

SUNDAY SERVICES.

Four Returned Missionaries Give Their Testimony Regarding "Mormonism."

Religious services were held in the Tabernacle, Salt Lake City, Sunday, Dec. 11, 1887, commencing at 2 o'clock p. m., President Angus M. Cannon presiding.

The choir and congregation sang:
O Jesus, the giver
Of all we enjoy.

Prayer was offered by Elder John Sears.

The choir sang:
Again we meet around the board
Of Jesus, our redeeming Lord.

The Bishopric of the Twenty-first Ward officiated in the administration of the Sacrament.

ELDER DAVID EMERY was called to address the congregation. He said that a little over two years ago he had been called on a mission to the Southern States, and had labored in the State of Mississippi. He had felt it a great honor to go forth and preach the everlasting Gospel. All manner of evil is spoken against the Latter-day Saints because they testify that God has again spoken from the heavens and established His kingdom for the last time, and because they testify of the same powers and gifts that were enjoyed by the ancient saints. The world has been taught to believe that all these things are done away; that it is not necessary to do the works of righteousness, but only to believe in Christ in order to secure the blessings of eternal life. The Latter-day Saints understand that these teachings of apostate Christianity are erroneous. They believe that those who are pure will receive salvation, while those who repent not of their sins will not obtain so great a blessing.

The Elders go forth to preach the Gospel, and teach its fundamental principles. Many people enquire about plural marriage, but in Mississippi, nearly two years ago, a law had been passed forbidding the teaching of this principle, and the Elders were thus inhibited from answering any questions relative thereto. In the south at the present time there was more of the spirit of inquiry among the people as to the doctrines of the Gospel than there had been for years, yet those who embraced it are cast out from among the people, and even turned against by their nearest relatives.

The Elders, in their labors, realized the truth of Isaiah's declaration regarding Zion. "No weapon that is formed against thee shall prosper, and every tongue that shall rise in judgment against thee thou shalt condemn." The testimony of the Holy Ghost followed the acceptance of the Gospel by the people. Some in Utah seemed fearful for the welfare and lives of the Elders in the Southern States. There was no occasion for this fear. The speaker had felt as safe while in his field as he did at home. When he was first called he felt uneasy, but realizing that the call was from God, he went, and in his missionary labors the uneasiness passed away, and even when he was called to meet with mobs he felt perfectly calm, and through the blessing of the Almighty he was preserved from harm. The speaker bore testimony to the restoration of the Gospel and the ultimate triumph of the kingdom of God. The truth would overcome the evil, and with this assurance the Saints had every reason to feel encouraged in obeying all the commandments of God.

ELDER JOHN W. SAUNDERS was the next speaker. He was pleased with the privilege of meeting with the Saints, after an absence of twenty-six months in the Southern States. He did not realize the contentious condition of the professed Christians until he went on a mission. The calling of the Latter-day Saints was to preach the Gospel in all the world preparatory to the second coming of Christ. They had received the authority for this work through the revelations of the Lord to the Prophet Joseph Smith. The Gospel they taught was identical in all respects with that taught by Jesus and His Apostles. And as He was opposed and persecuted, so also are the Saints opposed and persecuted by the world. But the true Saints are built upon the sure foundation of the truth, which had been revealed from heaven in this dispensation. They expect to partake of persecution—the heritage of those who live godly in Christ Jesus. They have been chosen out of the world and the world hates them. They preach the Gospel to the poor, and proclaim it without money and without price. The reward for which they look is the blessing of eternal life, which was promised by Jesus to those who did His will. The Saints had left all for the Gospel's sake, and had been greatly blessed, spiritually and temporally.

