

THE EDITOR'S COMMENTS.

CONFERENCE NOTICE.

The sixty-seventh semi-annual Conference of the Church of Jesus Christ of Latter-day Saints will convene in the Tabernacle, Salt Lake City, at 10 o'clock on Sunday morning, October 4th, 1896.

The officers and members of the Church generally are cordially invited to attend the meetings of the Conference.

WILFORD WOODRUFF,
GEORGE Q. CANNON,
JOSEPH F. SMITH,
First Presidency.

MORMONS IN LANARKSHIRE.

We have received a copy of the *Hamilton, Lanarkshire, Scotland, Herald*, which gives an account of meetings held recently at Garrison Bridge, on the Clyde, by Elder George Stuart of Masad, and Elder T. W. Jones of Montpelier, Idaho. The *Herald* states that these missionaries have been engaged for some time in spreading the light of Mormonism through the mining villages of Lanarkshire; that "at the various centers which have been visited, the meetings, which are usually held in the open air, have been well attended, and with the exception of some little discussion and wrangling the gatherings have passed off quietly, and quite a number of converts are said to have been made;" that at first the Mormons were allowed to proceed quietly, but during the month of August there was some opposition displayed, the discussions not being always dignified, the nasty language of those who disputed the Mormons "being more in evidence than their good temper;" and that "the chief outcome of the discussion up to the present time has been a closer searching of the Scriptures for darts in the shape of texts, with which to pierce an opponent's armor, and in the meantime the meetings have grown to extraordinary dimensions;" that for the last Sunday or two numbering a congregation of about 4,000 persons.

Of one of the meetings the paper quoted from says:

The whole scene brought back to the mind the gatherings which in the past have taken place on the hills and in the valleys of Lanarkshire and Ayrshire, at a time when it was a crime to worship God in anything but the orthodox style. One must feel thankful for the freedom of speech and of worship which exists, though they may not possibly agree with all that is being said. The gentlemen from the far West had the first innings on Sunday night, and three of them, one after another, took a turn in trying to convince their hearers that the Mormon Church was the only true Church, and there the only true Prophet among the modern articles of the kind.

Two of the missionaries are eloquent speakers, and made their appeal in calm and deliberate manner, avoiding, so far as possible, any bitterness even in statements which they knew would be contentious and contradicted by future speakers. The audience listened attentively, if without appreciation.

Then follows a description of a characteristic Scotch open-air meeting where there are disputants. The Elders had got through with their services, when a preacher of one of the sects, noting the advantage of an audience already collected, started in, assailed the doctrines taught by the Mormons and promised to "ultimately annihilate them altogether, a statement which," says the *Herald*, "instead of shrivelling up the missionaries, only made them smile," as they stood by, quiet spectators of the scene. The following a Scotchman with another man of salvation; an Irishman with still another, then "a little fellow with a red beard" who had come to pulverize the Mormons, while he admitted miraculous healings in his neighborhood under their hands, and then still another preacher of some denomination, when a number of speakers sprang into the arena and the crowd soon became divided up and dwindled away.

From the Lanarkshire paper's report of the proceedings, the Mormon part of each meeting is the only one characterized by that peace which is calculated to have a good influence in religious addresses. They indulged in no quarreling; and when being berated by the other speakers left them alone, not returning their railing or criticizing their views. The disputing feature of an open-air meeting, after the main procedure is through with, is a common thing in Scotland, for the native Caledonian is so full of argument and so combative in his manner of speech that he will not miss such an opportunity; yet this very characteristic, when given the proper direction of effort, makes him a firm and valiant adherent to the right. In the matter of not engaging in contention and not holding up to ridicule or adverse criticism the religious views of others, the Mormon missionaries pursue a course consistent with their calling as messengers to declare the Gospel of peace and salvation. In this connection we cite the example of the Prophet Joseph, as related by a Methodist preacher, Rev. Mr. Prior, who visited Nauvoo in 1843, and wrote as follows concerning the Prophet:

I will not attempt to describe the various feelings of my bosom as I took my seat in a conspicuous place in the congregation, who were waiting in breathless silence for his appearance. While he tarried, I had plenty of time to revolve in my mind the character and common report of that truly singular personage. I fancied that I should behold a countenance sad and sorrowful, yet containing the fiery marks of rage and exasperation. I supposed that I should be enabled to discover in him some of those thoughtful and reserved features, those mystic and sarcastic glances, which I had fancied the ancient sages to possess. I expected to see that fearful, faltering look of conscious shame which, from

what I had heard of him, he might be expected to evince. He appeared at last; but how was I disappointed when instead of the head and horns of the beast and false prophet, I beheld only the appearance of a common man, of tolerably large proportions. I was sadly disappointed, and thought that, although his appearance could not be wrested to indicate anything against him, yet he would manifest all I had heard of him when he began to preach. I sat uneasily, and watched him closely. He commenced preaching, not from the Book or Mormon, however, but from the Bible; the first chapter of the first of Peter was his text. He commenced calmly, and continued dispassionately to pursue his subject, while I sat in breathless silence, waiting to hear that foul aspersion of the other sects, that diabolical disposition of revenge, and to hear that decorous denunciation of every individual but a Mormon. I waited in vain; I listened with surprise; I sat uneasy in my seat, and could hardly persuade myself but that he had been apprised of my presence, and so ordered his discourse on my account, that I might not be able to find fault with it; for instead of a jumbled jargon of half-connected sentences, and a volley of imprecations, and diabolical and malignant denunciations, heaped upon the heads of all who differed from him, and the dreadful twisting and wrenching of the Scriptures to suit his own peculiar views, and attempts to weave a web of dark and mystic sophistry around the Gospel truths, which I had anticipated, he glided along through a very interesting and elaborate discourse with all the care and happy facility of one who was well aware of his important station, and his duty to God and man.

A MINUTE IN PARIS.

Under ordinary circumstances the capital of France appears to be one of the pleasantest cities in the world. Its magnificent buildings, cleanly streets, beautiful gardens, attractive pleasure resorts and bustling population convey an impression of thrift and gaiety that is not generally observable in all great cities; and in no part of gay Paris is this impression gained more quickly than in the vicinity of the Palais de Justice and along the banks of the Seine near by. The river is lined on either side with stately edifices fronting on evenly paved and well kept streets; it is spanned by massive bridges, while on its surface the fastest of river boats rush to and fro past the permanently anchored laundry boats in which the city's washing is performed as in laundry establishments in cities elsewhere. All the neighborhood referred to presents a picture of wealth and of bright and busy commercial life.

But the 10th of September this year gave this particular locality in the great city a taste of something wholly different to that which is its common lot in the bright month of September. The change was for a moment only—it lasted not more than sixty seconds. But during that time the Palais de Royal, Hotel de Ville or city hall, and the banks of the Seine were in the area of a disturbance of the elements which uprooted trees, unroofed buildings, overturned vehicles, sank boats, hurled people in every direction, and inflicted injuries on many persons, bringing death to several. The dark, funnel-shaped tornado, so well known on the plains of Kansas in this country, was