FROM VARIOUS MISSIONARY FIELDS

(Continued From Page Six.)

the Elders: John N. Davis and T. F. Durtee 937 Telmon Avenue Chicago.
H. M. Pearson 923 Rockwell Street.
John F. F. Dams 521 W. Division Street, third floor.
Charles L. Monch, Gustavus A. Olson, Lewis H. Keiesh and John Balliger 1419 Milwaukee Avenue, Chicago.
Will J. Harrison, Lewis McCorrey, Muskegan, Lake County, Illinois.
Joseph G. Ranek, Charles Jensen, Ottawa P. O. La Salle, Illinois.

JOHN N. DAVIS,
President of Conference.
J. E. F. DORIUS, Clerk.

From Samoa.

FAGALII, Upolu, Samoa.
October 31st, 1896.

To the Editor:

Conferences were held on Samoa as follows: At Saleaaumua, September 26th and 27th, with the Upolu Saints; at Tuasivi, October 10th and 11th, with the Savaii Saints, and at Pago Pago, October 23rd, 24th, and 25th, with the Tutuila Saints. At each of these conferences seven meetings were held including a Priesthood meeting, all of which were well attended. Those who were called upon to speak enjoyed much of the spirit of God. Speaking under its dictation they were able to expound the Gospel truths to the understanding and delight of the native Saints. The subjects discoursed upon were of a character designed to engender love and charity in the hearts of the children of men. The signs of the times were discoursed upon at some length by President Orlando Barrus. He admonished the Saints to be fervent in prayer that they might be able to bear up under the scoffings they are called upon to endure from time to time, also that the Spirit of God might be their compass through life, to lead and direct them into all truth. The instructions given by President Barrus and the Elders were very timely and instructive and were received with a spirit of gratitude and thanksgiving. Each bore a faithful testimony to the great work which he had espoused and glorified the Giver of all good for being privileged to proclaim glad tidings to a dark and benighted race of people.

During conference several of the Sunday schools rendered very creditable programs—especially was this the case with the Saleaaumua school. Bible recitations were prepared by the Elders and the native children were very apt in giving the renditions of the same. Efforts are being made for the furtherance of this noble cause in this land.

The work of the Lord on Samoa has never been in such a prosperous condition as it is at the present date. The prejudice is gradually diminishing and access is fast being gained to the hearts of the people. The Elders are doing more traveling and visiting among the people, also holding meetings where an opportunity is afforded. Mention should be made of the kind treatment the Elders receive from the Kennison Brothers of Savaii. We partake of the kind hospitality of this good family frequently, and enjoy repast after repast under their roofs. Four of the brothers are active members of the church and their influence among the people is very apparent. Captain Kennison, the father of these young men, has taken the Elders to and fro in his vessel free of charge for years. His kindness not only extends thus far but he makes it his business to do what favors he can for them. Brother James Mackie on the island of Tutuila is another man whose whole soul seems to be in the work of the Lord. The Elders are always entertained by him whenever in that vicinity. The Elders here are all in the enjoyment of good health.

JOSEPH QUINNEY, JR., Secretary.

MORMONS IN WISCONSIN.

An Interesting Letter of Missionary Experiences and Progress There.

MADISON, Dane County, Wisconsin,
November 26th, 1896.

To the Editor:

On the 7th of March 1896, I left my home in Mayfield, Utah, to fill a mission to the Northern states. After going to Salt Lake and getting my appointment, I took the Union Pacific for Kansas city; arrived there on the 12th, having had a pleasant ride. As conference was to be held on the 13th in Independence, we thought it best to go there, so we took the evening train and went up to Independence. Conference was held the 13th, 14th, and 15th, and we all had a very enjoyable time. I there received my appointment to labor in Eau Claire county, Wisconsin, with Elder F. M. Dayton. After spending an enjoyable day on the temple square in singing hymns and making acquaintances of some of the prominent Elders of the reorganized church, among whom was Joseph Smith, we left Independence and went to Kansas city, and spent a day there in sight seeing, then took the evening train for Eau Claire, Wisconsin. After arriving there we took up our labors in Augusta. We found the people very prejudiced against us, but for all of that we were able to make many kind friends. We found it very hard to get places to hold our meetings in, but where we could we always made friends. We labored in that county for about eight months, and tracted about two-thirds of it.

As the conference in the mission had been raised from three to ten in number, Wisconsin was made a conference of itself, with F. J. Christensen as president. Our first conference was held in Augusta, on the 31st of October, and 1st of November, in the Augusta opera house. After spending three days in holding meetings and receiving instructions from our worthy president, Samuel G. Spencer, we again received our appointments. Elder Burton S. Rupp, who had just arrived from Salt Lake City, and myself were appointed to labor in the capital city of Wisconsin, Madison.