The Elders teach that the signs will follow the believer, and these teachings are exemplified among the people. The Saints rejoice in and appreciated these gifts and blessings. If there is an instance where the testimony of the truth is not given it is because the will of God has not been obeyed. The saints of today are entitled to the blessings promised by the Savior just as the Saints were anciently. The doctrines they teach are infallible, being from heaven. They have the authority to proclaim these doctrines and to officiate in the name of the Lord, having received that authority from Him. If they adhere to what

they know to be truth they will always progress on the road to eternal life. The speaker commented upon the discordant sects of Christendom, and exhorted the Saints to be united in the cause of truth, doing all things whatsoever God commanded them. The present age is the time when the Lord is pruning His vineyard for the last time. For the accomplishment of this work the Saints were being gathered together, and they should not fail to so live that they might have the approval of their heavenly Father. Elder Saunders bore testimony to the truth of the Gospel and its promulgation by the Latter-day Saints. Their work was not yet complete, but under the blessing of the Almighty they would continue in their holy calling notwithstanding all adverse circumstances.

ELDER R. B. T. TAYLOR said that for three years past he had been on a mission to the Sandwich Islands. There it had been necessary to preach in the native tongue, and he now found some difficulty in expressing himself in public in his own language. He had gone out in response to the call of the servants of God, and he preached the Gospel as taught by the Lord Jesus and His disciples. He had called on the people to love and follow Christ, and to conform to the plan of salvation which He gave. The speaker had witnessed the gifts of the Holy Ghost and signs follow those who obeyed the Gospel, and knew that these things were with the Church. It was necessary for all to have a testimony of the truth, and if they failed in obtaining it, the fault was their own. The everlasting Gospel had been restored to earth, as predicted by John the Revelator. It had been brought in its fulness to prepare a people for the coming of the Lord. Elder Taylor testified that Apostles, and Prophets, and revelation were as necessary in the Church today as they were anciently. He exhorted the Saints to be faithful in all their actions to that which they knew to be right. (Brother Taylor concluded by addressing a few remarks in the Kanaka tongue to the Hawaiian Saints present.)

ELDER JOSIAH H. BURROWS was the last speaker. He had also been on a mission, having been in Virginia for over two years. His experience in preaching the Gospel had been a great blessing to him. The Elders of the Church of Jesus Christ of Latter-day Saints were called by divine authority. They trusted in the Lord, and when they were humble they were never confounded. They proclaimed the restoration of the everlasting Gospel, an idea which was not very acceptable to most of the world, but some were led by investigation to realize its truth and to receive the plan of salvation. A universal apostasy had been foretold by the ancient Prophets, and a comparison of the doctrines taught by Christendom today with those promulgated by the Lord Jesus, as well as a review of the history of the world, showed plainly that that apostasy had taken place. A restoration of the Gospel had also been predicted, and had come to pass in the revelations of God to the Prophet Joseph Smith. The Latter-day Saints claim to be the true Church of Christ, and present undeniable proofs of the truth of their claim. Elder Burrows exhorted the Saints to be true and faithful, and bore a strong testimony to the truth of the Gospel.

AUSTRALASIAN MISSION.
A Highly Interesting Conference Among the Maories.

Following is the report of the semi-annual conference of the Waikato district of the Church of Jesus Christ of Latter-day Saints held at Rakauamanga, Oct. 15 and 16, 1887:

Conference was convened at 10 a. m. on the morning of the 15th, the president of the district, Wm. Gardner, presiding. The following Elders from Utah were present: President William Paxman, of the Australasian mission, Elias Johnson, his traveling companion and interpreter, H. J. Manning, H. J. Sears, H. J. Burgess, Alma Hayes, Boyd Stewart and George Romney, Jr.

There were some 200 members of the Church present, besides a number of non-members. The weather was not as pleasant as we could have desired and for that reason there were not as many present as would have been otherwise. Still as it was it tested the seating capacity of the building and put the Deacons to their wits ends to place them on the floor so that all could get within its confines. It was a most gratifying sight to the President of the mission and the Elders to behold the bright smiling faces of the audience, and to see with what eagerness they listened to the words and advice of the Elders. When we looked around us and saw the

GREAT AND RAPID STRIDES made by the people, the Maories, in civilization, it made our hearts rejoice and say: "Great and glorious are Thy works, O God." They seem to have the work of God at heart.

