

THE MISSIONARY FIELDS MISSIONARY EXPERIENCE.

Beautiful Council Bluffs - Among Members of Reorganized Church.

Council Bluffs, Iowa, May 15, 1900 .-What a beautiful place it is! Lying under and between bluffs which the children and those who have grown up here, call mountains. For hills less than a hundred, and never more than two hun-

dred, feet high, being called mountains savors of burlesque to a Utah boy.

To me the pretty level bottom, three or four and from that to ten or twelve miles wide, extending from the range of bluffs (which run parallel to the river) to the "Old Missouri" is the prettiest part of all Iowa. It reminds one so of

the dear old vallies at home. But to Council Bluffs. Truly it seems that those early pilgrim wanderers were guided by a kind Providence in their unprecedented march from the borders of civilization to an unknown "promised land." Certainly they traveled through that portion of the track-less forests and over plains, best suited to their immediate needs, and most conducive to the amelioration of their

A "traveling Stake to Zlon." As other "Stakes" I have had the pleasure of vis-lting, it is most admirably adapted to the requirements of such a place. Was there inspiration in their establishment and selection? No intelligent, fair-minded person can study their history and doubt it. The sufferings and privations there exists and in the sufferings and privations there exists and in the sufferings. tions those exiles endured in their journey from Nauvoo to Kanesville and Winter Quarters, none can know but those who partook of it. Those stations must have been to the Saints what isl-ands of refuge are to birds crossing the ocean—a place where they could stop and rest and recuperate for their onward flight. Yet, the unnamed graves or little mounds upon the hill side tell a story to the soul that words cannot convey to him who is not concannot convey to him who is not pres-

What memories the name of Kanesville or Council Bluffs bring back to the older members of the Church! And what thoughts and feelings are aroused those of later years! In another President Young and the van guard of emigrants arrived here; it being June when all nature seems in revelry. Here it was that, just one month later, five hundred and forty-nine souls, the sturdlest men to be found and apparently the very hope of Latter-day Israel, took their leave of friends to endure a tramp of two thousand miles across wilderness and desert and to fight for the honor of the government. Of course, these "Traveling Stakes of Zion" were temporary; but a growing appreciation of the excellence of loca-The city lacks the regularity so charac teristic of Utah cities, but to people this part of the world its irregularity are accustomed to seemingly chance or haphazard conditions and expect it Yet, I have no doubt that, had Latter-day Saints intended to make the city permanent, a far different pic-ture would have today presented itself

We look in vain for some of the old landmarks. Nearly all are obliterated. The streets remain, but have been reand re-named, perhaps, with the view to biotting out every evidence of its origin. Orsen Hyde's house, situated on Hyde street, disappeared only a few years ago, and the street took first the name of Madison Avenue, then First Street, the name it now is known by. The old headquarters and the o

bowery or tabernacle, at the head of Hyde street are long since gone, yet a of things that were, and, could they speak, would doubtless tell of many an event which would be both interesting In our house to house visits. Some are courteous and treat the Elders with respect, while others are quite the oppo

I have met some who have left the Church and who are antagonistic to our principles of the Cospel they are will ing to, and even do, defend. They seem to have lost sight of the fact that the Church is as much theirs, or it was, while they were members, as it is the leadern'; and also that it is by the Gos pel alone that all must be judged and not by the misdeeds of another. One old gentleman who had been a Bishop in the Church, had failen by the wayside and had first allied himself with the Josephites, as is customary. From the Josephites he drifted to the Adventists, and is, perhaps, today far from ar orthodox Adventist. This old gentle man, in a moment of pleasant retro-spection, declared to me that ours was the best organization that he had ever

in any way compared with it.

"Ah," said he, 'those were happy days. We loved each other, and were not afraid to lend a helping hand. There was more brotherly love and kindness existing among the Saints than I have seen since. We were poor, but there was no section. but there was no actual want. We al-ways knew just what was going on in the ward and we had the means of thing that could have bappened to me.