After leaving Augusta, we arrived in Madison at 5:30 p. m. You can perhaps imagine how we felt when we got off of the cars in this big city, without purse or scrip. I won't pretend to tell you how we did feel; but when we got on Main street we thought perhaps a hotel would be a nice place to stop, so we went and presented the night clerk with our cards and a tract, but he said the proprietor was not in, and told us to call again. So we went on to another hotel, and there we stayed. This was our first night in this beautiful city of Madison. We at once set to work trying to get a place to hold meetings, but were not able to get a place right in the city. We have held some enjoyable meetings out in the suburbs. We have visited the Mayor whose name is Dye. He is a very nice man, and we had a pleasant chat with him, on our way of approaching the Gospel, and the doctrine we teach, but were unable to get any of the city buildings to hold meetings in. The people are very prejudiced against us here, and we find some comical accounts of us in the papers at times; they do admit we are good looking.

By the help of our Heavenly Father we are striving day by day to do away with the feeling against us and to let our light so shine that they may see our good works and profit by them.

A word for the beautiful city of Madison. It is situated between two large fresh water lakes, the width part of the city not being wider than 1½ miles; but it is quite long the other way. It is a very wealthy city. In the lakes the finny tribe is found in abundance, and much of this industry is carried on by the poorer class of people here. There are also many pleasure boats to be found all along the shores just now, stowed away in their cosy boat houses, and those who love sport are getting their ice boats out and ready for use; for they say it will not be long before they can use them and I believe it, for I find it the coldest place I ever was in.

Well we are enjoying our labors in the Gospel and the more opposition we meet the more we feel like trusting in the Lord to soften their hearts toward us.

HYRUM CHRISTENSEN.

FROM SOUTHERN CALIFORNIA.

Change of President There—Visit From Elder E. S. Kimball—Baptisms in San Diego.

SAN DIEGO, California, Nov., 29th, 1896.

Elder H. S. Tanner who has had charge of the California mission during the past twenty-seven months, has been released and returned to his mountain home November 23rd, via. Portland, Oregon. By his genial disposition and judicious management, he has won the love of the thirty Elders now in the field in such a way that it was with great reluctance they bade him good bye. But we gladly welcome our new president, Elder E. H. Nye of Ogden, and I know that every Elder here will join hands with him to further the work that in the short space of three years time has gained such proportions in the state of California.

Elder Nye was accompanied on his way out by Elder Elias S. Kimball, president of the Southern States mission. Elder Kimball spent a few days in San Francisco sight seeing, then left November 20th, on the steamer Santa Rosa, for this city, arriving here November 23rd, at 9 p. m. The Elders met him at the wharf and led him to headquarters. He met with us in our testimony meeting Wednesday night, and in speaking to us the Spirit of God rested upon him in such abundance that we enjoyed one of the greatest spiritual feasts of our lives.

Thursday, we all partook of the hospitality of Elder Willard Scowcroft and wife by eating at their domicile our Thanksgiving dinner. No one feels more like thanking God for his goodness unto them than does Mormon Elders while out preaching the Gospel of Christ.

Elder Kimball left Friday morning for Los Angeles, where he will remain a few days before departing for Chattanooga. We truly enjoyed his visit with us, and were loth to see him leave. He readily imbues Elders with the idea of preaching the Gospel without purse and scrip.

Besides the regular Elders here in San Diego, J. D. Irvine, J. S. Berry, Charles Brown and myself, we have with us at present, Elder Willard Scowcroft and wife, of the Northern California mission. We have access to some of the best homes in this city and hold our regular meetings in the A. O. U. W. hall on Sunday at 11 a. m. and 7:30 p.m. Endeavoring to take advantage of every opportunity, we held special meetings on the street Friday and Saturday night, having on the latter night one hundred and fifty people present. Five baptisms were performed here at conference time, and next Tuesday we expect to add one more to our number. The way is opening up here for the Lord's work and much good is being accomplished in the Golden State.

G. F. HARDING.

MISSISSIPPI METHODS.

Mormon Elders Receive Courteous Treatment from the People There.

DEKALB, Kempu County, Mississippi.
November 24th, 1896.

To the Editor:

On November 20th, we entered De Kalb, the county seat of Kempu County. There we found hospitality that we believe is unsurpassed. While on our way to this county we were often warned to beware of the people, for the county was "a rough one." Such reports we did not fear, but as God has commanded, we went forth, without purse or scrip, in fasting and prayer (aided in like manner by the Elders of the conference) and depending upon the Lord to open the way before us.

