

MIDDLE TENNESSEE CONFERENCE.

CHEAPHAM County, Cheap Hill,
May 2nd, 1896.

The reports of the Elders in different parts of the world, which are to be read in your columns, have somewhat stimulated me to drop you a few lines from here. I think we have here some of the best of Tennessee's people. They have shown us great courtesy and opened their church or school houses in nearly every neighborhood we have visited since our arrival here last September, thereby showing that they were willing to hear; and as many are not church members and most of the people are pretty free thinkers, the result is there are many sincerely inquiring after the truth. We now have books with them that they may acquaint themselves with the message we have to bear to this generation.

On the 30th of January we had the happy privilege of being visited by our worthy president O. M. Sauderson. During his stay, which was a very pleasant one, we held nine meetings, at four different places, two at three of the places, and three at the other one. Good crowds attended when the weather was favorable enough to permit, but on account of rain some were not so well attended. After spending till the 6th of February with us, Elder Sauderson left for Houston County, where he anticipated meeting with some of the other Elders in their fields of labor.

Since my arrival in this state I can see that the long held prejudices are passing away like the dew before the summer sun, and the deep rooted sensational and erroneous stories which have been long harped upon are now kept more quiet. They have learned that in spite of all these things Zion still is prospering. We frequently tell them that Utah's star in the flag will ever long show herself among the brightest in our Union of States. Let her arise and shine until her glory fills the earth, and her people become known in all the world for their industry, honesty and fidelity.

We now can labor among the people with more pleasure and better results in getting the Gospel before them than we could two years ago. There seems to be a greater desire to understand us and our teachings, and our manner of living, all this we take advantage of, and at every opportunity bring people into conversation, and bring before their mind the fact that the Gospel has made us what we are today. They have been taught so long that any of the creeds or denominations will bring the promised salvation, that many never think it worth while to investigate to see what they are teaching, but only join the one nearest by and most convenient to them.

We are trying to impress upon their minds that the truth only will make men free, and that the Gospel only will bring us a salvation in the kingdom of God. Yet we find those who think that sincerity in the wrong will be right with God.

We must give the people great credit for being hospitable and charitable, and being in most sections willing now to hear the other side of a strange story. They can see that to judge a people by the say so of their enemies is manifestly unjust, yet a few are still willful to do so.

My companion, Oley C. Oleson, arriv-

ed here the 25th of January. He is getting along nicely, the mild winter has agreed with us.

Your valuable paper is a welcome visitor, which after reading we hand to friends, who peruse its columns with pleasure.
JONATHAN H. HALE.

A LANGUAGE SUGGESTION.

PINE VALLEY, Washington Co., Utah.
May 10th, 1896.

When I sat down, the great subject of language was on my mind. I thought I would tell of the mighty things it had done, such as creating worlds "by the word of His power." Corresponding so exactly with the old sayings, God spake, Chaos heard and worlds rolled into existence, or, as the Apostle says, through faith we understand the worlds were made framed by the Word of God, and the power it represents in the case of Joshua commanding the sun to stand still, etc., and the power of the word spoken by the Savior and his authorized servants commanding diseases, devils and even death to depart, and they were obeyed and many other arguments that might be produced illustration of the extraordinary scope and power of language. But I concluded I would occupy my time at present more particularly endeavoring to show the relationship between language itself and its optical representatives letters.

Since the confusion of language at the great tower, we have no doubt been deprived of a pure language; a pure language would certainly have a pure orthography, but the lack of a pure language need not prevent the adaptation of a correct orthography to the language, whatever its nature or character might be. It is said by what I consider good authority, that there is no sound without signification, and no doubt every sound and articulation the human organs of speech are capable of performing, would be included in some tongue or dialect among men and for aught I know, in what we call the pure language might be included every one of these sounds, signs and significations expressed vocally.

It might naturally be asked how a pure or perfect orthography could be adapted to an impure or imperfect language? Answer: in the first place appeal to the organs of speech, determine every sound and articulation they are capable of performing and whatever of these various powers of expression is found to exist in any word of any language whatever; let each truly distinct sign or power, have its identical or individual character or letter; thus an imperfect language may be perfectly represented by a corresponding orthography.

I am aware much has been done to set on foot a natural orthography to our language and perhaps to render it practical, but it seems to have failed. So far as the intrinsic imperfections in the systems which have been presented are concerned, their failure is no surprise to me, of course the substituting of any new system of orthography for our old, old standard would be hard to do; but I know there is a road out of this trouble if we would avail ourselves of it. It would save millions of money and other expenses, I am pretty sure, after a correct system was once adopted.

With perfect honesty of intention so far as I really know, I extend these few

thoughts upon the subject, if it should meet your mind to insert upon the subject at some future time. But in this, as all other truths, finally truth

WILL FKE VAIL.

A WORD FROM EAST TENNESSEE.

CARYVILLE, April 27th, 1896.

As my post office address has been changed from Cleveland, Bradley County, Tennessee, to Caryville, Campbell County, Tennessee, I take pleasure to inform you and my friends of the change, and to thank you for sending us your valuable paper, which has come to us regularly while we labored in the above county. The News is a welcome visitor to the Elders that are out in the world preaching the Gospel of Jesus Christ and warning the wicked to flee from the wrath to come.

My labors since last conference, which was held in Anderson county, on the 12th and 13th of last October, where Elder El as S. Kimball and twenty-six other Elders had a time of rejoicing, and all bore a faithful testimony to the Gospel and to the work in which they was engaged, I have been in company with Elder Charles H. Ohlwer in Bradley County. Cleveland is the county seat—a wealthy little town of 6,000 inhabitants. We made a house to house canvass leaving our literature and holding meetings where we had an opportunity, depending upon the hospitality of the people for food and shelter. I must say we were treated well with a few exceptions, and we have many kind friends in that county.

January 11th, we were met by President J. R. Halliday of the East Tennessee conference, myself and Elder E. K. Fillerup who was visiting the Elders in their different fields of labor. Only those that have had the experience of missionary life can relish the joy and satisfaction in meeting those of the same faith while out in the world.

We held five meetings together which did much good in making friends and allaying prejudice existing in the minds of the people regarding our religious belief and the customs of the Mormon people.

While canvassing near the Georgia line we met a man, William E. Huffman, who seemed pleased to meet us. After talking with him we learned that he had met two Mormon Elders years ago—Elders John Morgan and Joseph Standing. He said he heard them preach in a school house near by. The latter, he said, was killed a short time after by a mob in the northern edge of Georgia about six miles from that place; he said the Elders made an impression on him which he had not forgotten. He was satisfied they taught the true Gospel and applied for baptism. We left him a copy of the Voice of Warning, told him we would return the following week which we did, and we had the privilege of baptizing him. "Paul planteth, Apollar watereth but God gaveth the increase;" and we have reaped what others have sown.

I have been traveling with Elder A. W. Nebeker this month in Campbell county. John Housley of Powells river who has been a good friend to the Elders for many years, died on November 29th, 1895, and Sister Nancy Housley his wife is very sick and nearly blind; also Brother G. M. Shepard of Wells Springs, Campbell County, another good friend