

drus, M. A. Lewis, J. H. Melville and C. R. Spencer. The meetings were held each day at 10 a. m., 2 p. m. and 7:30 p. m. All the Elders spoke with much power, the general tenor of their remarks being upon repentance and the restoration of the Gospel. A rich outpouring of the Spirit was enjoyed and all seemed well paid for coming out to hear the word of the Lord.

On Sunday, the 25th, a fine dinner was spread on the grounds in the shade of the beautiful oaks, and all shared the bounteous repast.

At Westville we have a thriving branch of the Church and a good Sunday school in a progressive condition. The work in south Alabama is gradually growing.

My mission here in the South has been a source of pleasure for the past twenty-two months, and the happiest hours of my life have been spent in the vineyard of the Lord.

I am your brother and co-laborer,
F. W. ANDRUS,
Clerk of Conference.

Address: Milligan, Fla.

Nebraska-Missouri Conference.

Omaha, Neb., Oct. 8, 1898.

A very pleasant, interesting and instructive conference has just concluded. There were present Elder Louis A. Kelsch, president of the Northern States mission; Elder George Reynolds of the First Council of Seventies; Elder J. W. Summerhays of the Deseret Sunday school board; fifteen Elders composing the Nebraska conference and sixteen Elders from the Missouri conference. The meetings of the conference, which were held Saturday and Sunday, Oct. 1st and 2nd, were well attended by Saints and others, a number of Saints having come from Missouri, and also one, David Davis, a Hedrickite, who was selling photographs of the "Temple lot" to procure means to fence and improve the same.

During said meetings the Elders discoursed freely upon the various principles of the Gospel and bore testimony to the divinity of the mission of the Prophet Joseph Smith.

It was made plain that mankind had wandered away from the "faith once delivered to the Saints," that the sorrow so often mistaken for true repentance is only an outward show which does not come from the heart and hence cannot cause a reformation of life; that the many forms and purposes of baptism extant in the earth are but perversions of the one instituted by our Lord and Master; that the laying on of hands for the bestowal of the Holy Ghost was and is a doctrine of Christ, which is ignored by the so-called Christian world; that the Church of Christ was established with Apostles and Prophets at its head, with various subordinate officers acting under their direction and that human wisdom has narrowed the organization down to what might be termed two or three members of the body of Christ (the Church); and still further, that the principle upon which Christ established His Church was that of revelation, which the present world considers a thing of the past; hence darkness covers the earth and gross darkness covers the people.

All this was done in a kindly manner that all present might see the true condition of the world, and in the same kind spirit it was shown that such would be the case even from the prophetic words of the Scriptures. The Elders proved from the same Scriptures that in the hour of God's judgment an angel should wend his way from heaven to earth, bearing a message of truth, even "the everlasting Gospel," and that in the last days the kingdom of God should be established, and still further, that the "Gospel of

the kingdom" shall be preached in all the world for a witness unto all nations, then shall the end come.

Each bore testimony that the "angel" has come, "the kingdom of God" is being established and that the Gospel is being preached in accordance with the heavenly message.

Sunday morning Elder George Reynolds, pursuant to a notice appearing in the morning Bee, spoke upon the divinity of the Book of Mormon, compared the same with the Bible in points of doctrine and history, and made clear the absurdity of the statement, that the Prophet Joseph Smith of his own wisdom was the author of such a book, its pages covering a period of over four thousand years and not a contradiction recorded therein.

Elder J. W. Summerhays bore testimony to the remarks of Elder Reynolds and read the testimony of the three witnesses as recorded in the first pages of the Book of Mormon.

Monday, the 3rd, at 8:30 a. m. the Priesthood meeting was held. After partaking of the Sacrament the allotment of the Elders was read and the Elders in turn reported their past labors. Many friends had been raised up to them. Some are sincerely investigating for themselves. There have been more baptized during the past six months than during any such period since the mission has been opened here (in Nebraska).

After the business of the meeting was accomplished Elder Kelsch gave to the Elders much valuable instruction.

Elders J. W. Jones of Nebraska conference, M. N. Mathisen, — Kay and Thos. Loynd of Missouri conference, having filled their missions honorably, were released to return home. Elder F. H. Nalder was appointed to fill the position of president of the Missouri conference, which was made vacant by the release of Elder Thomas Loynd.