Arriving at De Kalb, we introduced ourselves and our cause to the leading officials, and readily discovered that they were not the selfish people we had been told they were. We found they were a liberal, broad-minded class and upholders of those who were endeavoring to do right. The court house was willingly and freely granted to us for our service and we made use of the same for five interesting meetings.

After visiting some of the business houses, evening approached, and we were accosted by a prominent lawyer and the sheriff, who greeted us with "Gentlemen, if you will make choice of a hotel, we will be pleased to conduct you thither, as arrangements have been made for your entertainment, as long as you desire to remain in our midst." This kind invitation was gratefully accepted. We were escorted to Hotel Little and there received the most courteous treatment.

Our series of meetings closed with a lecture on the "Authenticity of the Book of Mormon," which aroused great interest among the people, many desiring to become possessors of the same, that they might investigate it for themselves. The book we had with us was purchased by a prominent lawyer, and the address of purchasing office was given to a number of others.

This is but an illustration of our success in Liberty and Philadelphia, county seats of Neshoba and Amite Counties. Thus we know the Lord blessed us.

The Elders of this conference report good health and earnest determination to do their duty. On the 14th of October, we greeted with pleasure, Elders Henry F. Kimball of Salt Lake City and William N. Eyre of Parowan, Iron County, Utah, and on November 17th, William N. Dye, and Leon B. Hampton, the former from Basalt, Bingham County, Idaho, and the latter from Salt Lake City.

Your valuable newspaper comes regularly to hand, and is much appreciated, and perused with interest by the Elders and friends.

The following are the addresses of Elders in this conference.

F. T. Pomeroy and S. H. Jones, Jackson, Mississippi.
J. W. Chipman and A. T. Rose, Williamsburg, Covington County.
C. H. Johnson, C. J. Block, Paulding, Jasper County.
George B. Cox, W. W. Buchanan, Raymond, Hinds County.
George F. Shelley, H. S. Sanders, Nat Amite County.
D. N. Faddis, W. E. Holmes, Poplarville, Pearl River County.
Leo C. Woolley, R. W. Brown, Centralia, Neshoba County.
William G. Palmer, W. N. Eyre, Newton, Newton County.
R. F. Jardine, L. B. Hampton, Meridian, Sanderdale County.
S. T. Baker, William N. Dye, Scooba, Kempu County.
William L. Openshaw, D. Wheeler, Raleigh, Smith County.
George W. Robins, H. F. Kimball, Carthage, Leake County.
C. A. Parrish, Hyrum Nebeker, Ellisville, Jones County.

F. T. POMEROY, President.
S. H. JONES, Clerk.

Healed by Faith.

Just previous to one of our late Conferences in the Netherlands mission we called on the president of the Rotterdam Branch, Elder J. J. DeBry, on our way to meeting one evening and found to our surprise that he had been taken suddenly ill. On being admitted to the sick room we noticed that something unusual had occurred and felt instinctively the presence of an evil power. Approaching the bed we looked the brother in the eye and the feeling that we were confronted with an evil spirit who was trying to prevent Elder DeBry from attending conference and performing his duties was confirmed. One of the brethren, giving utterance to his conviction, said "It shall be banished."

On our return from meeting Elders F. Pieper, W. D. Bingham, and G. S. Spencer administered to the brother, Elder Bingham confirming and Elder Spencer anointing. Just as soon as the last named Elder's hands touched the afflicted man's head his body began to writhe and his face to assume a terrible expression of pain, the patient giving vent to groans or half screams. As soon as the anointing had been confirmed and the evil spirit rebuked in the name of Jesus Christ, the wild man of a few minutes before, torn with indescribable pains had become as calm as a sleeping child. The reaction was so great that he did not move nor speak for several minutes, from mere exhaustion. The next day he was around tending to his duties, and was enabled to attend the conference meetings the following Sunday, and to testify before two hundred or more people, that God had in very deed restored the same priesthood to earth, that was held by His servants in former days, and that the sick are healed and devils cast out now, through the ordinances of the Gospel, as they were then.

In speaking to Elder Spencer afterwards, Brother DeBry said his feelings were excruciatingly painful and indescribable, and that while the ordinance was being performed the evil spirit tempted and tried to force him to snatch the Elders' hands from his head, and to prevent the ordinance.

A little daughter of the same brother was afflicted with a swelling under the eye about the size of a large bean; this lump had become very hard and it was feared would affect the eyesight. He had been told that there remained but one chance of removing it and that was by having a small operation performed; but being averse to this he decided to ask the Elders to rebuke it through administration. They did so, and the same afternoon, notwithstanding the previous hardness, the swelling broke and the following day had disappeared, with the exception of a small spot to denote the place where it had been.

