opened. The exhibits therein displayed showed great tact and amazing energies on the part of the sisters who had the arrangements in charge. It being the first one by some two, it was largely attended and thoroughly enjoyed by all.

In the evening at Paddock's all repaired to the church building, where an instrumental and vocal concert was given. Some of the noticable features in the program were:

Quintette "Two Little Girls in Blue," by the five little white girls viz.: Tilly and Jean Brown, Vera and Minnie Noall and Henrietta Johnson, guitar accompaniment by Elder Brooks.

The sextette "Old Grandpa John" by Thomas Brinley, W. T. Hatch, E. C. Dibble, George H. Fisher, C. L. Rooks and H. E. Dollis.

A trio, mandolin, violin and guitar, composed of Elders Brinley Thompson and Rooks, discovered some very sweet music several times during the entertainment.

There were also songs, recitations and speeches. The "Wonders" spoken given by Elder Brinley was received with much enthusiasm and laughter by the natives.

The program was tastefully arranged and nicely rendered and the evening was one to be long remembered by all present.

Early Sunday morning, October 7th, there was a continuation of the Sunday school. The remainder of the day was devoted to general conference meetings again, at which statistical and financial reports were read. The general officers were sustained, and the local officers were sustained, as follows: Mathew Noall as president of the Samoan Islands mission of the Church of Jesus Christ of Latter-day Saints, with John Brown, H. L. Wells, Melvin M. Harmon, Walter Scholes, Thomas Brinley, Wm. H. Thompson, George H. Fisher, Wm. H. Mendenhall, John R. Jolly, Henry Moss, Wilder T. Hatch, C. L. Rooks, E. C. Dibble, Libbie Noall, Lizzie Brown, Alice Harmon, Phoebe Scholes and Laura Fisher as assistants.

The ecclesiastical appointments for the ensuing six months were as follows:

G. H. Fisher, presiding Elder over the Kana conference, with Henry Moss as assistant.

Thomas Brinley, presiding Elder over the Manu, Moinkai and Laeaa conference, with C. L. Rooks and Noai as assistants.

Wm. H. Mendenhall, presiding Elder over the North Hawaii conference with W. H. Thompson and Pete Kaio as assistants.

John R. Jolly, presiding Elder over the South Hawaii conference.

H. E. Dollis, presiding Elder over the Oahu conference, with W. T. Hatch as assistant.

E. C. Dibble, presiding Elder, with Kaiawela as assistant, over the Honolulu branch.

Charles Broad and Moses Nakuaea as traveling missionaries in behalf of the Sunday Schools and M. I. A.

George H. Fisher was sustained as Clerk of conference.

Temporal appointments:

Mathew Noall was sustained as manager of the Laie plantation, with Walter Scholes as assistant.

Melvin M. Harmon, book-keeper and school teacher; Laura Fisher also as school teacher, and Alice Harmon, store keeper.

Laie Branch:

John Brown, president with M. M. Harmon and Walter Scholes as his counselors.

M. M. Harmon, superintendent of the Sunday Schools with Noinoa and Samuel Lua as assistants.

Kaiuawa, president of the M. I. A. with Nawahina and Kaio as counselors.

Kaa, president of the Relief Society, with Ruth and Lahaole as counselors.

Releases:

Elder Hyrum De Fries was released during the summer and returned home per steamer Australia on August 16th.

The Priesthood meeting held Sunday evening closed the conference. President Noall delivered the closing address, in which he advised the Saints to remember and attend to their spiritual and temporal duties. He reviewed the good work during the past term, extolled all who had been engaged therein, and closed by invoking the continuation of the Lord's choicest blessings upon all.

The attendance during the entire conference was far considering the distance some had to travel, many coming 200 miles from the adjacent islands. The conference adjourned until April 6, 1895.

All present were attentive listeners, anxious to gain instruction and partake of that spiritual nourishment, which they alone who possess the Spirit of God are able to impart.

