

knowledge of any such thing, in any instance?"

"No, sir, I have not.

"Do you know anything personally about these Sanpete county returns being taken down to the secretary's office to be put in the safe there?"

Witness said he saw Mr. Parks take up the bundle and start with them downstairs, but he knew nothing more about them.

Mr. Zane asked the witness in cross-examination how long he had been employed by the Utah Commission and he answered since May last. He never saw the Sanpete returns to know them.

Commissioner Norrell was next called. He testified as to the receipt of the returns on November 20th and the keeping of them in the office of the Commission until they were sent down to Secretary Richards. Witness knew nothing of the cross marks and the alleged writing of the word "voted" in the lists and books until the matter came out in court. So far as he knew, no such thing attracted the attention of any member of the Commission or any of the Commission's employees until that time.

Frank D. Richards and George W. Parks also testified as to the custody of the returns in the secretary's office.

Commissioner Thatcher next took the stand, gave testimony also as to the receipt and custody of the returns and declared that the first time he learned of the alleged cross-marks and the writing of the word "voted" in the books and lists was when he read the statement in the newspapers a day or two ago. At none of the meetings of the Commission had he ever heard such a thing mentioned or suggested.

Commissioner Saerman was recalled by Mr. Zane, and said he believed it was about November 22nd or 23rd that Mr. Thatcher objected to his taking any figures from the tally sheets. He objected after witness had told him that he wanted them for his own use.

In answer to Mr. Williams he said one reason for this appeared to be a fear that the information might reach the press, and another the possibility that there might arise a contest as to the election of delegates from Sanpete county.

Counsel announced that they had other witnesses to come. These had been subpoenaed, but were not yet present.

Mr. Williams asked what Mr. Zane intended to prove by these additional witnesses, and the latter answered that they were expert witnesses on the subject of hand writing.

"In reference to Mr. Blair's hand-writing?" inquired Mr. Williams; and upon receiving an affirmative answer Mr. Williams objected to such testimony being now received, on the ground that it was not rebuttal.

Judge Zane said the petitioners intended to prove that these discrepancies complained of were, in reality, frauds, and he held that they had a right to introduce expert testimony to this end.

Judge Barth sustained the objection, and Mr. Zane then read a list of local bankers whom he said he had proposed to call. He offered to show by their evidence that the word "voted" against certain names in the returns was in the same hand writing as

that which appeared in the record of the Utah Commission, kept by Mr. Blair.

Judge Barth again ruled that such evidence was inadmissible and told counsel they might proceed with the arguments.

It was agreed between counsel for the respective parties, and so stated by Mr. Zane, that the decision of the court in the mandamus and prohibition cases from Sanpete county should govern the decision in the cases from Weber and Box Elder counties.

The argument then proceeded, and occupied the time of the court until the evening of January 9th.

Written for this Paper.

SOME FALSE STATEMENTS.

A few days since I had occasion to call at the house of our justice of the peace. During our conversation the gentleman said he had some Presbyterian literature he would like me to read, and with a hearty laugh said, "As you are somewhat posted I would like your opinion on a certain article." He then hunted the *Herald and Presbyterian*, a Presbyterian paper published in Cincinnati, December 19, 1894; handing it to me he said, "I would like you to read that portion of the article under the heading 'Utah Conditions.'" As our Bishop's two counselors were in the house at the time, I read it aloud as requested. These men were almost dumfounded at the wickedly false statements made against the Mormon people by Rev. S. E. Wisbaru D. D. The justice, who is neither a Mormon nor a Presbyterian (I am told he makes no pretensions to a Christian faith, but gets the paper as a compliment for kindness shown), enjoyed our discomfort as a good joke on the Mormons. It was the untruths written by the reverend (?) gentleman which made the fun for him.

The writer unblushingly says, speaking of Utah: "In most of the outside settlements where the necessities for Bible instructions are most urgent, there is entire ignorance of the Word of God, and absence of any desire to know the truths as it is in Jesus."

Could a wicked person say anything more false? It was the truth that brought us to this land and made it possible for such men to follow. The gentleman is offended because we sometime dance, and we think such a man would have frowned upon Miriam the prophetess and tried to hush her voice, as dancing she exclaimed, "Sing ye to the Lord, for He hath triumphed gloriously." Ex. 15:20. And also scolded Jephthah's only loving daughter. Judges 11:34. And David could not have been a Presbyterian when "he danced before the Lord with all his might." 11 Sam. 6:14. He might well have blamed the daughter of Herodias, not because of her graceful dancing, but because she, like some modern aspirants to worldly honor, resisted the truth.

He sneers at the Prophet Joseph Smith's "pretended revelation;" this is quite excusable one whose God is not active in their church. Our Sabbath schools are not run to please him; he says the "Word of God is kept in the background." What a state-

ment from one who pretends to believe the Bible, and the ninth commandment! My little daughter has just brought me the *Juvenile Instructor* of Oct. 15, 1894. She points me to the course of Sunday school studies. I think it is the most profitable that could be given to the offspring of a Christian people. In our own Sabbath school there is nothing else but Bible doctrine taught.

The writer further says: "Yonder is a small town of perhaps a thousand people; the Mormons have no circulating library for the improvement of the young people. There is neither a reading circle, debating society nor singing class." This place has not got 500 people, but it has all the above social privileges. We have not got a saloon nor a Presbyterian minister. Two Sundays ago I was on a visit to the little town of Holden, this county. There are not 500 people there; perhaps this may be classed as one of the "deserted neighborhoods." If so they may be thankful for "destination." I went to Sunday school and this is what I saw and heard: The school was held in the very beautiful meeting house, a brick building with Gothic entrance, tower and belfry; a richly corniced ceiling, with four large chandeliers suspended from center, with flowers therein. I noticed that several of the little girls held the national flag in their hands. School commenced with singing, prayer, roll call, sacrament; then the organ, under the manipulation of a beautiful girl, struck up a march, and the smaller classes, led on by the little girls with the Stars and Stripes, the boys with their banners behind them, marched out at the east door of the large room. I was invited to take a seat with one of the classes in the main hall; this was composed mostly of parents; some of them, like myself, were grandmothers. We were taught by an Elder whose whitened locks and pleasant face bespoke a goodly life, until the assistant superintendent, seeing a stranger, invited us to visit the other department, which we did, and in the vestry we found two young ladies with a room full of as beautiful children as ever made parents' hearts glad, vying with each other in hearing and asking them questions from the holy Bible. We passed on to an upper room well filled with the smaller children of both sexes, and being taught by a mother in Israel. Here again every question was from the Bible, and a host of little hands would go up in answer to every one of them. These little ones are being taught that every one of them must become a minister of the Gospel, and that no church ordinance or "belief alone" is sufficient to save them; they are taken individually into responsible companionship with men of God, and pointed to the path of truth, which truth will make them free, to know of the doctrine, whether it be true or not.

These little ones cannot be made to accept the "Westminster Confession of Faith," nor any other man-made system, out by the Holy Ghost they are taught to hold communion with the Father, through the Son, for the natural man receiveth not of the things of God: for they are foolishness unto him. 1 Cor. 2:14. "And where the Spirit of the Lord is there is liberty." 2 Cor. 3:17.