STUDENTS' SOCIETY.

Elder B. H. Roberts' Lecture at Friday Night's Meeting.

The Students' Society held its regular session Friday evening, when Elder B. H. Roberts lectured on "Why I am a Latter-day Saint." He read several resolutions framed by the celebrated author and historian, Gueslin. These relate to the exercising of the faculties of the mind in deliberating and judging of truth from error, on the liberty of action of man, and the necessity he feels for help from God in pursuing the right. The reason why I am a "Mormon," said he, is because Mormonism affords me the very best help to do that which reason tells me is my duty. The reason why Mormonism furnishes this help is because the foundations of its faith are deeper than those of any other religion. The Jewish scriptures furnish a part of our faith, and all the literature of the Christian world which is free from error may be appropriated as a part of our faith.

In addition to the testimony of the writers of the Bible we add the group that comes from the western hemisphere, in the Book of Mormon. This book was not translated by the wisdom of men nor the knowledge of ancient language, but by power direct from God. Besides the two foregoing books we have another equally important and divine; it is the Book of Doctrine and Covenants. Since we have in these three books thrice the amount of matter that the Christian world has, we should have three times the faith, and consequently three times the incentive to righteousness, and since that is what religion is for, Mormonism is more acceptable to me. Mormonism is a living faith and brings one nearer to God. It teaches me to that the heavens are open and that God does not close His ear toward me. It teaches me that God is unchangeable, and consequently we have a right to all the gifts and blessings enjoyed by the ancients. It teaches me the truth, that I am a child of God, a spark from His eternal fire; that He is indeed my Father. Knowing this, I should do nothing that would degrade my parentage. Mormonism holds in its hands the problems of the age, and offers the best solution of them. For instance, in intemperance. In addition to all that the world can give, we have the direct word of God that intoxicants are not good for man. Mormonism contains the solution for the financial and social condition of the world. The supreme reason why I am a "Mormon" is because I know that the religion of Jesus Christ is of God.

Snowflake Stake Conference.

Held in Snowflake, Sunday and Monday, November 27th and 28th.

November 27th, 10 o'clock a.m.—President Jesse N. Smith called the meeting to order; there were present on the stand Presidents J. N. Smith and L. H. Hatch, and most of the members of the High Council.

President J. N. Smith briefly reviewed the financial condition of the Stake. The people had done reasonably well. He made some encouraging remarks on the subject of education.

President L. H. Hatch spoke of the fulfilment of prophecy in the Saints coming west, and the growth of the people.

Brothers C. L. Flake and J. H. Frisby occupied the remainder of the time, speaking of the completing of the Salt Lake Temple and the raising of means for the same.

2 o'clock—The time was occupied by Presidents L. H. Hatch and J. N. Smith, Brothers Chapman, R. E. Salisbury, Charles Biggs and Joseph Fish, who spoke upon several subjects of interest to the Saints, some of which were "the healing by faith," "home industries" and our duties to the young.

There was a Priesthood meeting held in the evening at which some local business was talked over and acted upon.

Monday, Nov. 28, 10 o'clock a. m.—Brother E. M. Webb addressed the assembly in a very able manner upon the subject of Church schools and education, and President J. N. Smith followed, speaking briefly upon the same subject.

The clerk presented the general authorities of the Church and local officers of the Stake for the approval of the conference, all of whom were unanimously sustained.

2 o'clock — The speakers were Brothers M. Hunt, J. A. West and Bishops John Hunt and John Bushman, who spoke upon several subjects of interest—the growth of the Saints, the power of healing given to the Elders, the necessity of faith in God, etc.

The weather was delightful and there was a good representation from the various wards. A good spirit was manifested by all and the people seemed greatly blessed.

JOSEPH FISH, Clerk.
SNOWFLAKE, Nov. 30, 1892.

Panguitch Stake Conference.

PANGUITCH, U. T., Nov. 30, 1892.—The Panguitch Stake conference convened in the Stake House at 10 o'clock a. m. Sunday, the 27th inst. Present on the stand, President J. W. Crosby, Jr., Counselors M. M. Steele and David Cameron, and the Bishops of the several wards, except Escalante. Several of the brethren spoke to the conference giving much good instruction and encouraging the Latter-day Saints to be faithful to their covenants and diligent in keeping the commandments of the Lord. Altogether the Saints of the Stake had an enviable time, lasting two days, when conference adjourned for three months to meet again at Panguitch. W. F. SADDLEY.

Eureka News Notes.

The wind has been on a big spree for about a week, playing all sorts of fantastic tricks, such as knocking down stovepipes, tumbling over outhouses, slamming gates and playing "auld harry" with the hay stacks. It lifted the roof off Jim Caney's house and threw it onto old man Ferguson's bedroom. The old gentleman thought he was sent for. Everything was shaken that could be shaken.

A "party by the name of Jonson," while riding a horse and carrying a box of giant powder, was attacked by one Con Sullivan with a hot fusillade of rocks, wounding him in several places, and knocking him off the horse. One rock hit the giant powder box, which fell to the ground but fortunately did not explode. Con was arrested and fined $15. An old quarrel was the cause of the attack.

The Centennial, Eureka, is shipping a car load of rich ore daily. John Beck's car line claim is turning out some very rich ore. The owners of claims are busy with their assessments for the year.

Charles Freckleton brought in three fine deer from West Tintic last week.