The increase of souls into the fold has not been as great as during previous terms, owing no doubt to the disturbed condition of the minds of the people caused by the changing of the form of government, which naturally drew the attention of the people materially from religious duties, they seemingly being more interested in their temporal than their spiritual welfare. However notwithstanding this, the work of the Lord is rapidly progressing in this far land and the prospects of a improvement for the ensuing term are good considering the limited knowledge of the language which the elders possess. Most of them are new in the field, but are making rapid progress, and in the near future, with the assistance of God, they will undoubtedly master the language.

GEORGE H. FISHER,
Clerk of Conference.

THEOLOGICAL STUDIES.

In the Brigham Young Academy.

PROVO, Oct. 25, 1894.—The teaching of theology in a theoretical and practical manner in the B. Y. Academy, Provo, has been a prominent feature for eighteen years past. That it has been successfully done is amply proven by results. The tree planted that early has borne good fruit.

As a rule, the students are interested in the study, it being taken along with other branches. And in cases where non-members of the Church attend the Academy a class in theology is provided, so that all students, both the Mormon and children up to those who are taking academic studies, take either theology or moral science.

That the readers of the NEWS may have a general view of the subjects taught, the daily program will be presented first, which will be followed as time and space will permit, by brief outlines of the actual classwork. It may be remarked in passing that the regular work in all departments is begun for the day by devotional exercises, consisting of singing and prayer, following which for the first hour, are the theology and moral services. To accommodate Elders David McKenzie and George Reynolds, at no time, on Tuesdays, the hour for the lectures on the Bible Evidences and Book of Mormon is made 11 o'clock. Prof. Jos. B. Keeler has charge of the theological organization.

DAILY PROGRAM.

Sunday.—Church, sacrament, Sunday school for practice work. B. Cluff Jr., superintendent. Missionary class, exercises and instructions suitable for young men preparing for missions.

Monday.—Conversation class (Latter-day principles) for the Gentiles, the class is in charge of G. H. Brimhall and H. M. Halsey. Church History, (for Academy students) "Days of the Prophet Joseph for real life." Text book in the present, the class is in charge of W. M. Waite and W. D. Rydalch. New Testament, (for Gentiles) "Peter's Work in Christ and the Apostles," in charge of Jos. Whitmer and J. L. Townsend. Book of Prophet Mormon, (for Gentiles) "Life of Paul and his writings on colonial subjects," in charge of Jos. B. Keeler and N. L. Nelson. Ethics or Moral science, (for Academy students) "Ethics and Morals," in charge of Jos. B. Keeler. Church History (for Gentiles) "Joseph Smith and other moral subjects," the primary classes in charge of Miss Louie Keeler and Ida Larsen. The Prophets on the Old and Ancient Continents, (for Gentiles) "Prophecy and Revelation," in charge of Jos. B. Keeler. Ancient Gospel Records, (for Gentiles) "Life of Christ for fourth readers," in charge of Mary Woodruff.

Tuesday.—Bible Evidences, in which all students of the higher grades take part, in charge of David M. Kennedy. The Preparatory school has the same exercises as on Monday. Book of Mormon History, second semester, in charge of George Reynolds.

Wednesday.—Same program throughout as on Monday.

Thursday.—Fast day meetings on the first Thursday of every month. Testimony meetings—its purpose is to look after the welfare of the students outside of school hours in their homes.

Friday.—Priesthood meeting; all holding the Priesthood are expected into quorums, and each quorum has charge over and instructions suitable to its grade of the Plan hereof. Testimony meeting alternates with the Priesthood meeting; an opportunity is given for the voluntary bearing of testimony. Ladies meeting, devoted to subjects peculiar and suitable for young girls.

CHURCH HISTORY.

Work in Church History underlies all other theological studies in the normal department of the Brigham Young Academy. Students elected and assigned to this course are supposed to have attained the religious training at home and in Sunday school the 3 years of the sons and daughters of Zion, to be reasonably familiar with the Bible and Book of Mormon and be ready for those instructions that shall refine prepare them for usefulness in Mutual Improvement, Sunday school and missionary work, whether at home or abroad, and shall fit them for the comprehension of the doctrinal studies that naturally follow in the later years of the course.