During our two days' meeting we held ten sessions, which of necessity made it appear as almost one continual meeting from 10 a. m. until 10 p. m. But the Spirit of God was in our midst

and therefore the time passed rapidly and pleasantly. President Paxman gave us much valuable instruction regarding our duties as Latter-day Saints.

Each of the Elders was called upon and expressed his opinions, feelings, desires and knowledge of the great latter-day work and wonder. The presidents of the various branches were called upon and reported them in a flourishing condition.

President Gardner presented the general and local authorities of the Church, all of whom were sustained by the unanimous vote of the Saints. The report of the district was then read, showing a total membership of 689 souls. There were added to the Church during the last eight months by baptism and blessing 186. This was a most gratifying report, and caused us to rejoice.

President Paxman announced that the Waikato District would be

DIVIDED INTO THREE owing to its immense size. The following named Elders were appointed to preside and labor in the same: H. J. Manning, President of, and Alma Hayes traveling Elder in, the Waikato District; H. J. Burgess, President of, and Boyd Stewart traveling Elder in, the Hauraki District; Elias Johnson, President of, and George Romney, Jr., traveling Elder in, the Napier District.

Elder H. S. Sears was released from laboring in the Waikato and appointed to labor in the Mahu District. Elder William Gardner was honorably released to return home after having served three years and eight months in the Lord's vineyard. He leaves with blessings from Elders and Saints.

The subject of the translation of the Book of Mormon was presented, and the Saints promised to assist the work with their faith, prayers and money.

On Sunday evening the time was given to the Saints to bear their testimonies to the truthfulness of the work. Seventeen of them availed themselves of the opportunity that afforded. The testimonies that were borne were strong and firm and showed forethought, meditation and knowledge.

It is unnecessary to lengthen remarks with regard to the conference; suffice it to say the Spirit of God was in our midst and caused all to rejoice and sing "Hosannah to God and the Lamb." It is a great satisfaction to the Elders, when they are absent from loved ones and all they hold dear on earth, to see the work, for which they absent themselves, prospering and growing.

A SLIGHT ADDITION to the report of the conference may not be amiss.

President Paxman and Elder Johnson were coming through what is known as the "pinety mile bush," when in turning around one of the rocky cliffs they came upon a waterfall trickling down the side of the mountain. The horse on which Elder Johnson was riding slid to one side and he, seeing the proximity to the cliff, dismounted in less time than it takes to write it. The horse being thoroughly frightened then backed over a cliff some 50 feet high, lighting among some large boulders on a side hill and bounding like a rubber ball down the mountain side some 250 feet more. After considerable time, labor and trouble, they reached the horse where he lay entangled amid "supple jacks," etc. They had not expected to find the animal with a whole bone in his body. To their amazement they found him alive, but with the blood pouring from his nostrils and terribly scared. He was bruised on all parts of his body. They cut him loose, and he arose after several vain attempts. In exactly four and one-half hours after this they again reached the road and proceeded some twelve miles further that night on their journey. We feel to attribute Elder Johnson's safety to the watch-care of God over His servants in the discharge of their duties.

We, the Elders of Israel in this, one of the ends of the earth, as it were, have our joys and sorrows, trials and blessings, ups and downs. But still we consider that heaven's blessings are following us, continually guiding and comforting us. Again, we realize that life is but short, its joys and pleasures fleeting, and that we are not living for this life alone, but for the eternal life in our Father's kingdom.

THE WORK IS GROWING and progressing among the people, the Maories, a branch of the house of Israel.

The trees are putting forth their leaves, the birds are chirping and singing carols under the shade of their kind sheltering branches. The grass has put on its verdant, velvety appearance, and in fact all nature is infused with the breath of spring.

The Elders and Saints send their love and blessings to the Saints in Zion, and all pray for her welfare and eternal progress.

GEORGE ROMNEY, JR.,
Clerk of Conference.

TRESPASSING STOCK.
A Great Nuisance Clearly and Truthfully Described.