From an association of facts given directly and indirectly I deduct, that he was a Bishop in a ward out of Utah. Upon his emigrating to Utah his importance was not at once recognized and he afterwards proved himself unwilling to travelle beginning to travelle beginning to the second of the secon and he afterwards proved himself unwilling to recognize legitheate authority, though he had demanded dus terogmitten while in a similar position.
Lucifer was cast out of heaven for unholy desires, and too often men, unmindful of the lesson taught, stumble
blindly in the same path. I am truly
glad that some can see the light, shotten.

glad that some can see the light, though

may deny it, yet those who have had a testimony of the truthfulness of the Gospel always retain it; and though they persuade others and try to pere themselves, that it was not real, that very testimony is and will remain phantom, destroying the happiest mo-nts of their lives, and making death pailing: and that it will rise with em a condemning witness of a proflig-

and misspent life. For the last few months I have la-ored mostly in Monons, Harrison and ottawattamie counties, and have met ith many members of the Reorganized harch of Jesus Christ of Latter-day laints, and I find that many of them saints, and I find that many of them are living good, honest, upright lives, and seem indeed to sense the need and impertance of obeying the "New commandment" given, that we love one another. Many others exhibit a spirit of intolerance so characteristic of those who stranged to remove the mode in who struggle to remove the mote in helr neighbor's eye, while the beam in their neighbors eye, while the bank in their own eyes are not only large enough to blind them, but also to be an offense to their God-fearing neighbors. Of course I believe and often affirm that the oldest members, especially those who were active working mem-

those who were the the days of Nau-bers of the Church in the days of Nau-voo or before, either assisted in bring-ing into being, the reorganization, or united with it, for the express purpose of being in opposition to the Church of Jesus Christ, which had no need for re-organization as a Church. And for a person to prove the correctness of this assertion, he needs only to meet the

rsons mentioned. Our Elders in this State have met the Elders of the reorganization a number of times, and they think it presumptuus that we have the hardihood to go ight into their strongholds and reque hearing when they have perhaps doz-ns of Eiders who have nothing to do but feel sorry that they find so few who

re willing to meet them in debate. In a report of one of my visits to one of their organizations where myself and companion met their Elders in debate we failed, according to them, to make a single point. But we still have the satisfaction of knowing that friends were made from those, who, before our visit there, considered us an unprincipled, ungodly and depraved people. But the greatest gratification to us was the appreciation of the Spirit of the Gospel which they found we manifested.

Our wants were supplied by those

who had heard us, and an expression of pleasure was heard on all sides that we had visited them. We sold books, took several subscriptions for the Descret News, and had a very cordial invitation visit with the people again. said that they had gained a far differ-ent idea of the Utah people from that held by them before, and earnestly that the time would come soon, as they expected it to, when these two so-called factions of the Church will be united. One man declared that he was convinced that the people of Utah had the Priesthood. Another said that he had lived a conscientious Josephite for many years, and he had attended the many years, and he had attended the meetings of the debate with the intention of giving credit where it was due, 'but,' said he, "I am afraid I am in a church that has

no authority from God." I have since heir correspondent for representing the ffair in an unjust manner. There are great many good honest people among he followers of "Young Joseph," but here are also some who exhibit any-hing but the spirit of the Gospel. Many factions have grown out of the burch organized in 1839, and perhaps

ot the least interesting of these is Soneemyites, or what is called the rhompsonites. I have visited the spot city dedicated by Thompson as a where the Savior should come, (or he neighborhood now), and have sarned, from those who accepted the octrines advanced by their leader, me of the amusing features connected with the settlement of the city of Pre-paration in Monona Co., Iowa. Here he spirit was born and reborn. Thompson in his different tabernacles been in turn Ephraim and many other noted men who lived anciently. In modern times his spirit had been that inhabiting the body of Washington and

all the successive great men of our country. One young Thompsonite averred that he (Thompson) had not improved very much since his first inears since. Naturally some of the amighbor or friend had been all the oted men, as he himself wished present some of the great ones of the arth; and in arguing the matter words eloquently chosen and fists, clubs and there persuasions were dexterously manipulated, until arbitration, the better man, or the Patriarch, put an end

o the discussion.

Poor Thompson! One of the numerous followers who assisted in chasing aim out of this part of the country, told

me of his pitiable plight.

There never was a precious truth but what had its counterfeit, just as there are no brilliant gem that has not its imitation. A worthless substitute in the counterfeit is the substitute of the counterfeit in the c tion. A worthless article is never imineither is a known erroneous faise principle patterned after. Can there be a stronger evident proof, hat "Mormonism" is indeed the "Everasting Gospel of the Son of God?"