Instruction is by lectures with supplementary reviews and recitations. No text-book is required, but students are advised to consult such authorized works as President Cannon's "Life of Joseph Smith," the "Historical Record," Roberts's "Ecclesiastical History," and "Jesus the Christ." Those who have not access to these books are requested to purchase a little book entitled "A Brief History of the Church of Jesus Christ of Latter-day Saints," the general plan of which is followed in the course. Lectures are given on the following topics: The Apostasy, the restoration, the religious, social and political condition of the Christian world at the close of the eighteenth century. For these lectures Elder Roberts's "Ecclesiastical History" is the basis, and reference is made to such works as Orsmond, Mosheim, Neander and D'Aubigne so that the subjects treated may be broadly viewed from all sides.

At the close of the lectures and before commencing lectures on "The Life of the Prophet Joseph," the students prepare a list of Bible prophecies relating to the Prophet, as the bringing forth of the Book of Mormon and in the mission of the Seals of the latter dispensation. Some of the most pertinent of these prophecies are commented on, memory, and each pupil not only quotes appropriate passages but demonstrates the fulfilment of prophecy.

Again, when the Book of Mormon is produced as the translation of the plates, a lecture is devoted to "the plates and the book," in which are considered the construction of the record and the literary style of the book. As authority and guide for the subject, the sermons and writings of Elder George Reynolds are followed. For the period of counselorship, special attention is paid to the history of Joseph Smith as recorded in the early volumes of the "Millennial Star." The organization, church government and discipline in D. C. Sec. 107 is also considered as time will permit. In rapid succession and in chronological order some revelations on the Gathering, Organization of the Baptismal Zion and Social Order of Christ are. The Church increases in numbers and in power, Kirtland is made the gathering place, the first great mission to the Lamanites is consummated, the independence of Missouri period of Church history begins, investigating cases of bitter persecution, Clay County and the first High Council Court, the history of the first semester concluding with the organization of the first quorum of seventies, in February, 1835.

After a brief review of the work of the preceding term, for the benefit of new students, the history of Kirtland, the Temple and its final consecration, of Jackson and the Missouri persecution and of the rise of Nauvoo follow. Much will be laid upon the doctrines taught by the Prophet in the last years of his ministry. Tenets with both for the living and for the dead, and the duties of young saints preparing themselves for the carrying on of these sacred ordinances.

The middle of the semester brings us to the consecration of the great martyrdom, and immediately after the spring vacation we take a review of the Apostles at the preceding quorum, referring for this purpose to Elder Roberts's work, "Succession in the Priesthood." The 13 doctrine articles of faith and battle monuments on the subject of being discussed from the field, and our young people should be prepared to defend the truth at home as well as abroad. The last portion of the year is devoted to the history of the Church, the early settlement of the saints in the mountains and the policy, temporal and economical of President Young up to the time of the Edmunds episode.

The class, as at present organized, consists of 45 members, and this is being constantly increased. Much interest prevails in the subjects discussed, and our youth are seeking for themselves to learn the underlying facts of our secular and religious history as a people.

IN THE MISSIONARY FIELD.

Items of Recent Experience by the Elders in New Zealand.

I have received an interesting letter from Elder Thomas L. Cox, now laboring in the European part of the New Zealand Mission from which I make the following excerpts, believing they will be of interest to the vast number of readers of the DESERET NEWS. The letter is dated Lawrence, Otago, Sept. 11, 1894. After some preliminaries Elder Cox says: "I have been stopping for a couple of months at Owaka, during the warmest part of the New Zealand winter. We have a small number of saints there, and a branch of the Church is organized at that place. It is not a desirable place, however, as much is spoil the climate, so it is a very scattered district.

"The roads are very bad. It is principally a 'bush' country, and here and there a house can be seen in a small clearing, made by the axe of the sturdy Scotsman. The bush is very dense, and if a stranger ventures far from the house he is in danger of being lost in the forest.

