

In his fondness for "chops and tomato sauce," for even a Democratic American often enjoys his matutinal chop with the same accompaniment beloved of Mr. P. To make the sauce take six or seven tomatoes and cook slowly until quite tender with the addition of a half cup of water, two cloves, a teaspoonful of mixed herbs, two teaspoonful parsley and a half teaspoonful of peprika or a tiny piece of pepper. Fry a teaspoonful of chopped onion in a tablespoonful of butter until yellow—add a heaping tablespoonful of flour stir until smooth, then add to the tomato. Cook gently for ten minutes, add half teaspoonful of salt and strain over the chops.

In making a meringue allow one tablespoonful of powdered sugar to each white of egg, stiffly beaten, then cook very slowly in a cool oven.

One of the points for a good cook to pin to her memory is that if milk and vinegar are stirred together rapidly they will not curdle.

MORMONS IN AUSTRALIA.

Richmond,
Melbourne, Victoria, Aust.,
July 26th, 1897.

Colton says: "We hate some persons because we do not know them; and we will not know them because we hate them." I dare say no one appreciates the truth of that saying more than the Latter-day Saints in general, and the Elders in particular. It has been our lot to be hated because we are not known, and some people will not know us simply because they hate us. Here in Melbourne we meet this class of people occasionally, although friends are not wanting. Recently I had the pleasure of becoming acquainted with a journalist, W. H. Mitchell by name, who is friendly to us, and tries by every means in his power to clear away some of the prejudice which has such an influence against us. He has read nearly all the literature Brother Barton and I possess, and though he cannot see his way clear to accept all of our teachings, he is friendly, and occasionally gets a paragraph inserted in a paper for which he is a correspondent. The following is one of his:

"Next month there will be celebrated in the State of Utah (U. S. A.) a Jubilee that is attracting some attention in the United States. This is the 50th anniversary of the arrival of the Mormons in Salt Lake City after the horrible persecutions they suffered in the states farther east. When Brigham Young and his associates arrived on the spot in 1847, they found a bleak, barren wilderness. Today the city is one of the most handsome and most prosperous cities in the Union. At the forthcoming Jubilee there will be exhibited all kinds of relics and mementos of the hardy Pioneers who founded the State, including the identical wagon that Brigham Young drove to the then desert. Mormonism is much misunderstood. It is a very far more truthful religion than most people think. There are many thousands of Mormons in Australia and New Zealand. In Melbourne the representatives of the Church are Messrs. Carr and Barton, who reside at 6 Wangarratta street, Richmond, and readers of the Guardian who are in any way interested in the Latter-day Saints, should address those gentlemen for literature and particulars."

Occasionally the Melbourne papers have something to say about "Mormonism," and, as is generally the way with people who write about us, it is something of which they know nothing. Two or three times within the

last twelve months this has happened, but it was not until a Wellington (N. Z.) correspondent of the Age wrote something that was downright untruthful that we thought fit to make any answer. The following is our reply:

"To the Editor of the Age: Sir—In your issue of Saturday last the following appears in the New Zealand letter:

"There are several Maories who have two or three wives, and even more, and it is well known that polygamy has increased since Mormon missionaries from Salt Lake City arrived in New Zealand for the purpose of making converts amongst the native race. These missionaries have also succeeded in inducing some European settlers to go to Utah and embrace the tenets of Brigham Young and his polygamic disciples."

"This casts a reflection upon that body of people known as the 'Church of Jesus Christ of Latter-day Saints,' but more commonly called 'Mormons,' and we, as the representatives of said Church in Melbourne, feel that out of justice to the Church we represent, and to the community at large, some answer should be made to the above charges. First, your correspondent does not state whether or no the Maories who have 'two and three wives, and even more,' are 'Mormons,' but from what follows one can easily imagine that he thinks the Mormons are responsible for the existence of polygamy in New Zealand. It may, or may not, be true that polygamy has increased since Mormon missionaries arrived in New Zealand, and it may also be true that several Maories have more than one wife. However that may be, these particular Maories referred to are not members of the 'Mormon' Church, nor have they entered into polygamy with the sanction of 'Mormon' missionaries, nor have the missionaries propagated the doctrine of polygamy among the Maories. If polygamy has increased in New Zealand since the arrival of our missionaries, it is due to some other cause. Secondly, 'these missionaries' have not induced any European settlers to go to Utah, but they went of their own free will. Thirdly, the European settlers did not go to Utah to 'embrace the tenets of Brigham Young.' They joined the Church in New Zealand, and emigrated to Utah because they wanted to—not because they were induced to. The principles we teach were not originated by Brigham Young, nor and other man, but by God Himself, and if any one will cast aside prejudices and compare our teachings with those of the Bible, they will find them alike. Again, Brigham Young was not the founder of the 'Mormon Church, for it was organized in Fayette, Seneca county, New York, United States of America, on 6th April, 1830, by Joseph Smith Jr. and five others.—Yours, etc.,