In tracting the other day, I found a nan planting trees (I was in byways and hedges), and as soon as I learned that he was fond of talking I led him nto religious channels, and I soon discovered that he was both a student and an observer. We agreed exactly on doc-rinal subjects, even to the Fatherhood God and the brotherhood of man; was the only hope for the regeneration of the race. I had talked to him for hat Church I belonged, as he wonexpressed principles and upon learning that I was a "Mormon" he said: "Come and sit down here, I want to have a good long talk to you. I want to tell you what I know about Joe Smith, and Church he started in New York. le was getting on in years and I hought I would hear something new. listened to him tell that he had d "Joe preach in Nauvoo," and vocabulary, telling that he was the and many more superlatives of a like nature, that had ever lived, and that he ought to have been shot a long while before he was; that he had done more

harm than it would ever be possible to estimate, and wound up with the Spaulding story. I asked him if he had ever heard of or known, or read of another man who

Nervous Women

are alling women. When a woman has some female trouble she is certain to be nervous and wretched.

people and for so long a time. I inquired if he had ever seen a

that the system of religion which he established should continue to grav

terror to the popular churches of our

He answered, "Well, sir, I can't ac-

count for it and don't wish to try. I am very busy and haven't time to talk to you." But before leaving him I must needs tell him something of the

Spaulding story.
Council Bluffs is an old field for mis-

council Biaris is an old held for fins-sionary work, but it has been some years since any systematic effort was made here. Many of the Iowa and Nebraska Elders will remember the old "Huntington Hall." It is still retained for the use of the work, for which we feel a gratifude to God first, then to the

late Brother Huntington, and now to Sister James, his daughter; but it has

not been used for some years as there are less than half a dozen members of

the Church here now, though there was at once time a flourishing branch The

A short time since the president of this conference decided to open up the work here agolo, and Elder D. O. Wadman and his wife, who is also here

doing missionary work, and Elder Fred Crook of Heber, Utah, and the writer was sent here to canvass the city sys-

tematically. There being four of us, we decided to reduce our expenses by renting a small house and furnishing it for light housekeeping, and we were

not a little interested when we learned that we were located only a few rods from the office of the early day Fron-tier Guardian while Orson Hyde was

Think of it, a "Mormon" Elder at

home; and with a "Mormon" woman in the house! It would not do to pass by

hardly miss home and are so happy to be able to entertain our friends.

What good times we have in our Sunday school! We enjoyed Sunday school at home, but we wonder why the

like a cool refreshing drink to the

thirsty traveler.

There are more Saints in Omaha than here, and when companionship of kindred spirits is desired, it is not far to them. What joy there is in clasping

the hand of a true Latter-day Saint, who enjoys the Spirit of God, and whose

trust put in an ambassador for Christ! None can appreciate it but he who has

But in our joy we are sad for those

who at home have been called to part with so many of their loved ones.

Surely those who are left are the un-fortunate. Those who, as it were, took

but one step from a peaceful happy life to the great world beyond are not

unfortunate, unless they failed to live at peace with their God. May the Lord

bless and comfort the unfortunate ones. We would be very glad if those hav-

would let us know who and where they

who could help the missionary work by

references to the Elders of relatives

Many in the world because they fall

to hear of those who go to Utah have an idea yet, that they are killed, and the stories of "Danites" are often told in confidential circles, when a "Mor-mon" Elder comes into a new field.

We thank God for men and women at home with integrity and ability to cope with those who would muzzle the righteous and kill or prevent the truth. The Lord prosper the "News!"

The Lord prosper the "News!" NEPHI OTTESON.

To the Editor:

Gathering in the Harvest.

The glorious cause is still prospering

in this portion of the Lord's vineyard. We still have the flag of truth unfurled,

and standing squarely on the platform of reason and Scripture, we are de-

claring the divinity of the mission of Joseph Smith and the restoration of the

As a result of our labors and the

Some of the harvest has been

position we have taken, many honest-hearted people have been added to the

gathered, for lately forty-one persons

Many others are convinced of the truth

During the winter many special bless-

togs have been enjoyed. The sick have been instantly healed; demons have

been cast out, and many other manifes

tations have been shown in our behalf. I will relate but one. Mrs. Bryan, of

Onslow Co., had been afflicted with tu-

mors for fifteen years. For eight years she had been unable to tie her shoes or

do other work that required bending

ver. These two tumors were very large

Sister Bryan believed and had great

faith. She applied for baptism and in four days after her immersion, the tu-

Last Saturday and Sunday the North

Carolina conference was held and proved to be a very successful affair.

Last fall every public and private house was closed against us, owing to

public opinion directed and fomented by ministers and others, who think it

disgrace to their pure city for "Mo non" Elders to walk its streets. W

were blessed, however, with a comforta ble room, this time, but the lash of pub

lie sentiment prevented many from at-tending. Goldsboro has had the chance

surrounding country and six good spir-ited meetings were held. Forty-five

Elders were present as living testi-monles, and many of them by song and

sermon called the people to repentance During our last council meeting or

Monday we had a special outpouring

the gifts of prophecy, tongues and the interpretation thereof. In this man

ner we were assured that our labors were accepted, our sins forgiven us,

and many glorious promises given us, on condition that we keep humble and

diligent. Other important predictions were made by the power of God, Nev-

were inside by the work of this conference er in the history of this conference have we enjoyed such an outpouring the Spirit, and the Elders all left

of the Spirit, and the Elders all left for their various fields full of the spirit

of faith and determination. Our opposition in the past has come

principally from the ministers, who never mount the platform of reason.

but sneak through the swamps of

and is without excuse, as the te mony has been given. Nearly

nors had entirely disappeared

have been baptized by our

complete Gospel of Christ.

