond anticipation to the time when they will meet her where there shall be no more sorrow and no more death.

Mourn not the dead who peaceful lay
Their wearied bodies down—
Who leave the frail and mortal clay
To seek a fadeless crown.

Dry up the unavailing tear;
Repress the selfish sigh;
Know that the spirit ransomed here
Yet lives and ne'er shall die.
Then why the sorrowing lip and eye,
The aching heart and head;
Remember, He who cannot lie
Hath said, "Mourn not the dead."

WONDERFUL FACTS.

I observe that my old friend Colonel Ingersoll still lives and diffuses his errors concerning Christians and Christianity. Seeing this, I felt a strong desire to once more point out a fact or two which the enthusiastic infidel in his aphorisms seems to entirely forget.

"What knowledge has the Christian?"—says Colonel Ingersoll—"of another world? The senses of the Christians are the same as those of the agnostic. He hears, sees and feels substantially the same. His vision is limited. He sees no other shore and hears nothing from another world."

The proposition implied in this statement is, that all the Christian ideas of an unseen world, of God, of angels, of demons, of devils, and of a life after this are founded simply on supposition; that they exist only in the imagination of the Christians, and have no *facts* as their fun-

damental basis. It is asserted by the colonel that no Christian ever heard or saw anything that justifies him in believing in the existence of another world besides this. Let us see how much truth there is in this assertion.

John the Baptist shall be our first witness. He testifies to the Jewish nation that he saw the Spirit descend on Jesus at His baptism, and that he heard a voice from heaven. Jesus, Himself, in the presence of two witnesses, held a conference on a mount with Moses and Elijah, who had left this scene of action, thousands of years ago. Stephanus, when being stoned to death, testifies: "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." Paul testifies that he had seen Jesus, and this testimony he proved to be true by the fact that he, from being an Ingersoll, became a Christian. If this can be intelligently explained on any supposition other than that he had really conversed with the crucified but resurrected Jesus of Nazareth, I would like to know how. Paul was a bitter enemy and a persecutor. He was a man able to investigate any fact that came under his observation; and what he heard and saw from the other world was of that nature that he left all his worldly prospects and friends and became a martyr for what he had heard and seen.

Yet, the Colonel will have us believe that all this was nothing. John the Baptist heard and saw nothing. Christ heard and saw nothing on Mount Tabor. Stephanus rejoiced in his dying hour in the midst of his murderers, at nothing. Paul was converted by nothing and lived and died for the great idea of—nothing. Oh, Colonel! excuse me, but what you say sounds to me merely nothing!

I anticipate the objection that all this happened so long ago that we do not know whether it all be true or not. To this objection it is a sufficient reply that if we cannot believe these facts as history, then no facts, particularly of ancient history, can be credited. As, Chief Justice Bushe, speaking of the origin, nature and progress of Christianity, remarks: "If those facts are not therefore established, nothing in the history of mankind can be believed."

Can we, on the testimony of historians, believe that Titus destroyed Jerusalem, that Charles XII lost the battle of Pultava, or that Napoleon went over the Alps? We can also believe on the testimony of historians that Jesus had a conference with two men from the other world, and that Paul was converted as a consequence of having seen Jesus in His glory. Reliable history is sufficient evidence to any ordinary mind. Were this not so we could believe only what little comes under our own individual observation, and we would be under the sad necessity of doubting everything which lies beyond our own little horizon. To allow one's self to go thus far in doubt would prove insanity.

On irrefutable evidence of history, therefore, I maintain that the Christians have both seen and heard enough from the "other shore" to justify their belief in its existence, their belief being founded not on imagination, but on facts. The Christians stand in their belief on sure ground. For example: A man comes and tells us that he has been far up into the Arctic regions, he has discovered an island. He describes its situation, marks it on the map, and gives many particulars about it. As long as he is the only one to speak of this shore he may perhaps be doubted; but here comes another, and tells the same story, and another; and still another. They all agree in the main points. Finally, the world must accept the account as true, however wonderful they may appear. In this necessity stands the Christian. One has told us what he has seen of that "other" shore; others have come and told the same, and still others—all reliable men—have corroborated the previous accounts from personal observations. To believe the combined testimony is therefore the only rational course to take. To deny, and deny in the face of overwhelming evidence is—what?

The Christian sees and hears nothing from another world. I suppose the Colonel will allow the Romanists to call themselves Christians. It is known in all the world now that millions of these Romanists maintain that Mary, the mother of Jesus, personally visited a certain place in France in the year 1858, and, in the presence of thousands talked to the little Miss Bernadette Soubirous. I do not here care to express any opinion concerning the nature of that appearance, but certain it is that it was something not belonging entirely to this visible world.

I need not, however, go back to the beginning of our era, nor yet to foreign countries, in order to find the required evidence for the existence of that "other world." In our own country and within our own generation men have lived who have seen, heard and conversed with angels, with Jesus, with God.

When Joseph Smith, an unsophisticated youth, with the whole fervor of his heart plead to God in prayer for enlightenment, and his prayers were answered, when he saw and conversed with persons not dwelling on this earth, we must, according to Ingersoll, suppose that those personages were nothing. By nothing, Joseph was imparted a wisdom superior in many respects to that of all the learned of the world. By nothing his eyes were opened and he could penetrate things past and future, like Moses of old. Inspired by nothing, he was able to perform in a few years a work, the consequences of which will be felt in time and eternity; and the many witnesses who together with Joseph have seen and heard and can testify to the power of God in various ways are all mistaken. It is merely nothing that has impressed their hearts and produced the marvelous effects which we see today in the Church of God.