

Walter P. Rich and Harry M. Rich,  
Greensburg, Westmoreland Co., Pa.  
Henry Larsen and Heber E. Farr,  
Quincy, Franklin Co., Pa.  
L. S. Harris and Walter E. Heller,  
Roscoe, Washington Co., Pa.  
James C. Hacking and John E. Is-  
green, Coudersport, Potter Co., Pa.  
John H. Davis and Marcus Taggart,  
Lindsey, Jefferson Co., Pa.  
Samuel D. Winter and Amasa Bel-  
nap, Williamsport, Lycoming Co., Pa.  
JOSHUA SELLEY,  
President of Conference.  
D. P. THOMAS, Clerk.

### A VOICE FROM NEBRASKA.

Omaha, Neb., May 13th, 1898.

A very pleasant and instructive conference was held on Saturday and Sunday, April 30th and May the 1st, during which time there were four public meetings, all of which were well attended notwithstanding the inclemency of the weather, and the greater portion of those in attendance, both Saints and visitors, at the close of the conference, expressed themselves as having been spiritually fed, and this like all other good conferences was said by them to have been the best they had ever attended.

The various Elders, though of themselves very weak, were made strong by the presence of the divine influence of that Spirit which guides into all truth, and they discoursed upon the principles of the Gospel in power and such clearness as to merit the respect of all thinking Christians and Bible students whose privilege it was to hear them.

There were thirteen Elders present, among whom was the president of the Northern States Mission, L. A. Kelsch.

For a few days preceding the thirtieth ult., the Elders laboring in the city, assisted by those newly arrived, held meetings upon the street, sang hymns and announced openly the time and place of said conference, and on Friday, the 29th, they distributed nearly 3,000 hand bills in the near vicinity of the hall in which the Saints hold services.

On Monday following the public conference, a Priesthood meeting (consisting of the traveling Elders and one local Elder) was held between the hours of 9 a. m. and 12 m., in which the Elders were assigned their partners and various fields of labor.

The privilege being given, the Elders in turn bore testimony to the truthfulness of the message they are called to bear, and expressed a desire to continue in the noble work of carrying the glad tidings of great joy to those who are sitting in spiritual darkness. All had not been sunshine with them in the past, but the thought that now and again an honest soul is being brought to an understanding of the principles of the Gospel and given power to embrace the same, excites a new energy, and the harvesters feel to thrust in their sickle and reap with their might while it is yet called day.

The branch here in the city is in a flourishing condition. The Saints are quite energetic in the performance of their duties, and the number is being increased at such a rate as to encourage those laboring in their midst and the time is looked forward to when a great many more will see the necessity of following Him who said: "My yoke is easy and my burden is light."

A word before closing to those who expect to visit the city during the "Exposition."

You will no doubt enhance the cause of truth by calling upon the Elders at headquarters and taking some of them with you to visit your friends and relatives, and thus enlarge the circle of acquaintance, and open up a field for the Elders to labor in, that otherwise might remain closed, at least for a season.

Following are the addresses of the Elders now laboring in the Nebraska Conference:

P. J. Williams and J. L. Hatch, T. J. Howell, 614 South Seventeenth avenue, Omaha.

L. P. Mechem and Martin Christensen Jr., Omaha, Neb.

R. E. Yates and Andrew Anderson, Fremont, Dodge county, Neb.

S. C. Jones and H. W. Valentine, Schuyler, Cofax county, Neb.

J. W. Jones and M. P. Sorensen, Wahoo, Sanders county, Neb.

Elder W. A. Fawson was released to return home to Grantsville, Utah, he having been in the field for 27 months. He has fulfilled a mission that is and will continue to be an honor unto him and to the cause he was called to represent.

The "News" is always welcome.

P. J. WILLIAMS,  
President of Nebraska Conference.

T. J. HOWELL,  
Clerk of Nebraska Conference.

### EXPERIENCES IN THE FIELD.

Bement, May 5, 1898.

