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EVENING NEWS.

SUNDAY SERVICES. The services in the Tabernacle Sun-

day afternoon were presided over by High Councilor Wm. Eddington.

To Him who made the world,

The Bishopric of the Twelfth Ward

fliciated in the administration of the

Lord.
In April, 1885, a law was passed by the Tennessee Legislature to prohibit the preaching of plural marriage in that State. This was done secretly that the Elders might be entrapped by it, and as a result, Elders Christiansen

The sun, the moon, the stars. Prayer by Elder C. C. Shaw.

The choir sang:
O God, the Eternal Father,
Who dwells amid the sky.

The choir sang:

. . March 1, 1886

was to be found in that beautiful country, there was a missionary station, and constant efforts were kept up by the spiritual advisers sent among the natives to induce them to give up their possessions for the benefit of the church. The confidence of the Maories had been so often betrayed by these ministers that they came to look upon them with distrust, but they resally confided in the Elders when they became acquainted with them and their doctrines, and often asked their advice and manifested a willingness to follow their counsel in temporal as well as spiritual matters. He and Elder Wright of Coalville, upon one occasion visited the Bay of Plenty, where, although they were strangers, and Elder Wright unable to speak their language, they soon obtained an audience of about 500 Maories besides some Europeans. The resident minister, the Rev. Mr. Goodyear, had previously tried to discourage him, and and he too, in company with the judge of the land court, the school teacher and other dignitaries, was present. The Lord blessed the speaker upon that occasion and the words necessary for him to use appeared before his eyes, so that he was enabled to speak to the convincing of the honest hearers and the confounding of his critics. Twelve persons offered themselves for baptism within a few days, one of them the ustive minister.

The Maories were very superstitious and had many traditions that even he, though he had become familiar with their language, had not fully learned. They had an idea of the creation and also of the Godhesd—which in their bellef, as enjertained even before any white men went among then, consisting of three persons. They had no conception, however, of the creation extending beyond New Zealand and Hawali. They were much like the Ludians of this country in appearance but more intelligent and industrious.

On the 25th of Last September the speaker had been stricken with sickness. His exposure to the damp climate of the northern part of North Island, and having to cross unbridged streams and frequentl Elder Geo. J. Woodbury, beinz called upon to speak, said had be consulted his own feelings he would have preferred to remain upon his seat and listen to others, but as he was required to give an account of the mission from which he had just returned and express his feelings, ne felt it his duty to respond. He found a great difference between preaching to a congregation of Latter-day Saints and those who were strangers to the Gospel, such as he had lately been most used to talking to, the conviction forcing itself in the former case that his hearers knew more than he did. Two years ago last September he received a call to go upon a mission to the Southern States. He accordingly left his home in St. George and came to this city where he was set apart for his labors and on the 9th of October set out upon his mission. On reaching Chattanooga, he was appointed by the Presidency of the mission to labor in West Tennessee in company with Elder J. J. Fuller. They succeeded in opening up a new field and establishing a branch in Lawrence County. He was in that region when Elders Gibbs and Berry were murdered in the next county, and one week subsequently had some experience with a mob himself. He and Elder Fuller were staying for the night at the house of a man named Wm. Jenkins when a mob came upon them in the night while they were asleep and ordered them to dress themselves and accompany them to the woods. They objected to going to the woods, but two of them took hold of Brother Fuller and two others seized him by the arms and started to wards the door with them. The discharge of the most of the hold of Brother Fuller and two others seized him by the arms and started to wards the door with them. The discharge of the most of the hold of Brother Fuller and two others seized him by the arms and started to wards the door with them. The discharge of the most of the most of the most of the most of the hold of Brother Fuller and two others seized him by the arms and started to

the woods, but two of them took hold of Brother Fuller and two others seized him by the arms and started to wards the door with them. The discharge of a gun outside the house startled the men who held him and caused them to loose their hold, and he improved his opportunity by jumping through a window and escaping to the woods, while Elder Fuller was taken by his captors a distance away and given about 60 lashes over his back and legs. Notwithstanding the opposition met with in the South he found much to encourage him in the Spirit he enjoyed, the testimonies acquired and privilege of enlightning others in regardto the Gospel. During the two years and five months absent, he was present at about 50 baptisms. Aside, however, from any benefit his mission might have been to others, he felt specially thankful for the experience it had afforded him. He felt grateful that he had been counted worthy to go forth and bear the Gospel message. Considered it one of the greatest blessings that could be conferred upon a young man. He though the had ample testimony of the truth of the Gospel as revealed through the Prophet Joseph Smith before he started, but he had received many additional testimonies since. He had felt safe while absent in promising people if they would honestly and in fath submit to the ordinances of the Gospel that they should not only gain a forple possessed.

