

other had paused, and was told to enter.

His companion led the way into a barely furnished room, and paused a moment, listening. Then he stepped noiselessly to a door opening into an inner room, and beckoned Macy to approach. With his heart beating a sledge-hammer tattoo of hope and fear, Macy obeyed, and looked beyond him into the room. Lying upon a lounge—the palor and thinness of her features emphasized by the dark coverlet in which she was wrapped—was the girl—a shadow of the bright, joyous-faced creature he remembered in those last happy weeks at the Bluebird—and yet the same.

He stepped past his companion into the room, and the next moment the girl's blue eyes opened under his heart-filled gaze.

Amongst other notable news items chronicled by the New Year's evening papers, was the New Year's day wedding of "Lucky Millionaire Macy" and the girl; the account being supplemented with a recital of the romantic story of Mr. John Conroy, the bride's father, who, it stated, had just returned from a seven years' stay at Cape Colony, where he had amassed a fortune in the diamond fields, to find a daughter, whom he had mourned as dead, restored to him through a chanced meeting with her affianced husband on the eve of their marriage. Mr. Conroy, they stated in conclusion, had purchased an interest in the famous Bluebird mine and would take local charge of its affairs while the bridal couple made a tour through Europe.

And, through the connivance of the few who knew the facts, so the story stood, for all time.

JOSEPHINE SPENCER.

SUNDAY SERVICES.

Elder Joseph E. Taylor of the Stake presidency presided over the services at the Tabernacle Sunday afternoon, Jan. 9, 1898.

The choir and congregation sang:

Come all ye sons of Zion,
And let us praise the Lord.

Prayer was offered by Elder Henry P. Richards.

The choir sang the anthem:

From afar, gracious Lord,
Thou hast gathered Thy flock.

Elder Charles W. Penrose introduced Madame Mountford as the speaker of the afternoon. The lady in beginning, expressed her gratitude at being privileged to address her brethren and sisters in Jesus Christ, in this Zion of the Western Hemisphere. She said she would speak upon the land of her nativity—Jerusalem—the Holy Land, the land in which the ancient Pharisees traveled, promulgating the words of the Father, as a preparatory work to the building up of the kingdom of God.

As a text Madame Mountford cited the 19th chapter of Luke beginning at the 11th verse. The Bible, said the speaker, did not speak in detail; it gave here a link and there a link, and these links had to be bound together in wisdom, in order that the proper interpretation might be put upon that which was therein written.

After citing the passages referred to, Madame Mountford reverted to the 23rd chapter of Luke beginning at the 22nd verse and dwelt briefly on the passages there occurring.

Taking up a study of the land of Palestine, the speaker paid a tribute to the Turkish empire and the Mohammedans, who, she said, had kept intact the political conditions of that land as they were in the days of the Savior. Had the European powers gained control of that section of coun-

try, it would have been a land of mills and factories, rather than a quiet peaceful valley such as it now was. God the Father, said the speaker, had so preserved the Holy Land, in order that His Zion might be built, that the land of the ancient Apostles might retain its purity and holiness as in days of old.

Madame Mountford referred to the conditions existing in the Holy Land and compared them with conditions in America. The same crude means of transportation in vogue in Palestine anciently were in evidence when the speaker was a child, but since then a change had taken place and facilities in every direction had become more modernized. The parable of the talents was likened by the speaker unto the trust and confidence reposed in servants by the people of the Holy Land. To each man or woman, according to their respective abilities, there was meted out a certain trust, and that was his portion to look after and care for in his master's household. So it was with the Father, said the speaker. He gave unto one a certain talent, and unto another a different one, and from each exacted a true stewardship of the trusts reposed in them.

Referring to the crucifixion of Christ between two thieves and the remark of one, "Lord, remember me when Thou comest into Thy kingdom," coupled with the answer of Jesus thereto, the speaker cited the confidence which the thief had in the Savior. No wonder, said she, that the Savior answered, "This day shalt thou be with me in Paradise." The condemned man had faith in the mission of Jesus. He knew whom He was, and therefore showed allegiance unto Him, in the remark which he made, and to which he received such a satisfactory answer.