"Owaka is within five miles of the ocean and the roar of the breakers can be heard as they roll in upon the sea beach. In this country there is more rain fall than elsewhere, on account of the great amount of 'bush.' I have known it to rain there for one or two days without ceasing, thus making the ground so muddy that it is almost impossible to move around. Still the people there are quite satisfied, as they have not been used to anything else. Each 'Bushfarmer,' as they are called, will send his sheep with grass, on which they feed cattle, sheep, etc. The good character is now making a railroad through this section of the country. This makes work plentiful and furnishes employment for a great number of people.

"I took my leave of Owaka about a month ago, in company with Elder Charles Peterson, who is also laboring in the district, and came to Lawrence to perform some tracting work. It is about 60 miles from Owaka. Lawrence is a nice looking town. It has a pleasant appearance, and indeed it is a prosperous place. Surrounding it are several school districts, composed of a farming community. In these places we have the whole houses to preach in. We hold our sacred meetings in each place, and we are housed upon and treated with great respect by the people, who access to view the Gospel favorably. There are great numbers of Chinamen employed in gold digging and gold washing.

"We have made several attempts to hold meetings in Lawrence, but at first we were unsuccessful. The cheapest house rent was ten shillings per night, which was beyond our reach. There is a Salvation Army barracks in this town, which is used only one night a week. I made application for the use of it to hold our meetings in. Those who were in charge referred me to 'Mr. Joe' Robinson, at Dunedin. I applied to him, and the following is a copy of his answer:—'Mr. T. L. Cox: Dear Sir: We cannot access to your request for the use of our barracks at Lawrence, as it is necessary to the consecration of the Army for our halls to be used for other than Salvation purposes. God bless you, faithfully yours, C. B. Adams.'

"However, the Lord opened our way to preach to the people of this town. It came about in this manner: The editor of a newspaper in this place published a kind of early gave about us. We made a reply to it, and asked him to publish it, which he did. This led to several other communications with the editor. He became very much interested in us, and had no great a desire to hear us, that he with some others hired a large hall for us to preach in for one night. He advertised the meeting free. We held the meeting, and as we believed with good results. I sent home the paper containing the report of the services, which you will secure.

"My health is good at present. I expect to leave here some time this month for Auckland, to remain there until the 1st of December, at which time I hope to take shipping for home."

The following is the article in The Tuapeka Times, a semi-weekly journal published at Lawrence, the capital of Tuapeka. It is able conducted, fair and liberal newspaper. The item is dated Sept 19, 1894:

MORMONISM

Address by Elders Cox and Peterson.

Elders Cox and Peterson, missionaries of the Church of Jesus Christ of Latter-day Saints, delivered an address in the Volunteer Hall on Thursday evening. There was a fair attendance including a small number of ladies. The address, which was divided into two parts, treated of the religious and social life of the community best known under their original designation of Mormons. Mr. Peterson gave a concise, but lucid and intelligible, exposition of the religious doctrines of the Latter-day Saints, and, with the exception of a few trivial of belief, originating in differences of Biblical interpretation, there was nothing whatever to distinguish them from those that obtain recognition among the various Christian denominations. Among their characteristic points of doctrine believe in the coming of Christ to reign personally upon the earth, the renewal of the earth in its paradisical glory, that Christ will yet reveal many great and important things pertaining to His kingdom. They also believe in the gift of tongues, in prophecy, revelation, visions, healing, interpretation of tongues, and laying on of hands. They profess to have based their religious organization on the same foundation that is laid in the primitive Church—namely, Apostles, Prophets, Pastors, Teachers and Evangelists. Of course all the thousand and one other religious organizations arrogate to themselves the exclusive possession of the principles, practices, rites and observances the Christian Church. The contention on this point has raged long and fiercely, and so time passes the controversy in the subsiders, grown more friendly now and, perhaps, even separate. But, small points of dogma aside, the broad tenets of the Latter-day Saints is unexceptionable and embodies, we should say, as much as any church can promise and more than most churchmen practice. Here it is, briefly:—

