

passing through one of the most frightful railway wrecks of modern times—that on the Grand Trunk road at Battle Creek, Michigan, on Friday, Oct. 20.

Mrs. Hardman had with her when she left here a small dog. She did not bring it back, but the pet animal was the means of conveying to her husband the news that his wife was one of the passengers in the wreck. The lady had placed the dog in the baggage car, and to be sure that it should know attached to its collar a leather tag on which was Mr. Hardman's name and address. When the wreck occurred the baggage man liberated the dog, and the next news of it came in the following letter, which was received yesterday by Mr. Hardman:

"BATTLE CREEK, Mich,
October 21, 1893.

"G. W. Hardman: Dear sir—There came to my house on the morning of the wreck on the C. & G. T. R., a small dog with your address. I have him yet. He is welcome to a home but if you will advise me I will send him, express or as you say. Hoping to hear from you, and of your safety, I remain your friend,

ASA MARTIN.

88 Beach St., Battle Creek, Mich."

The receipt of this document naturally made Mr. Hardman a little uneasy, though he knew that his wife was safe; the evening before getting the letter he had been advised by telegram from Cheyenne that she would be home to day. When she arrived the whole affair was explained.

The lady was called upon today, and made a brief statement of her experience. She said: "I felt very uneasy from the moment I stepped on to the Grand Trunk train. In fact, I was so nervous that I did not undress to lie down in the sleeper. I did not even remove my shoes. I was in the second Pullman, and about 4 o'clock Friday morning was startled by an unusual motion of the car. It was not very heavy, but something like what is sometimes experienced when the cars of a train are being coupled. In a moment, however, all seemed a blaze outside of our car, and we knew that a wreck had occurred. In a very short time the fire department from Battle Creek was on the ground.

"There had been a collision. A Raymond and Whitcomb train was coming eastward. We had the right of way, but the excursion train men disobeyed orders. No one was killed on the Raymond train, but thirty-five persons on our train lost their lives, and many others were badly hurt. Every person in one car was killed. Two coaches and one Pullman on our train were burned, but in the Pullman no one was injured. The passengers in it were terribly frightened, and it was with great difficulty that the porters could induce them to dress and come out, though the car was on fire.

"In the second Pullman we were told that we would probably have to leave, as it was likely that the car would burn. We all got ready, and crowded in the end of the car farthest from the fire. The trainmen, however, managed to get one car free from the other, and it was saved. We were delayed eight hours.

"The day coaches were so tightly

constructed that they were crushed into an awful mass. The locomotives were piled up on each other. In the two wrecked cars the scene was terrible. I did not go out because I could not bear it, but remained in the car.

"I had put the dog in the baggage car, that being the rule. I did not think I would ever see him again, though I was told he had been liberated. Now that we know where he is through this letter to my husband, we will have him forwarded by express. I did not send word home that I was in the wreck, because I did not want to cause uneasiness. I telegraphed to my friends who were east, and who knew I was on the train, that I was all right, and expected to break the news to my husband when I got home, but the finding of the dog caused the tidings to get here first. I have had all the experience of a railroad wreck that I care for, and in future will try and select trails on more careful roads."

THE GOSPEL IN CALIFORNIA.

1420 SECOND ST., SACRAMENTO, Cal., Oct. 25th, 1893.—Since our last communication there is quite an improvement in the work that is being done in this section of California. It seems as though Satan is becoming angry at the thought of Latter-day Saints coming into one of his strongholds and teaching the pure laws of heaven, and is beginning to pay some attention to us poor creatures by getting the preachers in the counterfeit churches to give us a bad character. But that is just what we expect; besides, it sends people to our meetings to look at us who, perhaps, would not know we were here if our enemies had kept quiet. There is a saying that "opposition is the life of trade," and we think that a certain amount of it stimulates the spirit of investigation into religion.

How natural it is for poor weak mortals to try to palm an inferior or spurious article on to the public as the genuine! It is just as bad among religionists as tradesmen or inventors. We had a fine sample of it here a few days ago, when a member of the so-called "Re-organized" church took the trouble to visit some people who had attended our meetings, and told them that there was very little difference between their church and ours, except in relation to polygamy. But when we investigated their structure what a different picture is presented to our view! They occupy about the same position in relation to the true Church of Christ that a bogus coin does to the genuine, and as a religious body we think they come properly under the head of "a strong delusion" that is to appear in the last days, "who shall deceive many."

It seems for some time as if we were not going to be able to attract any attention. But there seems to be a more encouraging prospect before us. We may not be able to baptize any; but we can teach them the law and leave our testimony with them as a testimony against them.

We sometimes meet with persons who plead ignorance of having heard of our people, and then they will tell us that some of their relatives were once members of our Church. One lady said her mother was born in the

Church and her father was once a preacher in it, but they had given it up long ago. It seems that there are a great many apostates all over California, and they have used their influence against the Church quite extensively. But we can afford to meet that if they will only listen to our side of the story.

This seems to be an age of inventions. There was a Christian agitator here recently who discovered the cause of people absenting themselves from church. He said it is because the ministers are in sympathy with the Chinese. The fact of the matter seems to be that they have gone to church and come away empty so many times that they won't try it any more. They have found that there is little to be gained from such a source. But we are very particular to teach them that it is not our desire to enroll their names on our records for the purpose of making a display. We want to teach them the way to obtain forgiveness of sins and place them in possession of the means that, through their faithfulness, will exalt them in the Kingdom of Heaven. We explain the law as laid down by the Savior and His Apostles, and prove conclusively that there is no other way to get an exaltation.

Our Sunday school is studying the Book of Mormon chart, and the children are learning very rapidly. We hope to be able, by the help of the Lord, to lay a foundation for future blessings here in this country. California is called the dumping ground for the rest of the world, and we have heard of rich finds being made by raking over the old dump; so we will make the venture with the hope of finding a bonanza. Your brother in the Gospel.

J. D. CUMMINGS.

THE EUROPEAN MISSION.

[Millennial Star, Oct. 16.]

ARRIVALS.—Elder Albert J. Seare, of Salt Lake City, arrived on the Gulf Line steamship Arizona, Monday, September 25, 1893. He was accompanied by his wife and two children, who will visit relatives during their absence from home. Elder Wm. J. Stomonds also arrived at the same time and will spend some time in England on a genealogical research.

The following Elders arrived Monday, October 9, 1893, per Gulf Line steamship Alaska: Charles F. Rytting, of Grapetville; William Sorensen, of Glenwood; Peter C. Petersen, of Elmwood; Loreutz Ockander, of Santaquin; James Christian, of Brigham City, for the Scandinavian mission; Isaac Hauman, of Providence, for the German mission; George Rigby, of Newton; Charles Williams Jr., of Treasureton; Isaac Langton, of Salt Lake City, for the British mission.

APPOINTMENTS.—Elder Albert J. Seare has been appointed to labor as traveling Elder in the London conference.

Elder George Rigby has been appointed to labor as traveling Elder in the Newcastle conference.

Elder Charles Williams Jr. has been appointed to labor as traveling Elder in the Cheltenham conference.

Elder Isaac Langton has been appointed to labor as traveling Elder in the Manchester conference.