These are but two instances among many which have occurred of the signs following the believer in fulfillment of the promise of our Lord.

A short time ago while visiting Saints and friends in Arnhem, Elders Nyveld and Denkers were called to administer to a little child. The parents are not members of the Church. The mother, a Mrs. Dirrickson, believes the Gospel implicitly and would join but is prevented by her husband. In expressing her desire for the administration she explained that the child was three years old and unable to walk, that the spinal column was becoming crooked and she was afraid it would cause disease or end in a serious deformity for life; but said she, "I feel if you brethren will come and lay hands on and administer to him he will be healed."

On arrival at the lady's house the Elders found the child in a very weak condition and unable to sit upright. The spinal column had become crooked through weakness until it formed quite a projection between the shoulder blades. Before going to perform the ordinance the brethren had felt unusually impressed to be in such a condition themselves that the Lord could fellowship with them. They were therefore very strict even to the especial cleansing of the hands. Elder Nyveld in pronouncing the blessing was led to say that the child should become strong, its back straightened, and that it should commence to walk as other children. The next day the child began to walk along the chairs, in the room, the projection has disappeared and its back has become straight and well.

GEORGE S. SPENCER.

DEAF AND DUMB.

What It Means to Be Cut Off From Speech and Hearing.

To be deaf is to be unable to hear, and to be dumb is to be unable to talk. The lack of hearing is remedied by teaching the child to use his eyes and understand either signs or the motions of the lips, and the lack of speech is remedied by teaching the child to use his vocal organs or his hands to make others understand, and, behold, the task is accomplished, and he is "just like other folks!" Not one thought is given to language, to the wonderful medium of exchange by means of which the business of life is carried on, that is supposed to come by nature, or instinct, or miracle, but never by teaching.

A cultured lady, a literary woman, said to me once, after seeing some deaf children and hearing them go through certain vocal exercises which included every elementary sound in the English language: "Now, if these children can make all these sounds correctly, why don't they go right on and talk? What hinders them?" She was a bright woman, and when a very short explanation had been given her the reason flashed upon her, and she said: "Why, what a fool I am! I see! They've got something to say, and the mechanical ability to say it, but no language to say it in." And in that one sentence she expressed the reason for being of all the institutions and schools for the deaf in the country.

"No language to say it in," that expresses the condition of a deaf child's mind before he is taught very well, but perhaps "and no language to think it in" should be added. Let the reader try for himself and see how much consecutive thought he can accomplish without words, and if with his mind trained by years of intelligent thinking he can do little until the words come, let him imagine, if he can, the state of a mind cut off from language.—Mabel E. Adams in Popular Science Monthly.

SLAUGHTER OF DEER.

Game Killed in Montana by Sportsmen Just For the Fun of the Thing.

W. H. Wright tells in Recreation where much of Montana's game has gone. He says:

"I have known two self called sportsmen to leave Spokane for two days, and on returning tell of having killed 63 deer, a story the ranchmen at whose home they put up corroborated. That was years ago. It would take a long hunt there now to kill 63 deer. I once knew a man to go and make a winter camp and kill over 100 deer, which he hung up. He tried to sell them where they hung, but failed. He went east somewhere, where he lived, and I've never heard of him since. He claimed to have killed 100, but I counted 150 carcasses in sight near his camp the following spring.

"While going from Palmer's lake, in Washington, to the Salmon river I passed through Tonasket and stopped overnight near a small lake on which was camped a party of hunters. It would have been easy to load a four horse wagon with the heads of deer alone that were piled up in one place. There were deer carcasses all about the camp.

"I could name more than 50 of such hunters who have killed thousands of deer and left them where they fell. Only last winter two men left Spokane and killed 82 deer in Idaho, not bringing out a pound of meat to show for it.

"I have seen many Indian hunts, one of which resulted in the death of over 400 deer, but not one of the deer was wasted. The Indians hunt and then eat the meat before they hunt again. They kill to eat, but the whites kill for fun. Last spring one man in the Bitter Root valley killed seven elk without stirring from his track. Not one was saved."

What He Asked For.

A tramp tumbled out of a store, stood on his ear a moment and then collapsed in a heap.

"Hello!" cried a bystander. "What's the matter?"

"Excuse me, pard," said the vagrant. "I just went in there and asked that feller to help me out."—Philadelphia Record.

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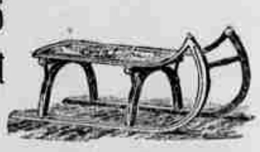

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(From U. S. Journal of Medicine.)

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S. S. Jones, with Murray Meat & Live Stock Company.
W. S. Pierce, 501 Constitution Building.
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