Goldsboro, N. C., May 11, 1900.

renewed efforts of faithfulness to

satisfaction was not so thorough.

of gathering is responsible for

and increase until it has today bec

With many women the monthly suffering is so great that they are for days positively insane, and the most diligent offorts of ordinary treatment are unavailing.

Lydia E. Pinkham's Vegetable Compound

comes promptly to the relief of these women. The letters from women cured by it proves this. This paper is constantly printing them.

The advice of Mrs. Pinkham should also be secured by every nervous woman. This costs nothing. Heraddress is Lynn,

yet four-fifths of the people we come in contact with treat us kindly and share their hospitality with us. This State stands without a peer for the general honesty and hospitality of its citizens, independent the State from the citizens, judging the State from the portion in which our lot is cast. Thou-

sands believe our testimony. The "News" is an ever-welcome visitor and we admire and appreciate the noble defense you make for truth. JOS P. BISCHOFF.

Meeting House Dedicated.

Salem, May 14, 1900. To the Editor:

Our annual ward conference was held ere yesterday and the long expected edication of the new meeting house The meeting house was filled to its eating capacity both forenoon and afternaon, and we were favored with the presence of two of the Stake presidency, Elders David John and S. L. Chipman: Patriarch A. Jamison of Emery Stake: Bishop J. S. Page of Payson, and several visitors from neighboring estilements.

boring settlements.
The forenoon session was taken up with singing and review exercises of indergarten and younger pupils of the Sunday school, the superintendent giving reports of its works, and fatherly counthe Stake presidency. In the afternoon the Bishop reported the condition of the ward and stated that we are nearly ways we need to reform. He next read the building committee's report of the

139.60, with a surplus of means on hand The dedicatory prayer of the meeting house was offered by Elder David John, after which Elder S. L. Chipman addressed the meeting.

Elder John stated that since the death of Brother D. D. Sabin, last winner, the office of first courselor.

cost of erection of this meeting house, with furniture, which amounted to \$6,-

summer, the office of first counselor in the Bishopric, has been vacant, and resented the name of Brother Francis A. Hawkes to be set apart as second counselor. He proposed that Brother Niels Larson, now holding that office, be made the first counselor to Bishop D. R. Taylor, and by vote the said brethren were unanimously sustained in the offices mentioned. Elder Wm. H. Gardner was by unanimous vote appointed to be first assistant Sunday

chool superintendent of Salem ward. Elder W. S. Tanner of Payson made few remarks and Elder John closed by expressing his pleasure in seeing the energy of the people of Salem exhibited in the erection of the fine build-ing. A full flow of the Spirit of God was manifested throughout the whole

JOHN A. OLSEN, Ward Secretary. In Pennsylvania.

Scranton, May 11, 1900. To the Editor: The East Pennsylvania semi-annual conference closed on May the 8th. The attendance was large, especially at the evening sessions. All the speakers were animated by the Spirit of God, and the various subjects touched upon were presented with a clearness and force that penetrated to the hearts of all

The singing of hymns by Elders, local members and friends, was a very pleas-ing feature. On Sunday the conference was called to order by Eider D. Spilssbury. Elder E. H. Snow, of the mission presidency; fifteen traveling El-ders and a good many Saints and friends were present. This was a Sacrament and testimony meeting, and cupied considerable time, exhorting the Saints and Elders to keep every of God and to live by every word that proceedeth from the mouth of God

through His servants. The Sunday afternoon meeting convened at 2:30 with a large audience. The speakers were J. P. Roberts, who spoke on faith coupled with good works; J. E. Baird, on the Holy Ghost, His character and Power; and D. Spilsbury, who spoke on the earth in its paradisical glory and the Millennial

Our evening meeting, which convened at 7:30, was full to overflowing. The speakers were Elder Joseph Finlinson, who dwelt on the history of the Gospel, and Elder E. H. Snow, who spoke of the evidence of divine inspira. tion in Joseph Smith, derived from his teachings in regard to man's place in the universe and the doctrines which make for salvation. Monday morning, May 7th, the Elders

met in Priesthood meeting, and each Elder gave a report of his labors durhis impressions with regard to the work. The reports showed encouraging progress. Elder E. H. Snow addressed the Elders in relation to the work and