A. E. CARR,

25th June. HORACE W. BARTON.

The work is progressing in Melbourne. Not many will accept our teachings, but we are trying to do what we were sent here to do, viz.: to warn people to turn from their present man-made systems of religion and connect themselves to the only true Church of God. The Gospel seeds are being sown and it is our prayer that they will fall upon good soil and bring forth fruit. We may plant, some one else may water but it is God that gives the increase, so we can only do our share and leave the rest with God.

A. E. CARR.

Herr Most has taken his departure from New York, no one seeming to offer the slightest opposition. He will doubtless return in time for the election.

MIDDLE TENNESSEE CONFERENCE.

Columbia, Tennessee,
August 20th, 1897.

The annual conference of Middle Tennessee was held at Beersheba Springs, Grundy county, Tennessee, August 14th and 15th, 1897. Beersheba Springs is one of the popular summer resorts located on the Cumberland Mountains. The bracing breezes coming from the north reminds us of our mountain home, and impregnate us with "Western push."

Friday, August 13th the Elders, Saints and friends began gathering and, as a friend said, "look where you will you see 'Mormons.'" Saturday morning, long before the appointed time for meeting, the Elders were on the grounds handshaking, meeting former companions, telling experiences, etc. Judging from appearances and the sentiments expressed all were happy.

I can never forget the impression made upon my mind while overlooking this army of Elders. Would the people of the world accept object lessons as proof against slander heap upon the Latter-day Saints; would they open their eyes to see, their ears to hear, and their hearts to understand; would they abide by the scriptural measure, "by their fruits ye shall know them; would mankind follow the proverb of one known for his much wisdom, "he that answereth a matter before he heareth it it is folly and shame unto him," getting the "matter" from authentic sources. "Mormonism" would be pronounced the embodiment of that old time religion which ought to be good enough for all.

At 10 a.m. meeting was called to order by Elder Nels P. Nelson; after singing Elder Nephi M. Savage offered a fervent prayer, dedicating all unto the Lord. Elder Nels P. Nelson made a few remarks explaining the object of our meeting, after which Elder Jno. L. Bench spoke, taking for his text Heb. 11 chapter, 10 verse. Showed what Paul mean by thus defining faith. The graces of God were plainly illustrated. Said, "Two men have neighboring fields. One says, 'I farm by grace,' the other, 'I farm by grace through faith.'" The first does not plant, the other does not plant, the grace, sunlight, heat and moisture are bestowed equally. Which man will reap?

Elder Ray V. Wentz read from Isa. lv:6,7. Said that in all Gospel dispensations this word had gone forth: "Seek ye the Lord, while he may be found, call ye upon Him while He is near. Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him; and our God, for He will abundantly pardon."

By disregarding this counsel nations have crumbled and people have perished. There are two kinds of repentance; one a Godly repentance which worketh salvation, the other a worldly repentance which worketh death. The former is a rending of the heart, the latter a rending of garments. Repentance is not a "sentimental sorrow-felt today and gone tomorrow," but a determination that, with the help of God, "I will do the right and shun evil with all my might."

At 2 p. m. Elder W. J. Sloan spoke from a diagram, taking for his text, "The baptism of the Bible." By much reflection and earnest prayer this subject was made so plain that "a way-faring man, though a fool, need not err therein." Objections to the mode proper subjects for baptism, what baptism is for, were ventilated in such a gentle manner that none could justly take offense. Were we to judge, the interest shown the speaker, the