—PAYSON, Dec. 4th, 1887.

Editor Deseret News:
I should like to call your attention to a subject of great importance to farmers. It is that of stock, horses, sheep, etc., being allowed to run at large in the fields, especially before the

farmer has time to gather his crops in the fall. In some cases animals are allowed to run loose in the fields at intervals during the whole summer.

The men who own these animals do not seem to think that

IT IS WRONG to allow their stock to destroy their neighbors' crops; but it is a pleasing fact that such men are vastly in the minority. The question to be decided is, "What can be done by the aggrieved party whose crops have been damaged by his neighbor's animals?" Some will advise him to take due course of law. Let us see what that means: The farmer that finds animals on his land destroying his crops, must drive them to his corral, feed and water them for forty-eight hours, in the meantime using due diligence to find the owners; and he must have the damages assessed all in proper form of law. Usually it he complies with all these regulations, he must pay out a great deal more for expenses than he receives for damages, to say nothing of the unpleasantness of the business and the bad feeling created between neighbors.

To show that it is ALWAYS IMPRACTICABLE and sometimes impossible to comply with these requirements, I will relate an incident that happened in my own presence. Going into the field one evening at sunset, I found about fifteen head of horses and cattle on my standing lucern. I was on foot, and therefore it was impossible for me to drive the horses home, and, in fact, I had no stable room for them besides that occupied by my own cattle. Consequently I was forced to leave them there to continue the damage.

I think a great many farmers have had similar experiences. The only excuse I have been able to see, or have heard offered for allowing stock

ALL THIS LICENSE to run at large and command all their care and attention from farmers, is that the stock may get the advantage of the feed on the government land. This does not cost the stockmen a cent, and hence they can well afford to take care of their stock and keep them out of the fields. At any rate it seems that we as farmers can do nothing to keep our neighbors' animals from destroying our crops if they feel disposed to allow it, unless our legislators come to the rescue by making laws more easy and just to the farmers.

It is safe to say that crops to the extent of thousands of dollars in value are destroyed by stock every year, thus doing no one any good. I would rather a man would go into the field and

TAKE A PORTION OF MY CROP of hay, potatoes, or grain than turn his animals loose on their day after day and night after night, thus destroying the crop and receiving no benefit from it. Yet the man who would do the latter and justify himself in it, would admit the former to be a theft. What shall we call it in the latter case? It is of no use to say that people can not take care of their stock, for if it is possible for some men to do so others can do the same.

Not always those who own large herds of stock allow them to do the most damage; but men who own a few animals and also a small piece of land in

A JOINT ENCLOSURE with others, hurriedly gather their crops in the fall and then turn their animals into the field, sometimes actually herding them on their neighbors' crops. I have talked with a great many persons about this matter, and there is a great feeling against this state of things here as well as elsewhere. I read an article in the News recently, written by some one in American Fork, and advocating the idea of running the sheep and their owners off the fields with shotguns. Although I do not think the writer was in earnest in making this proposition, and while I am not in favor of such means as that, I still think there is something wrong in some legitimate manner.

Any suggestion that you or any of your correspondents may make on this subject, will no doubt be very valuable to those who are annoyed in the matter of which I have written.

Very respectfully,

JOHN DONE.

FIELD AND INGERSOLL.
Sectarian Dogmas Abandoned.—Ingersoll's Mistake.—Spread of "Mormon" Doctrines.

Truth is ever harmonious. Science and religion, in the true sense of the terms, can never be in conflict with each other. The direct revelations of God to man must ever agree with the results of scientific investigation. Invention and discovery are but the unfolding of the laws, attributes and objects of nature to man's finite understanding—the action of the divine will on the minds of men. Whether man seeks for spiritual truth through the revelations of God, or looks out upon the material universe and investigates the working of physical laws, the result must be the same. A truth revealed to the sensitive, impulsive human heart today, in its full play of emotions and passions, cannot be at any real variance with the truth writ-

ten upon a far off planet rolling in the depths of space, or upon a fossil whose poor life ebbed away thousands of years ago. Yet, strange to say, a conflict has been going on for ages between some students of science on one side and the devotees of religion on the other. The war has been waged longer, the battles have been fiercer, the sieges more persistent, the diplomacy more far-reaching, and the revenge more deadly than ever characterized the military campaigns of Alexander, Caesar or Napoleon.