The methods of the Arabs in preserving their talents was referred to, and the congregation was urged to take advantage of the talents given unto them, that the exactions which the Father would make of them would be fully in evidence in return for the mercies bestowed.

Madame Mountford regretted the tendency of humankind to forget the parables of the Savior; to lay them aside and apply no special significance to them. She spoke of the great evil attending the seeking after worldly wealth, and paid a tribute to the Mormon people, in founding a commonwealth, such as they had built up, in the fear and admiration of the Lord. Such a feature was laudable, and the building of houses of worship and beautiful temples showed that the people were earnest in the allegiance to their God.

Concluding, the speaker bade the people of Utah and Salt Lake City a fond farewell. She was enroute to her far eastern home in Jerusalem, and in her departure from this section, she felt to thank the Latter-day Saints for their many kindnesses and assured them that they would never be forgotten. She said she knew President Woodruff to be a man of God, full of humility and meekness, and felt that the people could no better than revere and honor him.

The choir sang the anthem:

Hallelujah.

Benediction was pronounced by Elder C. W. Penrose.

EAST TENNESSEE CONFERENCE.

Locust Mt., Tenn.

Dec. 30, 1897.

The Elders of the East Tennessee conference met in special conference assembly December 25, 26 and 27, 1897, at the Jones Opera House, Johnson City, Tenn.

There were present on the first day, which was spent in council meeting, Elders F. M. Lyman and M. F. Cowley

of the Council of the Apostles, who are visiting the various conferences of the mission, Elder James E. Hart, president of the conference, and thirty-two Elders of the conference. At our second and third day's meetings, our numbers were larger, Elders Elias S. Kimball and Thaddeus Naylor from Chattanooga, and four of our Elders having arrived.

Many of our Elders had wondered how it was that we should meet together in mid-winter conference, but after our meetings were concluded, and we had listened to the instructions as they had fell from the lips of our inspired leaders, no one felt to question the propriety of thus meeting together.

Three public meetings were held on Sunday, but owing to the season of the year, and the existence of some prejudice, they were quite poorly attended, though all who did attend felt well paid for their coming out. They found in the place of seeing monsters and hearing strange things, that they were confronted with the solid truth. Listening to an Apostle of the Lord was not an ordinary or everyday affair with this people. They had never seen an Apostle before, and many were the opinions of some people regarding their appearance and the doctrines they would advocate. Neither are such visits ordinary occurrences with the Elders. It has been fifty years, if we are rightly informed, since an Apostle traveled in the Southern States preaching the Gospel. We who were here on this occasion felt highly honored, and felt it a great privilege indeed to sit beneath the sound of their voice and receive instructions pertaining to the great work of gathering the honest in heart into the true fold of Christ.

On Saturday and Monday, the days spent in council meetings, the Elders bore faithful testimonies, reported their labors briefly, and told of the goodness and mercy of God to them in their work in His vineyard. The Spirit of God was made manifest to a rich degree, and the Elders were not slow in acknowledging that they never before enjoyed themselves as greatly as upon this occasion.

The Elders were then given their appointments. After hearty handshakes and a "God bless you," each pair took up their journey to their several fields of labor.

Elder W. E. Robinson was appointed president of our conference, to succeed Elder James E. Hart, who has been honorably released to return to his family in Zion. Elder J. R. Terry, one of our most faithful and noble workers, returns with him, after having filed an honorable mission.

Our conference is in a flourishing condition, and with the noble band of Elders composing the same, we feel that we have a bright future before us.

Our Elders all join in sending greetings of the season to the Saints and friends in Zion.

Your Brethren,

W. E. ROBINSON, Pres.,
F. G. WARNICK, Clerk.

IN AUSTRALIA.

Coorparoo, Brisbane, Dec. 2, 1897.

Situated as we are in the northern colony of Australia and far removed from Auckland, the place that has been the headquarters of the erstwhile Australian mission, it will be understood with what pleasure we received the news on the 27th of last September that Australia and Tasmania would henceforth be separate and distinct from the New Zealand mission. Instead of sending letters 1,800 miles away we shall now get quicker returns because Sydney, the headquarters of the Australian mission, is only 500 miles south of here, and without doubt we shall be visited oftener than could be the case with the president