The public meetings were held in the "Thurston Rifle and Armory Hall," which was very suitable for the occasion. Priesthood meeting was held in K. P. hall, Twenty-fourth and Charles streets.

Appointments are as follows:

R. E. Yeates and J. L. Hatch, Omaha, Neb. (814 N. 23rd.)

T. J. Howell and Andrew Anderson, Golden, Burt county, Neb.

P. J. Williams and Michael Mann, Lyons, Burt county, Neb.

S. C. Jones and M. P. Sorensen, Otoe county, Neb.

Martin Christenson and H. Valentine, Cass county, Neb.

C. W. Lillywhite and W. H. Dickson, Platte county, Neb.

John Hatch and J. N. Larsen, Nemaha county, Neb.

The mail for all the Elders at present can be sent to 814 N. 23rd street, Omaha, Nebraska.

The pages of the "News" are perused with pleasure and it is ever a welcome visitor.

P. J. WILLIAMS,
President Nebraska Conference.
T. F. HOWELL, Clerk.

RETURNED MISSIONARIES.

Elder P. J. Williams of Chesterfield, Ida., called in at the "News" on his way home. He left for the Northern States mission on November 29, 1896. Since that time he has been laboring in Omaha, Neb., where the conditions, he says, are very favorable and the truth is making good headway. Elder Williams returned to his home last Monday.

Twenty-seven months ago Elder W. E. Stoker left his home in Spanish Fork and proceeded to California where he had been set apart to labor

in the mission field. During his absence his labors were confined to San Francisco, Sacramento and Los Angeles; fifteen months being occupied with the duties incidental to the secretary of the mission. He returned on October 17, 1898.

THE UTAH VOLUNTEERS.

Well, we've had a pay-day. The paymaster came around last Saturday, and turned over to the troopers of the two battalions, A and B, near on to \$20,000; and since then, this is Wednesday, the boys of batteries A and B have, I should judge from spick span new things around these barracks, turned over to the merchants and venders of Manila, near on to \$20,000. The average soldier has no more idea of the proper uses of money than the ancient Israelites had of virtue. He buys while his money lasts anything that in any way appeals to his fancy, from shoe-strings and safety-pins to costly and delicate silks, and stuffs consistent only with large incomes. They are all imbued with the idea that in the expenditure of one dollar, more fun can be had than in the arning of ten. The lawns enclosed by the walls of our barracks have been converted into a menagerie or zoological garden, with monkeys as the chief attraction. No fewer than six of these ever cute, affectionate and disreputable pets, sport on the grass, climb the trees and guns and perches, and steal everything they can get their hands on. There is one monkey here they call "Battery," and he is as utterly without conscience as an Alpine snow-slide. He eats, drinks, smokes and steals like a pirate, and has the most innocent and childish look of any monkey I ever saw. "Battery" is a father and a friend to every new monkey that comes to the barracks. Every time a soldier forgets himself and doesn't know what to do with his money, he buys a monkey, brings it here, shy and timid, at times frightened nearly to death, and "Battery" does the rest. He takes the new-comer in his arms, and there they will sit and hug and clatter to each other for hours at a time. The other day I was writing to a sister of a friend of mine, when "Battery" jumped on the table, carressed my hand, scratched my hand, and when I stopped writing, to say "poor little monkey," and make other consoling and affectionate remarks, the rascal swiped my fountain pen and was through the bars of the window before I could frame an objection. Once through the bars, he proceeded to unscrew the cap and drink it dry of ink entirely, regardless of any protestations. I pleaded and threatened in vain, for of course I could not get through that window, and when I went round to the door, Battery passed between the bars again and, in the coarsest possible manner, watched me while he picked his teeth with the gold pen. I hate bars anyhow, and I wouldn't give three cents for a whole wilderness of monkeys. My only show was to enlist the sympathies of a dozen soldiers and even after I got them mustered, it was no funny matter, though there was a good deal of laughing, some folks laugh at nothing, to recover my stolen property. We had a chase unequaled for its mentally-painful and humiliating features by anything in Monkeydom. We monkeyed for an hour, more or less, when Battery gave in, ran to his master and buried his Irish mug in his arms like a child with a broken heart. When I returned to my writing, the letter to my friend's sister was in the gutter. A moment later Sergeant Young's pet boat would have lunched on it, and a sweet morsel it would have made.

Dos Pasos is another monkey, the property of Sergeant Johnson, who