Monday evening an appreciative audience filled the hall. The speakers were Elders Louis S. Wight, F. S. Beck, os, J. Gill and Wm. Morgan. The sub ect of Church organization; the disinguishing characteristics of Christ's 'hurch and the Apostasy were pres-Tuesday morning the Elders again as-

sembled in Priesthood meeting and received valuable instructions pertaining to their labors by Elder E. H. Snow; they also received their appointments One thing especially noticeable was

the press, both in advertising and reporting the meetings of our conference; of the 8th at the home of Brother and Slater Edsworth Greenridge, and the following evening at the home of Broth-er and Sister Parsons in Olyphant, informal receptions were tendered the Elders, and a most enjoyable time was had. A most pleasing program, consisting of recitations, speeches, songs and

music, followed with lunch, was en-joyed both evenings.

Scranton is up old fort, but it never-theless manifests much interest in our

The Elders are now returning to their espective fields of labor with renewed letermination to carry the glorious message of eternal truth to the inhabiants of the earth.

Any one having friends in East Penn-

sylvania, whom they desire our Elders to visit, will inform the president of conference, 169 south Summer avenue, Scranton, Pa.

DAVID SPILSBURY. JOS FINLINSON. WM. R. MORGAN.

The Sacramento Conference. To the Editor:

The Sacramento conference convened the 29th day of April in Pioneer hall, there being present, other than Elders, Saints and friends, Elder E. H. Nye and Sister Hattie Nye and daughter, who arrived Saturday morning from San Francisco, where conference was held he previous week. The meetings were presided over by the conference president, Elder H. E. Thatcher. The morning services were opened by singing and praying. Elder Thatcher then oriefly spoke of the flourishing and bromising condition of affairs in this part of the Lord's vineyard, Elders Orsou Hutchinson, D. H. Sedg-wick and J. O. Ingram were then called

to speak. They confined their remarks to the first principles of the Gospel. At two o'clock in the afternoon we again met to continue the services. Elder Alfred Christensen speke on "Salva-tion for the Dead," and Elder W. H. Maughan on the "Restoration of the Gospel." Elder E. H. Nye occupied the remainder of the time, talking of the necessity and uses of tithing.

the necessity and uses of tithing. It was announced that Elder Nye would address the assembly at the evening meeting, which he did, speaking of the influence that has ever been waged against the work of the Almighty, His servants and Saints since mankind was placed upon the earth. Conference was then adjourned for six months by singing "We Thank Thee, O God, for a Prophet." Benediction by conference president, Elder H. E. Thatcher.

Monday—Priesthood meeting con-

Monday-Priesthood meeting convened for the Elders. It consisted in each one offering his ideas of how missionary work should be conducted among the people. Elder Nye then gave valuable instructions for the guidance of the Eiders in prosecuting their labors for the spread of truth.
At night the Relief Society gave an

entertainment in which a program was rendered and refreshments served, followed by the sale of a quilt that was made by the little girls of the branch. Elder J. W. Evans held the lucky num-

Another phase of importance, espec-Another phase of importance, especially to the people of Sacramento and surrounding cities and towns, was the Street Fair or Trade Carnival that hegan Monday, April 30th, continuing through the following Saturday. The main streets, business houses and many residences were tastily adorned with the chosen carnival colors of red and crange. In conclusion and as to all proceedings

f the conference it can truly be said that the meetings were well attended and the Spirit of God meted out in abundance. The Elders spoke under the influence of this power which, too, was felt by all who were present. The Elders departed to their appointd fields of labor to again resume their work EDWARD A. GARLICK,

Secretary of Conference.

Los Angeles Conference.

Los Angeles, Cal., May 9, 1900. The Los Angeles conference of the California mission of the Church of Jesus Christ of Latter-day Saints was held in Los Angeles, Sunday, May 6, 1900, Elder J. M. Hess presiding. We had with us Elder E. H. Nye, of the California mission, and seventeen El-Three meetings were held: 10 a. m., 2, and 7:45 p. m.

After singing and prayer in the morning, Elder Hess reported the condition of the conference as being very prosperous, with a bright future. Fifteen baptisms were reported for the past six

The following subjects were then taken up: Church organization, by Elder F. A. Rawlins; faith, by Elder Jas. A. Brown; W. Squires. Brown; repentance, by Elder Geo.

In the afternoon session the Sacrament was administered; the general Church authorities, as also the presiddency of the mission and conference, were presented and unanimously sus-

tained by the Saints present.

