

I also visited what is known in Nauvoo as the "old Mormon burying-ground." It is in bad condition, many headstones having been broken down by stock, which has been allowed to pasture on the place. I enjoyed my whole trip east, it being the first I have made there. I did not fail to embrace the many opportunities of hearing my humble testimony to the divinity of the Gospel as revealed through the Prophet Joseph Smith and taught by the Church of Jesus Christ of Latter-day Saints. While I was at my father's place I discovered, in the possession of Mr. Bruegger, who occupied the house, an old painting of the Nauvoo Temple. It is, as you see (exhibiting the picture, about 28 by 28 inches), a very good painting, though it has become slightly dimmed and dusty by time. I purchased it from them, and shall preserve it as a valuable relic of Nauvoo days. I shall have it cleaned up and varnished, and put it in a new frame, when it will look very well.

Mr. Beach left for his home in Eagle Rock on the morning of New Year's day.

THE following incident of missionary experience has been handed to the editor:

While laboring as a missionary in New England in 1876 I made the acquaintance of an aged widow lady in the city of Salem, Mass., who became so much impressed with the doctrines revealed through Joseph the Seer that she was on the point of embracing them. For some years she had been associated with a certain religious society in that city, some of the members of which were very much opposed to her becoming a "Mormon." One of these was an ordained elder of the society, who paid repeated visits to the widow, seeking to dissuade her from embracing "Mormonism." Upon one of these visits he expressed an ardent wish to "meet that 'Mormon'" in her presence, and, by vanquishing him in a discussion, show to her the shallowness of his teachings.

I was but a youth, while he was somewhat noted locally for his familiarity with the Bible and his controversial powers; hence he was very boastful of his ability to discomfit me. A meeting between him and myself was arranged to take place at the widow's house. The interview began by his taking a large family Bible from the centre table, and opening it on his lap with a great flourish. He turned to the

Book of Daniel and spent about an hour in elucidating, in his way, its mysteries. What he said had not the most remote bearing on the truth or falsity of any doctrines I had taught to the widow, and I remained silent, as did she. His object, I surmised, was to impress her with the fact that he was so learned in Bible mysteries that I could not possibly rival him in that regard; and that she should therefore be influenced by him and not by me.

At length he broached the subject of "Mormonism," in substantially the following language, addressed to me: "'Mormonism' is no new thing to me. But I know it is false. I know that there have been no revelations from heaven since the New Testament was given."

He said this with marked and solemn emphasis, and then continued: "Now I'll tell you how I know this. Over thirty years ago, when I was a young man, living with my father's family, two 'Mormon' Elders stayed all night with us. They preached 'Mormonism' to us, and I went and prayed to the Lord to reveal to me whether or not the Book of Mormon was true. And the Lord revealed to me that it was false!"

He laid great stress on his closing declaration, knowing enough of the religion he was contending against to realize that of all the arguments its advocates use, their solemn testimony of a personal knowledge of its truth, obtained by revelation, is one of the most difficult to resist; and his purpose was to strike me in advance with what he deemed my own best weapon.

"But Elder —" said I quietly, "you just said that there had been no revelations from heaven since the New Testament was given; how then could you have had one, showing the Book of Mormon to be false?"

Instantly the fatal nature of the blunder he had made flashed across the mind of my would-be vanquisher. The infernal machine he had constructed for my destruction had exploded in his own hands. He was utterly crushed. I have never seen a person more completely overcome with confusion. He could not utter a reply and made no attempt to do so. Soon anger predominated over chagrin, and he demanded of the widow:

"Give me my hat!"

She handed to him his head-gear, and without another word he stalked out of the house.

Amazement sat upon the face of the widow at the denouement of the

interview. It seemed to show her the hypocrisy of one of her chosen religious counselors, and of his helplessness in warring against the truth. I soon after baptized her, and within a year she became a resident of Utah.

CURRENT EVENTS.

Presidential Pardons.

WASHINGTON, Dec. 31.—The President has granted pardons in the cases of A. G. Green, Jonah Richardson, J. H. Byington, Wm. Severn and Sidney Weeks. These persons, with the exception of Weeks, were convicted in the district courts of Idaho of unlawful cohabitation. Weeks was convicted of adultery.

Statehood.

WASHINGTON, Jan. 2.—There were more than a quorum of Senators present.

Among the petitions and memorials presented and referred were the following: By Edmunds, from a branch of the Woman's Board of Salt Lake City, a remonstrance against any action of Congress looking to the admission of Utah as a state. Edmunds said he was happy to think there was not much danger of such action this session.

CHICAGO, Jan. 2.—Col. C. Broadwater, of Montana, is in the city and has received word from Senator Mitchell, of Oregon, that Montana and all the other territories except Utah and New Mexico will likely be admitted at this session.

Colored Catholics.

WASHINGTON, Jan. 1.—The national convention of colored Catholics, composed of delegates from nearly all of the colored Catholic churches and societies throughout the country, began its session this morning in St. Augustin's colored Catholic church in this city. Every seat in the church was occupied when at 10:30 o'clock Father Talton of Quincy, Ill., the only colored Catholic priest in the United States, began the celebration of solemn high mass. Immediately in front, and beneath the pulpit, sat His Eminence Cardinal Gibbons, who delivered the sermon. He was clad in the scarlet robe of his office. At the conclusion of the sermon the cardinal welcomed the delegates. This gathering, said he, will mark an era in the history of the colored people of the United States, for never before had the colored Catholics of the country met in convention. He trusted that the deliberations of the convention would be marked by