He found joy in contemplating his labors abroad; they had been appreciated and he could see the good fruits thereof. There was not a page in the history of his mission but he could look upon with pleasure. He had done his best and the Lord had greatly blessed him. He found matters here presenting a different phase since his departure, but he felt assured that the present cloud of persecution would vanish; that the Lord was at the helm and would steer aright the good ship Zion. He saw some practices here among sons of Latter-day Saints he regretted, such as the use of tobacco. Even the Maories set them a better example in that respect, for though addicted to the use of tobacco aimost universally before they joined the Church, they generally left of the habit on embracing the Gespel. if they would honestly and in faith submit to the ordinances of the Gospel that they should not only gain a forgiveness of their sins, but receive a positive knowledge of the truth of the principles which he taught. He himself could not fulfill that promise, but the Almighty had in numbers of instances. He had never seen a day while absent but what he had felt giad he had been called upon his mission, and he now wished he could write his testimony and experience in the hearts of the young people growing up in these mountains that they might be encouraged to engage in the service of the Lord.

universally before they joined the Church, they generally left off the habit on embracing the Gespel.

The speaker closed by bearing his testimony and exhorting the Saints to faithfulness.

Elder H. W. Naisbitt occupied the remainder of the time with an interesting discourse, in which he reviewed some of the remarks of the speakers, expressed his admiration for the spirit which they manifested, regretted that his own sons had not yet engaged in the service of the Lord by proclaiming the Gospel abroad, and called attention to the distinguishing characteristic of the Saints—their faith in an overruling Providence and the desting of the work they were engaged in He also cited the action of the French nation in excluding from the books used in the public schools the same of the Deity and the luftlel tendency of our own nation in the same direction, and contrasted therewith the ideas of the Saints in regard to the importance of gaining a knowledge of God and His laws.

Lack of space prevents us from giving an extended report of his discourse.

The choir sang an anthem and Elder

Course.

The choir sang an anthem and Elder
A. H. Cannon pronounced the bene-

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Man and Beast,

that State. This was done secretly that the Elders might be entrapped by it, and as a result, Elders Christiansen and Garner were sometime subsequently arrested and imprisoned, but although the former was indicted he was not convicted, for the judge neld that it must be shown that polygamy had been practiced as a result of their preaching, and not alone that the Elders had advocated or defended such a doctrine. Immediately after the passage of that law six persons were baptized in Lawrence County, and many others were caused to investigate the doctrines taught by the Elders because of the legislation against them. A bill similar in effect to that passed in Tennessee had also been introduced into the Mississippi Legislature, but that, as the crussed in Utah had done, would attract the attention of people to the persecuted "Mormons" and lead them to inquire why they were persecuted. Last summer Captain Collin, an ex-State Senator, attended one of the meetings held by the Elders in Tennessee, and at the close of the service asked the privilege of speaking, which was granted. He said the remarks he had listened to were good, and calculated to benefit anyone who would reduce them to practice, and marveled at the Elders being persecuted, seeing they taught from the same book as other Christian preachers, and their words were in harmony with the Saviors. He concluded by saying that it must be the marrial relations of the "Mormons" that brought upon them the hatred and opposition of others. This Elder Woodbury denied, telling him polygamy was used by anti-"Mormons" increly as a war cry, and as a proof cited the persecutions which the Saints were subjected to in Missouri before such a doctrine was even taught smong them, On the captain asking them why the Saints were persecuted he would show why the Saints were similarly treated, for the same cause would produce the same results in different ages. The captain wished them Godspeed, and subsequently went to Lynchburg and applied for the court house for the Elders to preac Mustang Liniment is older than most men, and used more and more every year.

The speaker testified of the truth of the Gospel, that God still lived and that His kingdom had come to stay, and claimed that the present persecution of the Saints was necessary for their development and perfection. Paul said of the Savior, "Though He were a Son, yet learned he obedience by the things which he suffered;" and it was designed that the Saints should obtain the same lessous from their experience. BOOK AND JOB

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