Elder J. W. Cutler and myself have been assigned at our last conference to labor in Piatt county, Ill. This is a new field and we entered it with fear and trembling, but dedicating it to the Lord we commenced in the southwest corner of the county. Our first stopping place was La Place with about 250 inhabitants. The Dunker or German Baptist church and the Christian or Campbellite churches lead here. They are a good people and show hospitality, but the non-religious class are the most charitable of all. From La Place we went to Hammond and stopped a couple of days visiting and tracting. We were entertained by a Mr. Hart, a Methodist Episcopal preacher. From Hammond we took our journey north to the county seat, Monticello, our stays in each place were short to let the people know that we were there and let the excitement cool down and call on them again. We were busy visiting the people of Monticello, calling on almost every house, which kept us occupied for three weeks. We met much opposition and prejudice.

All the people of the 2,300 population knew who we were; also that we were calling on each family to converse with them, so some laid wait for us. Placing our hands on a gate which led up to a little house the door of the house fled open and in a commanding voice a question was asked of us, the questioner being a lady: "Are you the Mormon preachers?"

"Yes, we are!" was the reply.

"Well," said our fair friend, "don't take another step into this yard; I won't have no Mormon disgrace my lot."

Of course we turned and went on. A fair church member at another place came out to tell us that she had no earthly use for a Mormon, and would not waste a moment's time to talk with us; yet the good people are donating to send missionaries to Utah to talk to us. These people love to handle us with a ten-foot pole. When calling on another family, the lady who appeared at the door informed us that she had no use for a Mormon, her mother used to live in Nauvoo and she knew of the doings of the Mormons. Again asking for further information, the lady told us, that the Mormon parents made their children churn water to get butter out of it. You can imagine that this provoked a smile from us, but the lady said that her mother had been an eyewitness to "these things."

While laboring in Chicago a lady told us that her mother knew Joseph Smith; that he was very ugly, had a disfigured

face as a consequence of having eaten on one occasion a rattlesnake.

But to come back to Monticello, the churches were refused to us; yet we found a few warm friends, who are now defending us while we are in another town.

When calling at a large residence once, we were informed by the lady that opened the door that she was not a member of our belief. Upon telling her that we were aware of that but that we had come to tell her what we did know and believed, we were asked to step inside. We found a lady friend of the family visiting there and all joined in the conversation; the ladies seemingly were acquainted with scriptures. Our conversation at first was rambling, being interrupted by questions, until we happened to make a remark that caused astonishment on the part of the ladies. Is that in the Bible? was the question; we answered in the affirmative. So a Bible was handed to us and we read it to them. This gave us an opportunity to explain the Gospel.

After explaining the Gospel and conversing with the ladies, the mistress of the house said: "I like your reasoning and explanation of the Scriptures; if only the name Mormon was not connected with your belief." She promised us that from henceforth she would speak of us kindly to all her friends. This we found to be true, for we met some of their friends and had the doors opened to us, which otherwise would have been closed against us.

After laboring three weeks in Monticello, we took our journey south to Bement. We arrived there on a Saturday evening at 7 o'clock; took a meal at a restaurant and stayed there over night. Sunday morning found us visiting the Catholic church. We were at a loss as to which church to attend at evening so we stopped at the first we came to, not knowing to what denomination it was a house of worship, but we soon found out. The meeting appeared to be a report meeting of a general conference held in this vicinity by the Presbyterian church. Some lady lecturer had given a report on Mormonism. The report was read off then at the church, greatly exaggerated, finishing up with an exhortation for the people to be prepared to meet these Mormon missionaries.

When meeting was over we called on the pastor, introducing ourselves to him, asking him to give us a copy of the report, but he told us we had to send to some other city to get a copy, as though they could not copy in this city. We then asked the privilege of answering and explaining points mentioned in that report. We told him we would like to hold a meeting at their church when they were not using it, so the pastor referred us to a Mr. Camp, the leading elder of their church.

Mr. Camp spoke at the meeting. He was one of the delegates to the conference, but he would give us no answer that night, but informed us to call on him during the week. We called the following day. He refused to give us the use of the church building.

Another preacher of the Campbellites read portions of an article on Mormonism in the Christian Standard, printed in Cincinnati, at last Sunday evening service, at which we were present. There is quite a stir among some of the people on account of our presence, and if some did not fear the law they would drive us out of the town, but there are others who are kind to us.

Yours in the Gospel,  
L. W. CUTLER,  
CHARLES A. HAACKE.