Elder W. W. Ercanbrack spoke on baptism, and Elder J. T. West on the Holy Chost. Elder E. H. Nye followed. speaking briefly on the subject of tith-ing and its relation to Temple building. He referred to the Temple to be built in Jackson county, Mo. He also reported the encouraging condition of the mission, commending the Saints for their faithfulness in tithe paying.

After the opening exercises in the evening Elder H. C. Sharp rendered the solo, "A Dream of Paradise," which was appreciated by all, Elder Nye took up the entire time of the meeting, re-counting the persecutions and sacrifices of the Latter-day Saints from the early rise of the Church until the present. Elder Geo. W. Squires conducted the singing, which was a means of adding much interest to the meet-

Priesthood meeting was held on Monday. The meeting lasted for hours. Each Elder made a brief report of his experience. Elder Nye encouraged all to renewed energy in spreading the

Gospel.

The Elders were assigned their various fields of labor.
Elders J. A. Garner and Geo. W. Squires were transferred to San Francisco and Elder J. T. Hongland to Sacramento. Elder J. T. West was honorably released. ramento, Elder J. T. West worably released to return home

Monday evening a social was given by the Saints in honor of the Elders. Everybody present pronounced the event a success, and the true spirit of enjoyment prevailed.

The following is a report of Sunday's meetings, furnished by Elder D. H. Sedgwick and published in the Evening Express. The conference of the Los Angeles

division of California mission of the Church of Jesus Christ of Latter-day Saints convened yesterday in Woolla control hall, 245½ Spring street. Three sessions were held: at 10 a.m., 2 and 7:45 p. m. At the morning and afternoon sessions the Elders occupied the time, dwelling upon the principles of Church organization, faith, repentance, baptism and the gift of the Holy Ghost.

At the evening session, Pres. E. H. Nye of the California mission delivered an address upon the persecutions en-dured and the sacrifices made by the Saints during the seventy years of their existence as a Church. The foll is a brief outline of his remarks: Joseph Smith received the Priest-hood and authority to officiate in the or-

dinances of the Gospel of Christ from and under the hands of angels of heaven. He was sustained during life as President of the Church and at his death Brigham Young, according to estab-lished order, became the President, and was so sustained by the people until his death. Brigham Young has been classed by leading commentators with such men as Lincoln and Grant, as a leader

and statesman, Over 10,000 Mormons were driven from they may stand in dark corners. For was first lazy, then ignorant and unthem there is hope, though it is sad couth, and last of all openly profilgant,

by ministers of the gospel. The final exby himsters of the graps, the mail ex-odus from lilinois took place in the win-ter of '45 and '45. Joseph Smith had been killed and Brigham Young now led the exiles, who had been driven from all their possessions, out of the confines of the United States, into the then domains of Mexico, without money, food, and with little clothing. In this condition 500 of their best men were condition 500 of their best men were called for and, promptly furnished, to fight in the war with Mexico. They marched to California, and there they were the means of turning the tide in favor of the United States. Thus the great West was coded to the United great West was ceded to the United States. A little later some of the men of the Mormon Battalion discovered gold in this State, and in 1828 four Mor-mons from Utah were the only survivors to attend the golden jubilee of

The main body of the people, after be-ing driven from their homes, and over 400 of them being killed, reached Utah in 47 and began the cultivation of a drea-

Ten years later an army was sent to Utah to end the Mormon question. The people, determined never again to allow any one to enjoy the fruit of their labors, prepared to move south into Mex-leo with all they could take and destroy

all they could not take.

Congress, hearing of their intentions, stopped the whole procedure by recalling the army and begging the people to stay in their homes.

The grasshopper war of 1852-53-54 was a cause of great trial and privations to a cause of great trial and privations to the people. In these years everything in the shape of vegetation was utterly destroyed by grasshoppers that came over the land in clouds. The people were forced to live on roots, old hides, and such things, never receiving the least aid from any outside source, while the Mor-mons were the first to send assistance to Kansas during their great pest of to Kansas during their great pest of the same nature

After returning to their homes in 1857 from the start south the people lived in comparative peace for years and are yet enjoying life and happiness. This is in direct fulfillment of a prophecy uttered by Brigham Young that they never would be driven again but would increase and grow and again at some time go back and build a temple in Jackson county (Mo.).

Jackson county (Mo.).

In 1887 the confiscation of Church property to the amount of \$750,000 took lace. Measures were started to disfranchise every Mormon and confiscate every man's property, but these measures never developed into laws. As the Lord tried Abraham and accepted his sacrifice in offering his son Isaac, so the Latter-day Saints have been tried and their sacrrifices, enumerated above, as well as many others were accepted and they are enjoying the gifts and blessings promised to those who keep the commandments of God and harken to the words of His Prophets.

