

to hold meetings in. Until the last school election we have held monthly meetings in the school house of this district; but in the words of one of the local preachers, the Mormons were maturing too fast, hence it was closed against us. But the good work goes on and what was intended as a hindrance is turning out to be a help. As a rule the people are anxious to read our tracts, and we are allaying a great deal of prejudice. We have had a great deal of rain fall during the last week, accompanied by heavy winds, which have done some damage in many parts of the country. Your paper has not been coming to us in the past, and we would esteem it a great favor if you would place our names on the subscription list.

VICTOR E. CANDLAND.
THOMAS W. EGGETT.

EASTERN STATES MISSION.

48 Sands St, Brooklyn New York.
May 14th, 1896.

An outline of our condition in this corner of the vineyard may be of interest to your readers. The Eastern States mission is practically a new field. This most thickly settled part of our great republic is virgin soil for the Gospel. A new generation has grown up since the good work of the early missionaries, and hundreds of thousands of people here have never seen nor heard a Mormon. There are at present twenty Elders in this mission, distributed as follows: Seven in New York state, five in Pennsylvania, six in the New England states and two in Canada. New Jersey is occasionally visited by Elders from Brooklyn, which is our headquarters, and where at present I am located. Four of the New England states are just now without Elders.

This mission is a very important one, and considering our numbers, a good work is being done. Baptisms in some parts are quite frequent. Inquiries are coming in from all sides. Elder S. W. Richards, our president, is in communication with several prominent people. One of them, a Jewish scholar in New York, and connected with a periodical, printed in Hebrew, has become greatly interested in the work, and has offered space in his paper for an occasional exposition of our doctrine.

A young Armenian became a convert recently, and intends to translate some of our tracts into his native language. There are over 10,000 Armenians in this mission.

The people in this immediate locality are very indifferent to religion. They think they have enough of it, and so they have, of a kind; there are eleven hundred churches in Greater New York alone. The idea is widely prevalent that any religion will save a man if he is sincere—one church is as good as another. This doctrine appeals to the masses because of its seeming liberality, and with self satisfaction they enter the gate that is wide, and tread the way that is broad, to destruction.

D. J. WATTS.

LISTENING TO OUR FUNERAL SERMON

Mc MINNVILLE, Warren Co. Tenn.
May 12th, 1896

On March 28th, Elder E. S. Larson, of Coveville Cache county, Utah, and the writer left Nashville, for the purpose of revisiting Saints and friends in the

Middle Tennessee conference; all of those we have so far visited have received us with the kindest of treatment.

Most of the opposition we have so far encountered has come from those who profess to be teaching the Gospel of Christ, yet they seem to have either forgotten, or else never knew that great lesson which He gave to men, "Love thy neighbor as thyself." One a preacher of thirty-nine years' experience, undertook to show us the error of our ways, and made such a success (?) of it that we felt justified in calling him to repentance.

During the past two weeks we have held seventeen well attended meetings, ten of which were held last week near Altamont, the seat of Grundy county. This so aroused our enemies, that when we were about to leave we were informed that a preacher had been sent to meet us in debate. We told the people that debates and discussions were against our teachings; that while we were ever anxious and willing to defend our principles, we were opposed to contention or strife of any kind. As we did not wish the people to think that we were cowards, by running away, we decided to remain over Sunday.

On Saturday evening last, before a good sized audience we delivered an address upon the "Book of Mormon" from both a Bible and a historical standpoint, explaining to them what that book was, also telling them that if they had not already heard some of the many stories about the so-called "Mormon or golden Bible" they no doubt would do at some time in the future. Our remarks upon this point were verified on the day following.

Sunday morning we attended the Christian (Campbellite) Sunday school. It was announced that there would be a debate there in the afternoon between Mr. Stubblefield and the Mormon Elders, providing the former could get there. We were asked if we had anything to say. Elder Larson again told them that we were not out in the world for the purpose of contending with men, but for the purpose of preaching the true and everlasting Gospel; yet if we were challenged we would defend our teachings, but only after a written agreement had been entered into by both sides, setting forth that we would use King James' translation of the Bible as our text book, he announced that if Mr. Stubblefield did not come we would hold meeting at 3 p. m.

As the hour approached the people began to gather in goodly numbers. A few minutes before the hour set, two light buggies drove up, one containing Dr. Doyie and wife, the other Professor Denton, of Viola college, and wife. At this time we were talking with twelve or fourteen men near the school house. Neither of the gentlemen came to us but entered the house. A young man present who had apparently taken upon himself the honors of "high chief master of ceremony," informed us that Mr. Stubblefield had an appointment and could not come, but had sent these gentlemen to debate with us. We told him that under no consideration would we debate unless challenged, and then only upon the teachings of King James' translation of the Bible. This was conveyed to those inside; they sent word back to know if we would answer a few questions publicly. Finally we succeeded in impressing upon the mind of the young man, that we had stated our

position and from that we did not intend to deviate in the least. If they wished to preach they could do so, which they did, we attending to listen to our own funeral sermon, so called, Professor Denton preaching it for an hour, taking as his text second Tim. third verse, which he read, and then, in his enthusiasm and zeal to bury us good and deep, he forgot to mention again. Like the Elders many times before we sat

"Listening to that story old,
The mustiest story ever told."

He gave them all that we had told them the night before they could expect about the Book of Mormon. He told them that those in their midst might be good men, but if so, like "old dog Tray," they were in bad company. This so impressed his hearers that after meeting we had more invitations to go home with people than we could have filled in a week.

As a result of this great exposure (?) of Mormonism we have more true friends in that part of the world than ever before. In the evening we held a well attended meeting.

We were also challenged for a debate by one Erastus Hibbaro, a preacher at Altamont, who was very anxious to meet us in public discussion "in order that the people might have a chance to judge between truth and error." He was informed that we could oblige him, but both sides must use the Bible as a text book and that too without any private interpretations. Upon hearing this he remarked, "If it is the Lord's will that we should meet, we will do so."

There is nothing that seems to scare some preachers so soon as that book from which they claim to be teaching the plan of life and salvation.

Space forbids mentioning all who have been kind to us in this neighborhood; prominent among them is W. L. Tanner and family whose latchstring always hangs on the outside of the door, and whose table is ever spread for the Elder; also A. A. Knott, a few miles west of here, with whom we stayed a few nights ago. He is making an addition to his house and told us that he "was building it so that he could treat us in a more hostile manner."

Weather, also health and spirits of Elder Larson and myself 100 in the shade.
W. J. SLOAN.

AT MANARD AND BLACKGUN.

MANARD, Cherokee Nation, I. T.
May 24th, 1896.

We ask for space in your columns that those interested in the cause of truth may know what is being done for the sons and daughters, (who are a remnant of the house of Joseph) that now inhabit the wilds of the Indian Territory.

Pursuant to a call from our secretary W. D. Bowring, our semi annual conference convened on May 10th, 1896. At 10 a. m. the meeting was opened; P. H. Margets, president; William Spillman was appointed secretary. There were on the stand Elders W. D. Bowring, W. E. Newman, W. H. Green, H. C. Anderson, J. A. Eardlev, H. W. Noble, J. J. Richardson, P. M. Oldroyd, D. T. Hawkey and W. A. Turner. A spirit of peace and love pervaded the whole congregation.

We opened our morning services by singing, prayer was offered up by Elder H. W. Noble; singing.