

tee. It was also deemed wise for the president of the conference to visit the Elders in their respective counties and there hold a series of six or eight meetings in localities wherever people might be found desirous of hearing our teachings. This was required of him, as well as to encourage and counsel the Elders in regard to their duties. Perhaps no other two changes have been productive of more good. On hearing that a "big Mormon preacher" would be along, an exciting interest has often been aroused in the minds of many people, which has had for its result some well attended meetings. Indeed, persons not having been within church walls for fifteen years have come out to the meetings. It must not be supposed however, that friends have always been found with "greedy ears ready to devour up our discourse." Opposition often has been met; still we are thankful that ways for overcoming this opposition have been found as often.

On one occasion in Alabama, the principal of a school was invited to give notice to the students that we would hold meetings at a given place. This he did, and he also gave the students to understand that it would not be in keeping with his wishes for them to give such "base and ignorant fellows" a hearing. After our meetings were over, we visited his school, telling him that we were interested in educational work and that we were desirous of learning the methods of teaching employed in the South. He asked if we ever had the pleasure of teaching school. On his receiving an affirmative answer, seemingly to test the truthfulness of our words, he invited us to take charge of one of his advanced classes. The invitation was accepted. At the dismissal of the class he requested that we take charge of another; and so on he continued until nearly half the day had been spent by the "Mormon" acting as teacher and the teacher as critic. By this time he evidently had a "change of heart," as he desired us to speak to the students on educational topics. This we attempted to do by telling of the development of education in Utah; of her present school system with some of its results; and of her comparative standing with some of the old and leading educational states in the Union. At the close of the talk the teacher was profuse with his praise. When we bade him and the students good bye, we had gained their respect and good wishes. The whole surrounding neighborhood soon became friendly, which enabled us to teach them the Gospel of truth.

While visiting in the state of Mississippi we have met comparatively little opposition. One Sabbath morning we attended a large funeral near by the schoolhouse where we intended to hold meeting in the afternoon. As the pastor failed in reaching the cemetery in time for the burial, we were asked to conduct the services. Here was presented to us a good opportunity to speak upon the resurrection. After the services were over gray-haired fathers thought it strange that they had not looked on the resurrection in a similar way, as all the doctrine advanced, they said, was scriptural.

A favorable impression had been made on a large proportion of the people who now became determined to hear us speak in the afternoon. However, prompted by a desire to stop our progress, there was a number who persuaded the school trustees to close the doors of the school house against us. Determined not to be baffled altogether, we gave notice that we would hold a meeting that night in a chapel in an adjoining neighborhood. At once, young men set out on horseback conveying this news to people in adjoining settlements. When night came we found the chapel well filled with listeners, some of whom had come twelve miles to hear us. During the meeting the Spirit of the Lord was richly enjoyed by the speakers, and at its close, they became encircled by dozens of friends desirous of clasping their hands and of asking an interest in their prayers. Thus our way has been made clear before us; and we have been permitted to sow seeds which we have reason to believe will germinate, and with proper watchfulness and cultivation, grow and ripen into beautiful sheaves such as the King of the harvest will not fail to own.

We are now working on the conference records. We are indeed thankful to return and share the hospitality and quietness of the home of Judge B. F. Worsham, for we were somewhat tired, having held thirty-three meetings during the past four weeks visiting. Judge Worsham and wife can justly be classed among the noble of the earth. Their high intellectual attainments coupled with their upright course in life have been an attraction to people of refined sensibilities; hence they have many worthy admirers. The judge and his wife have acted as a father and mother to sons of Utah who will never forget them.

On the 29th of February we received notice that Elder Bird Murphy would soon be released to return home; that Elder Albert Matheson of Salt Lake would be appointed to succeed him as president of the conference. On the same date Elder Jas. W. Mueser, also of Salt Lake, was invited to work in the office at Chattanooga.

BIRD MURPHY.  
ALBERT MATHESON.

### ST. JOSEPH STAKE CONFERENCE.

The quarterly conference of the St. Joseph Stake convened March 15th and 16th, 1896, at Pima, President Christopher Layton presiding. Opening remarks were offered by Elder Layton, and then the St. David, Layton, Thatcher, Central, Pima and Matthews wards were reported by their several Bishops or their counselors. Elder Layton then explained the cause of disunion that had existed in some of the wards; said we have met with them, and all felt to forgive each other and all is well with them at present. Patriarch P. C. Merrill occupied the remainder of the time.

2 p. m.; after the usual opening exercises and the Sacrament was administered by the Pima ward, the following wards reported: Curtis, Bryce and Graham. All of the wards in the Stake were reported as being in a thriving condition temporarily with good crops, a bright prospect for plenty

of fruit and a bountiful harvest, but little sickness (only nine deaths having transpired during last quarter); spiritually, most of the people were feeling well, although there had been some trouble and discussion existing in some of the wards; all of the various organizations were reported as being complete with few exceptions. Elders George Cluff, Peter A. Leigreen and William D. Johnson occupied the remainder of the time.

Monday, 10 a. m., Elder William Packer first addressed the conference; next Elder Benjamin Cluff reported the High Priests, saying the greater portion of them were trying to do their duty; hold meetings once in two months, with something over eighty in number, and about one-half attend the meetings; felt that it was our duty when meeting time comes to be there in time, the same in attending our prayers and the paying of our tithes—all should be done in the season thereof; exhorted all to study the principles of the Gospel and sustain the authorities that are placed over them. Elders W. File and P. C. Merrill occupied the remainder of the time.

2 p. m.—The general and local authorities were presented before the conference by the clerk and unanimously sustained. The statistical report was then read showing 2,515 souls in the Stake. Elders Layton, Merrill and Johnson occupied the remainder of the time. The subjects dwelt upon during conference were the restoring of all the last dispensation upon Joseph, the early rise of the Church; the work performed by the Savior; our political condition; the authority delegated to man on the earth; woman suffrage and the duties and obligations resting upon those occupying responsible positions. The meetings were well attended and a good spirit was manifested throughout the conference.

F. W. MOODY, Clerk.

### KNEW GARFIELD AS A BOY.

SPRINGVILLE, Utah,  
March 31, 1896.

In the NEWS of the 27th of March I read a very interesting article from the pen of Frank G. Carpenter upon the subject of "Garfield's Bullet;" as a reading. The article was more interesting to me from the fact that about a year before the death of the late Elder Anson Call I had a lengthy conversation with him, commencing with the assassination of Abraham Lincoln and the conclusion of a council he held with his cabinet a short time previous to his death, with regard to the "wreck of barbarism," and ending in our conversation with a reputed similar decree by President James A. Garfield, just previous to his assassination.

"Well," said Elder Call, "James Garfield was a good boy, and I believe he retained his good qualities to manhood; and I further believe that the Lord took him from 'evils to come.' I do not believe that he could consent to do as he contemplated, except from political party influence. He was well raised by a good mother." "Yes," continued Brother Call, "I was raised in the same town and went to the same school with him and knew him and his mother." O. B. HUNTINGTON.