

a jar. The spirit of brotherly and sisterly love reigned supreme. Both Saints and outsiders expressed themselves as being highly satisfied. The fondest anticipations of the President, Elders and all, were truly gratified. The earnest prayer of each is that the spirit of the conference may be carried to the various districts, and that the Saints may conduct their course in life in accordance with the instructions they received.

In behalf of the Australasian mission, we extend most heartfelt thanks to Zion's Maori Association, and the First Presidency, for their encouraging letters and the interest they manifested in our conference.

J. JOHNSON,
Mission Clerk.

IN MISSISSIPPI.

Since reporting last, our forces have been augmented by the following Saints from Zion: William Holmes of Montpelier, Idaho, who is now laboring with Elder George F. Shelly in Smith county, and Heber S. Sanders of South Cottonwood and Amond Rose of Farmington, Utah, laboring respectively with Elders William G. Palmer as traveling Elders in closed counties, and S. H. Jones in Scott county.

We are proud to state that the Elders of this conference are all enjoying splendid health and fine success among the kind and exceptionally hospitable people of Mississippi. The earnest and zealous efforts of the humble servants of God, coupled with the blessings of an omnipotent Father, are wearing away the spirit of prejudice that for long years has been instilled into the minds and hearts of the people, and they are showing more interest to a marked degree, in the message we are delivering among them, than ever before. They are laying "grandfather's spectacles" or "other eyes" on the shelf and are finding out for themselves from personal investigation, what there is in Mormonism.

Nor is the spirit confined to the poorer or more lowly class, but the rich and educated are beginning to look around them, and recognize the power, the consistency and native strength of the Gospel, and are by their influence powerful lives in the hands of the Almighty in rolling back the rubbish of misrepresentation and superstition, and opening the way for the establishing of the divine truths of the Gospel in unexpected quarters.

We have just returned from a five weeks' visit among Elders and Saints of three counties, and noticed with great satisfaction the change of sentiment in our favor since last we visited those fields some months ago. While away we held some twenty-eight meetings and baptized ten honest souls into the fold of Christ, and blessed three children. Thus is the work rolling forth and avenues for a great harvest are opening up on every hand.

The Elders greatly appreciate your excellent paper, and join in thanks for the same. Following is a list of their names and addresses, and Saints who have acquaintances residing in their counties are respectfully requested to communicate with same as we always find it has a beneficial effect:

Frank T. Pomeroy and Frederick Best, Miss. Jackson, P. O. box 177.
Mark H. Preece and Heber W. San-

ders, traveling Elders in closed counties, P. O. Newton, Newton county.

Charles H. Johnson and Samuel T. Baker, traveling Elders in closed counties, P. O. Quitman, Clarke county, Mass.

John W. Chipman and Hyrum Nebeker, Meridian, Lunderdole county, Miss.

George W. Cox, Jr., and Charles Parrish, Hazlehurst, Copiah county, Miss.

W. W. Buchanan and William L. Openshaw, Brookhaven, Lincoln county, Miss.

George F. Shelley and William Holmes, Raleigh, Smith county, Miss.

Leo C. Wooley and R. F. Jardine, Brandon, Rankin county, Miss.

David M. Faddies and George W. Robbins, traveling Elders, P. O. Meadville, Franklin county.

Robert W. Brown and Chris J. Black, Paulding, Jasper county, Miss.

William G. Palmer and David Wheeler, Newton, Newton county, Miss.

S. H. Jones and Amond F. Rose, Forest, Scott county, Miss.

F. C. BEST.
FRANK T. POMEROY.

ITEMS FROM NORTH CAROLINA.

MURPHY, Cherokee Co., N. C.
June 5th, 1896.