Conference was attended by 17 Elders and many Saints and friends. The singing was exceptionally good under the direction of Elder Geo. W. Squires. Elder H. C. Sharp sang the solo, "A Dream of Paradise," which was well received.

AFFIE RAND, Clerk. Per D. H. SEDGWICK. Among the Samoan Saints.

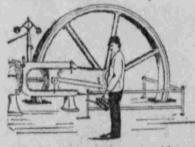
Laulii, Upolu, Samoa, April 13, 1900. To the Editor: Seven months ago there was no branch of the Church here. A number of the Saints had moved here during the war, and in connection with Palantasia, a member of the Church, who has lived in the village for some time, they decided, with the consent of Elder W. G. Sears, to establish a branch, and have an Elder stationed here to teach school. They made their desires known

to Elder Sears, who promised to furnish them with a permanent Elder in the teresting talk on the ne near future, but for the present to appoint one to start school and hold meetings on Sunday.
When the people of the village were aware of the move being made by the Saints, they held a council and decided to drive them from the village, as they had previously done with some families of the Saints. In this they would have succeeded but for Leniu, the head chief, who by the way is a "Mormon." He informed the other denominations and ministers that they could chose for themselves whether they would leave the village or not, but he held power there, and the "Mormon" Church was going to be established. He received the support of a number of chiefs, and thus under a storm of ridicule hatred the Branch was established last October. Elder W. L. Worsencroft was appointed to labor here for a short time until a permanent Elder could be selected. He succeeded in sowing some good seeds while here, and in partially breaking down the wall of prejudice that so strongly existed. In the latter part of October, I was appointed to succeed Elder Worsencroft in his labors. Since then I have had the pleasure of baptism of them below. tizing ten members, four of them being chiefs and talking men. There is also

the ministers are doing all in their power to keep children away from school and to check the onward progress of the work of God. have the finger of scorn pointed at them, and called by their former min-isters "a poor and deluded people." This, however, has only tended to strengthen them, and caused them to study the principles of the Gospel, so as to be able to give a reason for the hope that is within them. Opposition still rages, but the branch is in a pros perous condition, and having an equal number of chiefs with the other de nominations here, namely Catholic and

You have been in the power house of some great plant of machinery. Did it occur to you that your body was a more wonderful machine? In the term of a natural life the heart

beats three thousand million times and with a pressure of thirteen pounds to the stroke, lifts in that time, half a million tons



of blood. What care are you taking of this wonderful machine?
Shortness of breath, buzzing in the ears, dizziness, palpitation of the heart, sleeplessness, stomach frouble, indiges-

tion are only some of the evidences that the machinery is undergoing a strain which sooner or later will break it down. What the lubricant is to the machine of iron, Dr. Pierce's Golden Medical Discovery is to the machine of flesh and

blood. It reduces friction to a minimum and keeps the great organs in proper running order. It does this by healing diseases of the stomach and organs of digestion and nutrition, and increasing the flow of pure and healthy blood.

the flow of pure and healthy blood.

"I used ten bottles of Dr. Pierce's Golden Medical Discovery and several vials of his 'Pieasant Pellets' a year ago this spring, and have had no trouble with indigestion since," writes Mr. W. T. Thompson, of Townsend, Broadwater Co., Montans, "Words fail to tell how thankful I am for the relief, as I had suffered so much and it seemed that the doctors could do me no good. I got down in weight to 125 pounds, and was not able to work at all. Now I weigh usarly to and can do a day's work on the farm. I have recommended your medicine to several, and shall always have a good word to say for Dr. Pierce and his medicines."

The Discoval's Pleasant Pollets invitor.

Dr. Pierce's Pleasant Pellets invigor-te the stomach, liver and bowels. Use ate the stomach, liver and howels. them with the "Discovery" when a pill



come one of the most flourishing branches of the mission in the rest

The conference in the Tuamasaga district, held in Laulli on April the th and 8th, was another of the good silr-itual feasts Elders and Saints panid-

tual feasts elders and Saints parigi-pate in on Samoa.

Laulii is a paradisical little village nestling in a cosy bay about five miles east of Apla, and has in the neighbor-hood of two hundred inhabitants.

On the evening of April 8th the eveni on the evening of April 6th, the sm rose clear and bright bidding fair for good weather during conference. The fact that good weather did prevail dur-ing the three days of conference was ing the three days of conference, was very much appreciated, as rain had fallen almost incessantly for the past few weeks. Along in the afternoon day tant songs from over the rippling waters announced the approaching of native boats, which proved to contain the Saints for conference. Among the first to arrive were Elder G. C. Spis-bury and a number of his school chilbury and a number of his school chil-dren from the Atua conference who came to visit here. By night all the Pesega and Tifitifi Saints and Elders had arrived. Those from the Same and Matautti branches came next morning, there being now about one hundred and fifty Saints assembled. The evening was spent in pleasant con-

The evening was spent in pleasant conversation among Saints and Elders.