During the last four months the reading public has watched with no little interest the wordy conflict between two of the intellectual giants of the present age. On the side of what is called orthodox Christianity, stands Henry M. Field, D.D., and nobly he wields the sword of argument. On the Agnostic side is Robert G. Ingersoll, whose eloquent sentences and sparkling wit have awakened admiration.

Let us inquire into the causes of this conflict, and try and understand something concerning it. In the first place, we must be careful not to underrate science. On every side we see its beneficent effects. The food we eat, the clothes we wear, and the houses we dwell in depend in a great measure upon it for their existence. When we travel it is mostly by the appliances of science. The books we read are manufactured by its aid. It transmits our messages to and from our friends, and prepares the light that illuminates our streets and dwellings. It has contributed greatly to relieve human suffering, and promote human happiness, and to distinguish the civilized from the savage races of the earth.

And what has religion done? So long as it was true and pure, it was the favored child of heaven. While the true church existed upon the earth, whether Jewish or Christian, we hear of no conflict between its members and the students of science. On the other hand we find from their writings that Moses, Job, David, Solomon and Isaiah were the leading scientists of the ages in which they lived. They understood natural history, architecture, sculpture, poetry, music, botany, and in astronomy they made such progress that many of the constellations still retain the names they used, such as Orion, Pleiades, etc. We read of no conflict between the truths of science and the teachings of Paul, though he was one of the most learned men of the age in which he lived. On the other hand the discourse of Paul, in the court of the Areopagus, was the complement or sequel of ideas already held by the most celebrated Grecian philosophers.

It should ever be borne in mind that the Catholic church virtually admits her apostasy. She makes no pretense to direct revelation; nor does she depend upon it for her doctrines, nor even upon the letter of the scriptures, but upon the traditions of the Fathers. In other words, the rule of faith, in the church of Rome is the conflicting opinions of men—often ill-informed and superstitious—who lived between the age of the apostles and the time of Luther.

It was not till after the apostasy, when the voice of revelation had ceased, that the great conflict commenced between science and the so-called Christian church. Yet even in her apostatized condition the Catholic church did much for the amelioration of society. At the commencement of the fourth century of the Christian era a cloud of more than Cimmerian darkness overshadowed western Europe. It was then occupied by wandering savages. The period embraced in the next thousand years greatly improved its condition. It was during this period that the population were organized into families, communities and cities. Those centuries found it full of bondmen—they left it without a slave. Where there had been trackless forests, there were now farms, orchards and villages. Instead of bloody chieftains drinking out of their enemies' skulls, there were parish priests teaching the masses the crude beginnings of religious thought. Instead of gladiatorial combats which characterized ancient Roman civilization, there were thoughtful men gravely pondering the problems of free agency and moral responsibility.

Under the direction of the Romish church the brotherhood of man was taught as it had never been before, and was illustrated, not merely by individual acts of charity, but also by the establishment of permanent institutions, such as hospitals, almshouses, schools and asylums; for the relief of the afflicted, for the spread of knowledge and the succoring of the oppressed, institutions of which there are few, if any, in Pagan lands. Many of her high dignitaries, and even popes, were men who had risen from the humblest ranks of society. These men, true to their instincts, were often the champions of right against might. The church, in many ways, paved the way for modern representative governments and prepared the minds of men for their introduction.

Still it was not over nations and communities that Rome showed her chief power, but in her control of domestic and individual interests. While she restrained the power and tyranny of kings by her influence, she also relieved the hungry beggar or wandering minstrel at the monastery gate. In all Europe there was not a man too obscure, too insignificant or too desolate for her. Surrounded by her solemnities every one received his name at her altar, her bells chimed at his marriage,