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things." They do not subscribe to the doctrine that men will be punished for the indiscretion attributed to Adam in the Garden of Eden, believing probably that justice cannot be satisfied in punishing him for their own actual delinquencies. They believe that through the atonement of Christ all men may be saved, by obedience to the laws and ordinances of the Gospel, which comprise faith in Christ, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost. They firmly believe the Bible to be the Word of God, "as far as it is correctly translated." A position, by the way, cordially adopted by all the churches and the one responsible for the numerous existing beliefs, as well as for the "no-beliefs"—and that the Book of Mormon is the Word of God. Polygamy, the Elders said, did not flow after and was forbidden by the Church of the Latter-day Saints. But he stated that the institution of polygamy was plainly enjoined in the Bible, the practice from his remarks being that it was abandoned by the Mormons only under compulsion of the law of the United States and not because it was morally wrong or indecorous.

Elder Cox gave an interesting description of the physical and social characteristics of Utah, and contributed some valuable information on the origin and history of the Mormon Church and people. Both himself and the Elder who accompanied him left Utah for the purpose of preaching the Gospel as they believed it. Under the ministers in solemn manner they united for an renouncing, they told their own experience, and stated he no collusion or assistance from anybody. They went through the country on foot in all kinds of weather, as the preachers of the primitive Church did, and not in the luxurious style of the representatives of modern Christianity. They got no large salaries or fat stipends, and they had no well-grounded homes to take them round the country, nor did they expect to be lodged in comfortably-furnished houses, but for upon the bare. And yet they were subject to a good deal of misrepresentation and prejudice. Speaking of Utah, he said there were no paupers in the city of the saints, who had given more proof of possessing the true spirit of Christ's religion. The history of their people proved that. Their religious tenets were not carried out in words, but in actions, and it took forty years to build. They had provided schools for the education of their children, for they believed in educating the mind as well as the body. Speaking for himself as well as his companion, they did not believe in bigotry, and poverty or want was never allowed to go unrelieved among them.

It appears that the Times, and some other persons were under the impression that missionaries in that country were under compulsion to convert a given number of people to the Mormon faith before they are permitted to return from the Bible field labor to their homes in Utah or elsewhere. This necessitates an explanation which was furnished by Elder Cox as follows:

"TO THE EDITOR OF THE TIMES.—In your last issue I noticed a paragraph referring to our missionary labors in this country, which needs some explanation. We are not responsible to any one for any certain number of converts. We have no compulsion at to fail, and our return to Salt Lake does not depend on that. We are sent to preach the Gospel. Our labors are confined to the Europeans. We offer no inducements for people to go to Utah or any other part of the earth. Wherever they may go it will be at their own expense and risk.

Trusting you will find space in your paper to insert the above I am, etc.,

T. L. COX.

Missionary of the Church of Jesus Christ of Latter-day Saints.

Lawrence, 23rd August, 1894."

Hoping the above items may be acceptable to the News I remain yours in the Gospel, JOSEPH HALL.

CEDAR CITY, Utah, October 20, 1894.

B. W. Lowrance and Warren Foster will speak on the question of "Money and Free Trade" in the Salt Lake Theater Sunday evening, the 28th at 7:30 o'clock. All are invited.

Passenger Conductors.

Passenger sections in the prominent cities of the Mississippi River south carry the Chicago, Union Pacific & Northwestern line. Magnificent Pullman and Wagner sleeping cars, elegant Pullman & Northwestern dining cars, free reclining chair cars, handsome day coaches and comfortable Pullman colonist sleepers.

Chicago to St.

The Chicago, Union Pacific & Northwestern line, offers the best accommodations to the traveling public as route to Chicago. Through trains, fast time, magnificent sleeping cars, elegant dining cars, colonist sleepers, reclining chair cars and handsome day coaches.

High Grade Coaches.

Five horse-power Gasoline, 15 candle power, at Sperry's Candy Kitchen, 51 West First South Street.

Lucky Lunch.

Having purchased the remnants of the large stock of the Barton-Gardner Company, we will give specially reduced prices for one week only, to save expenses in handling.

BOGWELL & MCNAMARA'S.

THE LATEST.

Keep the dust and cold out of your houses by using the New Rubber Weather Strip, for doors and windows. Both sides seal. In assorted widths at E. C. M. I. Prices very low. A carload of Lincoln and Gold Coin of the finest patterns just arrived.