Having read many interesting reports from our Elders traveling in different parts of the world, and having labored myself as an ambassador of truth to some of the people of the East Tennessee conference, I thought it may be that a few notes from my daybook would be of interest to the readers of your valuable paper. Since our last conference, (which was held in Anderson County, Tennessee) I have labored with three different Elders. My first companion was Elder J. M. Allen of Washington County, Utah, who labored with me until November 18th 1895, when I was joined by Elder Thomas Coffin of Downey Idaho. We continued our labors, holding meetings and visiting among the people until the 9th of February, 1896, when Elder Coffin returned home on account of sickness. I was then joined by a new companion, Elder D. W. Jeffs, of Farmington, Davis County, Utah. We are still in Cherokee county. Having finished canvassing the county, we are now revisiting among our friends and holding meetings, teaching them the principles of the Gospel as they have been restored to the earth in this our day.

With the blessings of God, we have been quite successful in making many friends to the Gospel; and we have hopes of a great many accepting the true plan of salvation in the near future. Our friends are, as a rule, among the leading people of the county.

When first coming into the county there was much bitter feeling towards the Gospel and our people. We found many false histories of our people among those here; and of which many of them believed to be true more than they believed the Bible; but we, by the grace of God, have been able to remove many of these false ideas which they had against our people. Our greatest enemies are the so called ministers of the Gospel. Some of them do all in their power to poison the minds of the people against us and the message of truth which we have the honor to bear.

After holding meeting at the home of a friend, and preaching on the first prin-

ciples of the Gospel, one of our hearers called in question the doctrine advanced by us; and finding that it was impossible to carry his point he, with others took the trouble to send a letter into the state of Georgia for a Baptist minister whom they thought would soon confound us and refute the principles of the Gospel we had discussed; but as a few words of truth will always disprove much error, the opposition was disappointed. At our next meeting which was held at the same place, we found ourselves confronted by one of their big guns; but he, after cross firing for some time, like the rest, was compelled to give way before the blaze of the glorious Gospel; he admitted that a man must be called of God as was Aaron, before he could preach the Gospel, thus admitting that he himself was without authority; and in place of the incident being an injury to the spread of Truth, it only gave the honest in heart a chance to see more clearly the difference between the Gospel of Christ and those systems taught by men, and made many friends to us and the Gospel.

We were called upon recently to administer to a man who had been sickly for several years; and for months previous to our visiting him, had been confined to his bed. When we went there he was not expected to live but a short time. We laid our hands upon him in the name of the Lord, and by virtue and authority of the Holy Priesthood called down upon him God's blessings. Now he is able to do the necessary work on the farm. We could make mention of other similar cases in which the power of God has been made manifest.

The work is progressing very well in this conference and all the Elders are greatly encouraged in pressing forward and spending every effort in the spread of the Gospel.

J. H. SEYMOUR.
D. W. JEFFS.

CONFERENCE IN ARKANSAS.

PIGGOTT, Clay Co., Arkansas.
June 7th 1896.

The Arkansas conference of the Indian Territory mission was convened at the Hedley school house at Pollard, Clay county, at 7:30 p. m., May 23rd.

There were present on this occasion, Elder W. D. Bowring, secretary of the mission; Elder W. E. Newman, conference president, J. M. Knight, and Elders Charles F. Solomon, J. E. Sorenson and J. L. Neilson.

Meeting was called to order by Elder Solomon who spoke of the treatment the Elders were now receiving compared with that of a few years past, referring to the mobbing of Elders T. M. Holt and J. I. Shepard, which occurred between six and seven years ago, within a mile of the present locality. Elder Newman occupied the remainder of the time speaking of the persecutions which the Saints of former days had undergone, and said it was the self same spirit which prevailed against the Saints of today.

May 24th, meeting commenced at 11 a. m., with an overflowing house. The speakers on this occasion were Elders Neilson, Sorenson and Bowring. All confined their remarks to the first four principles of the Gospel. Their words were sound and reasonable, and such that none but prejudiced minds could reject.

The speakers at the afternoon services were Elders Newman and Knight, who