Conference was called to order by A.

H. Archibald promptly at 10 oglost an H. Archibald promptly at 10 o'clock of Saturday morning. It was held in the large village house, as the Saints have not yet erected a meeting house. The following Elders were present: W. G. Sears, presiding Elder of the mission, and wife; E. T. Roberts and wife; E. H. Smart, M. F. Sanders, C. W. Reid, E. H. Rhead Jr., G. C. Spilsbury and A. H. Archibald; also Elisaia and Iosefa, two Samoan missionaries, together with two Samoan missionaries, together was a number of Teachers and Deacon Some strangers were present sweller the number to two hundred. Two gen-eral meetings were held during the day, besides an Elders' meeting and some very good instructions were re-

The opening prayer of the conference was offered by Elder A. H. Archibald, who also followed with a few resity of baptism. Elder W. & Sears was the next speaker, his subject being the "Signs of the Times. He read from the first part of Matt. the 24th chapter and spoke about them predictions of Christ. He closed by exhorting the Saints to be faithful and

live righteous lives. The afternoon meeting commenced at to m. with the house full to overflowing. Elder C. W. Reid was the first speaker, and he was followed by E.T. Roberts, who confined his remarks principally to the subject of "Apostasy," showing that Prophets of old be-ing inspired by the Spirit of God, saw the darkness and distress that would come upon the inhabitants of the earth The remainder of this meeting was occupied by Elder G. S. Spilsbury. He spoke on the "Authenticity of the Book of Mormon," quoting freely from the

Bible in support of his argument. Now comes one of the most interest ing and attractive features of the con-ference. At night two hundred and fifty souls assembled in and around the village house, and listened to the combined program of the various schools in the conference; also Elder Spilsbury's class of boys and girls from Atua. The program consisted of song recitations, speeches, etc., all in the English language. The various exercises were well rendered, the children speaking the English clearly and dis-tinctly. After the program was ended, we were shown some magic

Sunday morning services were held in a bowery erected the night before for that occasion. The house where we held meeting the day before stood side by side with the Tahitian church and as their feelings are quite bitter towards us we desired to avoid any conflict whatever with them. Elders E. H. Rhead, Jr., Iosela, Samoan missionary, and Smart, were the speakers. The latter made quite clear, and dwelt forcibly up-

views, which were especially pleasing

to the natives.

made quite clear, and dwelt forcibly upon, the necessity of a "new birth."
At 10 a. m. the Sabbath school session was called in the village house.
This part of the program will always
dwell with sweet remembrance in the
minds of all present. About seventyfive children took part. Samoan as well
as English eventions were rendered; and as English exercises were rendered; as for two hours and a half parents as Elders sat fairly enraptured with the sweet songs and soul-inspiring words rendered by those little dusky boys and girls, as one after another performed his or her part. They were neatly dressed and looked very much like American children; and their parents were even heard to make the remark. "Our children, and no more Samens." were even heard to make the remark.

"Our children are no more Samouns, for they have become Americans."

Immediately after this meeting seme time was devoted to a small gathering of the Priesthood, to anolating and blessing those who were sick and infirm; also Afatasi, a young man from Pessaga was ordained to the office of a

Pesega, was ordained to the office of a Deacon.
The afternoon meeting commenced at 4 p. m. with a large attendance. Natan was the first speaker. He was followed by M. F. Sanders, who spoke very in terestingly and gave same good coun-sel to the Saints, id. H. Smart, after explaining to the congregation the officers, presented the general Church Authorities, also the Elders of the conference, and they were unanimously sustained. The most impressive neighbor of the conference now transpired. After meeting was over two hundres people gathered on the banks of a beautiful stream of water in the center of the village to witness the baptism of the village to witness the baptism of the village to witness the baptish of one repentant soul. The sight was grand. The old familiar native sons. "On te tagi low Tamae," was sung in a very solemn way. Elder W. G. Sears now dedicated the water and service unto the Lord, and when Elder A. Archibald led the converted member and the waters of baptism, a seath-like into the waters of baptism, a seath-like silence prevailed. The Spirit of God silence prevailed. The Spirit of God was predominant, and like a gave

swept over the assemblage, who came to gooff and cule were buffled in cule were baffled marce was plans, and when the ordinarce was performed, they went much impressed with what they had seen, while the with what and Elders felt to praise God Saints and Elders felt to praise God