Fans on Consignment.

For a few days only. Choicest styles and especially good value in Marble Fan Clocks, all marble, ranging in price, $4, $5, $12, $15, etc. Worth one-third more. Call promptly at F. Auerbach & Bros.

Mr. J. K. Fowler, secretary and treasurer of the Cottonwood Mill, Canal and Stock Co., of Cottonwood, Utah, in speaking of 1 lb. Cheelem's Cough Remedy, says: "I consider it the best in the market. I have used many kinds but find Chamberlain's the most prompt and effective in giving relief, and keep no other in my home." When troubled with a cough or cold give the remedy a trial and we assure you that you will be more than pleased with the result. For sale by all medicine dealers.

PURE TEA

The Pride of Japan

TREE TEA.

Is Pure . . . .

That is sure.

WHY TAKE CHANCES USING ANY OTHER?

As no other Brand can compare with it, insist upon getting the Genuine.

NOTICE!! All First-Class Grocers sell the Pride of Japan (Tree Tea.)

WHAT DOES MRS. MYRTLE TURNER DO?

A LARGE VARIETY AND FULL SUPPLY OF LATTER-DAY SAINT

Tracts

PUBLISHED AND FOR SALE AT THE DESERET NEWS OFFICE

FOR A FEW CENTS ANY PERSON CAN OBTAIN A SUPPLY TO SEND ABROAD TO FRIENDS, AND THESE SILENT MESSENGERS FREQUENTLY PREACH THE GOSPEL AS EFFECTUALLY AS MISSIONARIES. TRY IT BY BUYING SOME AND MAILING TO YOUR FRIENDS ABROAD.

HOW?

With her Advanced Beauty-Making Processes and Superior Complexion Specialties.

If you have any facial blemish or disfigurement, don't suffer it a day longer. Call or write to Mrs. Turner's Beauty and Parlors and receive her advice.

TREATMENT FREE

and learn for yourself what can be done for you.

Mrs. Turner's perfect removal and healthful treatment for the cream of society's way and research, and she guaranteed absolutely satisfying.

[illegible]

FRECKLECRA guaranteed to remove any case of freckles in one day without injuring the skin. Price $1.00.

DIMPLECRA creates the fun and enjoyment and makes the complexion as clear and beautiful. Price $1.00.

HUMAN FLOWER SOAP for bath or toilet purposes. Fragrant, soothing and absolutely pleasing and invigorating.

PEACH PIT CREAM, a skin perfecter—removes all sallow, muddy skin of the skin, corrects other conditions and makes the complexion clear and fair and fair greatest. Price 50 cents.

RED ROSE HAIR TONIC AND CLEANSER. A wonderful preparation with a double power. Removes all sandruff and dirt, so leaves the hair soft and glossy, soothes and heals and immediately stops the hair falling out, invigorating its growth wonderfully.

A HOME INDUSTRY.

Mrs. Turner's Complexion Remedies are manufactured under her personal supervision in her own laboratory and can be had in all Eastern cities or will be sent by mail in plain wrappers on receipt of price.

Home treatment can be taken with perfect success.

Nelson-Tolmie Drug Co., wholesale agents.

Mrs. Myrtle Turner,
BEAUTY SPECIALIST.
Parlors and Manufacturing Laboratory
PERMANENTLY LOCATED
Second Floor, Harmon Block, 54 E. Sec. and South Street, Salt Lake City.

LEWIS' 98 PER CENT LYE
PURIFIES AND PERFUMES
CLEANSES.
The strongest and purest Lye. Unlike other Lyes it is a fine powder and packed in a can with removable lid, the contents are always ready for use. Will make the best perfumed hard soap in 10 minutes by cold boiling. It is the best for cleaning white paint, disinfecting sinks, closets, washing bottles, pails, etc.
PENNA. SALT MFG. CO.
GEN. AGENTS PHILA., PA.

German Book of Mormon Just Issued.
Translated by Lorenzo N. Lambert Esq.
DESERET NEWS PUBLISHING CO.