

that grew upon the Father's footstool. Its restoration, however, had been brought about in this dispensation and today the Gospel of Jesus Christ in all its ancient purity and holiness was being preached to the nations of the earth as a witness that the end was near at hand. Temples had been erected in which the Saints were privileged to perform a vicarious work for their dead relatives and friends—those who had passed away without a knowledge of the Gospel. The work was carried on and would continue until God's purposes were accomplished.

Elder Charles W. Penrose next addressed the congregation. He referred to the objectionable habit of people leaving the house while the services were in progress. It was an operation which was by no means appreciated because of the disturbance which it caused and the hope was cherished by those in charge, that this mode of procedure would be discontinued in the future. The Saints gathered together for the purpose of worshipping Almighty God, and they desired to do so in peace that they might more fully enjoy the spirit of the Lord.

The Mormon people did not resort to speculation with regard to the resurrection of Christ, but with all Christendom they were willing to pay Him homage and show unto Him the reverence and devotion due such a heavenly benefactor. They looked upon Jesus as the Son of God and had knowledge of this effect through latter-day revelation. He was the firstborn, the beginning of human tabernacles upon the earth. He was our elder brother and through the work which He had performed in behalf of humanity and His sufferings upon the cross, the Saints had learned to love Him, and to show unto Him their devotion for His glorious Gospel. According to the flesh He was the only begotten, and to the spirit the firstborn of God's creations. Christ was not subject to death but He gave His life in order that He might take it up again. His mission was to redeem the world that through Him the world might be saved. His was a noble work and it had raised Him to an exalted position in the mansions of His Father. The tendency of Christian denominations, said the speaker, was to deny the resurrection of Christ, but such doctrine could not be substantiated by the Scriptures. He died and was buried, but afterwards took His tabernacle up again, as witnessed by Mary, when she went to the sepulchre and found that He had risen, His burial clothing being all that was found in the tomb, notwithstanding the fact that the door of the sepulchre was held fast by a stone which had to be rolled away before an entrance thereto could be effected.

The speaker deprecated the fact that learned theologians were doing all in their power to curb a faith in Jesus Christ and in His work. The human family seemed to seek after scepticism with avidity, thus snuffing out the faith—that great essential necessary to a full degree of salvation. Better have a little too much faith if it were possible, said the speaker, than to yield it up to scepticism and the vain imaginations of men.

The choir sang the anthem:

The Lord Thou victorious,
Benediction was pronounced by
Elder George Goddard.

ANOTHER ACCOUNT.

POLLARD, Ark., March 18, 1897.

One who is not a Mormon but the one who handed the note in at the window on the night of the 17th of January, 1897, at a conference held at the Headley school house, wishes to make a statement. Elder Knight, I am satisfied, made an accurate statement, from his standpoint, in regard to a disturbance that took place there, which account was published in the NEWS some time ago. So, if allowed space in your columns, I will make a correct statement from my standpoint.

For several years the people in this country have been humiliated with some one visiting night meetings, and who in time of service, would rack and chunk the house. So at the time above mentioned I was determined if they started it up I would see what they were; there I planted myself about the time the preaching got in good headway, I saw a crowd approaching as though they were slipping on something. They came up to within about twenty steps of the house, and all huddled down as though they were plotting. In a minute one stepped to one side and threw a stone at the house. It hit a limb and fell within ten feet of where I was, not hitting the house. In an instant I made a dive for them. They all ran but two and these started to walk off. I caught the two, recognized them, and put out after the others. I ran one seventy-five yards and caught him, and ran the fourth nearly 200 yards.

I have heard a saying, "trap a rat and he will fight." One who heard us would have thought we would sure go at it. The balance heard us, came to where we were, and I had an opportunity to count them. They numbered eleven in all. They scored me for catching them, and I paid it to them for being guilty of such a dirty trick. We stayed right there half or three quarters of an hour, all of which time the Elders were at house preaching the gospel to the people, not thinking of any thing of the kind that we were having; some of the crowd proposed to go back to the house and go in and behave themselves, it I would not tell what I knew on them. We all agreed to that, and we all went. As they stepped in the yard, I stepped there too. In a short time Mr. Argyle, who had been after some water, was passing by when three of them threw five stones at him, one hitting the bucket. I told them to stop and they did. The strangest thing to me is that this man Argyle never did, that I could tell, dodge or quicken his step. I was convinced then that those fellows did not aim to do as they said they would, so I wrote on a piece of paper and handed it in at the window, telling them to close their meeting. After handing it in I walked to the other end of the house, and about the time I got there in went the stone at the same window that I handed the paper in at.

I will say the Mormons have got lots of good friends in this country.

I hope those who read this will not slight us because we have some hard characters in this country. I will say to the Elders who hold meeting in the Headley school house, you shall have better protection in the future than you have had in the past.

WM. WHEAT.

CONFERENCE AT LOGAN

LOGAN, Utah, April 19, 1897.—The quarterly conference of Cañon Stake Zion commenced at 10 a. m. April 17th, there being present Elder M. W. Merrill, of the council of Apostles, Elder Orson Smith, Stake president, and Elders S. M. Molen and Isaac Smith, counselors.

The first speaker was Elder Orson Smith, who spoke regarding the general condition of of the Stake.

O. C. Ormsby, Stake superintendent of Sunday schools, gave a very interesting report of that Sabbath schools, showing them to be in excellent condition.

The Y. M. M. I. associations were reported by Elder Miller, Superintendent Petersen not being present.

At the afternoon session Elders John H. Smith and John W. Taylor, of the council of Apostles were also present. The time was occupied principally by Elders Taylor and Merrill, who gave most interesting and timely counsel and admonitions to the Saints.

Elder Orson Smith referred to the effort which had been made in this Stake by the Relief society president to raise silk, stating that quite an amount had been produced and the fact had been demonstrated that silk could be successfully and profitably produced. He encouraged the planting of mulberry trees and stated that an organization had been formed for the purpose of encouraging the silk industry.

At the evening meeting the advisability of undertaking the erection of a new building for the B. Y. College by donations from all the wards of the Stake was considered, and all the Bishops of the Stake who were present were requested to give their views regarding it. The idea seemed to meet with general favor, and all seemed to feel that it could be accomplished. The present building is altogether too small to answer present requests, and a new building is a great necessity.

At the forenoon meeting on Sunday there were on the stand Elders Smith, Taylor and Merrill of the Apostles, and the local Stake officers.

The first speaker was Elder Isaac Smith, who spoke briefly regarding the duties of the Saints.

He was followed by Elder John Henry Smith, who delivered a most interesting discourse, setting forth the duties of the Saints with regard to the poor in their midst, explaining that while it is the duty of the Saints to care for the poor it is also the duty of the poor to do all they can to provide for themselves, and it is the duty of families to take care of the poor of their own household as far as possible, and not turn them over to be supported by the Bishops when they are able to care for them themselves. He said that almost all are able to do some kind of work, and work should be provided for them as far as practicable, that