

have gone with Elder Clove, but as the latter was not able to go he will stay here and study Turkish previous to going. Brother Minasian is here, and faithful, and should nothing be done regarding printing he will be sent into the country. If we should do much translating his labors would be needed here. He has been a faithful help to Brother Clove.

Personally I intend to use all my influence and power for the advancement of the mission. I believe we are sent here to open up the mission by all honorable means if possible and not to close it. We have had many reverses and many troubles to overcome; but we have yet a chance to lift our voices in a good cause. I desire to improve the chance; peradventure God may give us grace and a few to be saved here also. Individually I feel well, and desire to do my duty. I know I am very imperfect, and make many mistakes; but I know my desire is good, and that my heart is engaged in full in the up-building of Christ's Kingdom.

One thing I desire particularly to mention. Nearly all the Elders came here partly discouraged from what they have heard concerning this mission. When Elders thus come half discouraged they look upon everything with doubt; and I have seen instances where they never got over it, but it made them ill. Missionary labor must be fully sustained or let alone.

Brothers Shahabian and Sherenian have responded to their calls to preach the Gospel; but in the present situation I will let Brother Sherenian remain at home until I can send him a companion from Zion. He is a young man with a fine testimony.

To sum up with, I can only say I am hopeful, and do not feel to give up at all. Our mission is taking the right shape by degrees, and by God's help we will prosper. I look back upon my labors with satisfaction; I know they have been honestly and conscientiously performed. If we should only succeed in saving one soul our labors and moneys spent will be well paid. I see by the record that there have been 30 baptisms; should only 10 even remain faithful, what a joy to us all.

WEST VIRGINIA CONFERENCE.

The West Va. annual Conference was held here August 31st and 1st of September. There were present ten Elders from Utah, including President William Spry, of the Southern States Mission.

On the first day the meeting was opened with the singing of the hymn, "How swift the months have passed away," followed by prayer by President William Spry. After the singing of "O, ye mountains high," President Alex. McMaster explained the object of the Conference, and showed that there is only one Gospel of Jesus Christ. He pointed out the necessity of every man and woman embracing that Gospel in order to obtain eternal life.

The speaker read the ten commandments and dwelt at some length thereon.

Elder George B. Wilson spoke of the confusion and division which prevail throughout the Christian world, and the causes thereof. He took up the subject of prophecy, and showed that past prophecy had been, and future prophecy would be, literally fulfilled. The speaker brought forward many passages of scripture in support of his statements.

Elder R. G. Miller pointed out the great privileges enjoyed by the people in this age in having the everlasting Gospel preached to them. They should appreciate this blessing and prepare themselves to meet the Savior when He comes. He dwelt upon the principle of faith and bore testimony to the truth of the Gospel.

Singing: "Israel, Israel, God is calling;" and benediction by Elder J. H. Hales.

On Saturday, at 2 p.m., after the usual opening exercises, Elder Joseph Brockbank addressed the congregation upon the first principles of the Gospel—faith, repentance, baptism and the Holy Ghost, as the foundation of the Gospel of Christ.

President William Spry, after testifying to the truth of what had been said by the previous speakers, explained how the Elders leave their homes and all that is near and dear to them and come out into the world to preach the Gospel without purse or scrip, making the Gospel free to all. The labor of the Elders was one of love, for they received no money or other worldly remuneration for their work. He gave some good advice to the Saints in regard to their duties, and dwelt upon the gathering of Israel. Our love extends, he said, not to the Saints alone, but to our friends and all of the human family. We would like to see them all repent and embrace the Gospel, but have no inducement to offer except the promise of the Gospel.

Singing and the benediction concluded the meeting.

On Sunday morning, after the opening exercises, Elder William H. Glines spoke upon the necessity of a new revelation, and said that the passages of scripture employed by certain divines to condemn revelation had no bearing upon that subject whatever. No person could gain eternal life without revelation. He touched upon the organization of the Church, and what was essential to enable the Saints to attain perfection.

Elder J. R. Carlisle dealt upon the subject of the atonement of Jesus Christ at some length, and also upon the character and attributes of God.

President Spry referred to the principles which had been presented at the several meetings as being in harmony with the word of God. A curse rested upon the head of any man who preached other than the true Gospel. He gave an instructive discourse upon the first principles of the Gospel.

Singing and the benediction closed the service.

On Sunday afternoon the usual opening exercises were given.

Elder M. J. Martell addressed the meeting, remarking that no man has any right to labor in the ministry except he be called of God.

Elder A. N. Timothy enforced the obligation to comply with the ordinances of the Gospel, the attributes of God and the setting up of the kingdom spoken of by Daniel. That kingdom had been established and would stand forever.

Elder J. H. Hales said it was impossible to enter the Kingdom of God without complying with the ordinances of the Gospel. He dwelt briefly upon death-bed repentance; the thief on the cross; the degrees of glory, and how to obtain the highest.

President William Spry delivered the closing address and said the Gospel includes everything that is true, pure and ennobling. He made mention of the persecution of the Saints, and observed that if this were a man-made gospel it would come to nought, but if from God it could not be overthrown.

Singing, "Adieu, my dear brethren, adieu;" and benediction.

Our meetings were well attended, while good order and the greatest interest were manifested throughout.

The weather was fine, and the Spirit of God was abundantly poured out upon speakers and hearers. Several Priesthood meetings were held, at which much valuable advice was given by President Spry and others. The Elders returned to their labors feeling greatly strengthened by our conference, and with a determination to enter their fields with renewed vigor.

R. G. MILLER, Clerk.

HOOD'S FORK, Johnson Co., Ky., Sept. 5., 1889.

It is not generally known that the term "lynch law" originated in Campbell county, Va., before the Revolutionary war. At that period the country was thinly settled and was infested with Tories and desperadoes—too many of them, apparently, for the local authorities to adequately punish. Col. Charles Lynche, a distinguished officer of the Revolutionary army, undertook to rid his country of the outlaws. He organized a force, arrested the outlaws, and having satisfied himself and comrades of the guilt of the accused, executed them without reference to the constituted authorities. While not altogether approving of the desperate remedy for a desperate cause, the beneficial effect of Col. Lynche's action was recognized and has since been known as "Lynche's Law" or "lynch law."

Lynche's progress of meting out speedy justice extended to other parts of the country, and is a well recognized form of redress of grievances to-day, particularly from that class of offenses that are popularly believed not to be adequately punished by the statutes and courts of the state. Col. Lynche's brother gave his name to Lynchburg, and left a son who was subsequently governor of Louisiana.—*Pittsburg Dispatch.*