The Latter-day Saints' church is now lighted with electricity from the dynamo at the Bullion-Beck mine. The church is elevated on the hillside above the mine, and is reached by an easy stairway of eighty-three steps. Visitors all agree that it is a neat little meeting house. ONE.

EUREKA, Dec. 2, 1892.

A LITTLE LEARNING.

Does a College Education Will Not Give Some Creatures Common Sense.

Mr. Gillifoodle believed he was a farseeing man. He is the father of a large family of boys and girls. When most of his children were small he foresaw that it would require a large amount of money to get all of them through college, and so he decided that the oldest of them should become a college graduate, and that after his education was completed he could then give the rest of the family the benefit of his superior knowledge and culture. Several of the boys had positions in the common walks of life and the girls were assisting in dressmaking and the like.

The Friday was a great day at the Gillifoodle home. On that day the boy whom they had put through college came back. It may as well be stated that the rest of the family were not highly pleased with the result. They felt that the expenditure of the money which they had all worked hard to contribute had not been wisely looked after. After Mr. Gillifoodle, who drives a dray, had finished eating a hearty supper he went out on the front stoop, where the college graduate was smoking a cigarette.

"Well, I reckon you know a heap," said the father.

"Yes, par; I have acquired a considerable fund of erudition," replied the youth between the puffs of the cigarette smoke.

"Par!" said the father. "Is that how it orter be? That's something new, ain't it?"

"Well, yes, it's new to you, but there is much which I shall introduce to the family with which you are unacquainted. In fact it pains me to know that your education and that of my brothers and sisters has been so painfully neglected. I should be pleased to bring my college chums here. I greatly fear that my vocabulary will become contaminated through associating with such uncouth tongues," said the youth.

"New to me, eh!" said the father as the happy dream of years faded from his eyes. "Yes, I've already seen lots that's new to me, my young man. The smokin of them there nasty cigarettes is new to me; the wearin of a eyeglass, cream colored pants and red shoes are all new to me. An mebby you mean for introduce that there dude drawl an high toned sneerin way o' your'n into the family. But, say young feller, it don't take yer moderated ole dad mos'n a year to see through a millstone 'at has a whole through it big gr'n a circus ring.

"I sent you ter college ter git, ter be a sensible man, an here yo come back home a striped jackass, with ribbins in yer tail an a dado round yer ears. Yes, indeed there's lots about you 'at's new ter me. You're all new ter me—in fact, so new I don't know yer a bit! Git out o' this before ye spile the rest o' the family!"

And the college graduate suddenly found himself an outcast in the wild, cold world. After he had been gone awhile the father said to the mother, "Marthy, we orter thank the Lord that we had only money enough ter make jest one fool in the family!"—Chicago Times.

The Manufacture of Wild Men.

There are many curious trades in the world, but the most strange must surely be the "artificial manufacture of wild men." Yet a well known English doctor in China has just certified from his own personal experience that this art is regularly practiced in the Flowery Kingdom.

First a youth is kidnaped; then bit by bit he is flayed alive, and the skin of a dog or bear is grafted piece by piece upon him. His vocal chords are next destroyed by the action of charcoal to make him dumb, and the double purpose of causing "elevation" of the skin and utter degradation of the mental faculties is effected by keeping him crouched in a perfectly black hole for a number of years. In fact, by treating him like a brute for a sufficiently long time he is made into one.

At last he is exhibited to the entirely credulous Chinese as a wild man of the woods, and his possessors reap a rich harvest. The priests, it seems, are adepts at the art. When a kidnaper, however, is caught by the people he is torn to pieces, and when the authorities get him they torture him and promptly behead him.—London Chronicle.

Awaiting a Dispute.

Niece (showing the wedding presents to Uncle George)—I wanted you to see them all, dear Uncle George, so that you won't send a duplicate. Duplicate wedding presents are so very annoying, you know.

Uncle George—Hm! What's this? Niece—That's papa's check for $100. Isn't it lovely?

Uncle George—Very. I intended to send the same thing, but rather than annoy you with a duplicate present I'll send you $100.

An Important Discovery.

German investigation proves that mild solutions will convert tannin and tannic into a material fine in texture and so extremely hard as to be impenetrable by either a nail or a pinhole. It is also more impervious to the action of the elements than any other known material used for building purposes, concrete natural stone and ordinary building metals not excepted. Besides the above excellent qualities, which of course will make it think high in the estimation of contractors and builders, it has another point that will make it worthy of praise when finally adopted—that of being practically fireproof, specimens of boards made from it having been subjected to an extraordinary degree of heat for upward of an hour without scorping or changing its texture in the least.

It is claimed for it that it will be stronger than wood for joists and girders, and, above all, that it can be manufactured at such a slight cost as to bring it into competition with the more common building stuffs.—St. Louis Republic.

The Offertory.

The offertory occasionally yields its humors. I can see no fun myself in dropping into the plate buttons or perpetual drops or gilted farthings. But these and other such like votive offerings occasionally cross our way. On one occasion a mild lad was given to a dirty looking verger when a small coin was carefully wrapped up in a bit of paper inscribed, "For bath for a premature church official." On another occasion, when the officiating clergyman had been somewhat haughty through a difficult litany, a similar piece of paper was marked, "For a singing lesson for the curate."

After a somewhat rambling discourse from one of my colleagues, who shall of course be nameless, the church warden told me that a man at the bottom of the church, when he offered him the plate, took out a sixpence and looked at it ruefully, and then cast it in with the remark, "Well, you shall have it, old fellow, but it's a deal more than that sermon was worth."—Cornhill Magazine.

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