

were finally ushered into the presence of a subordinate officer, who informed us that we had been summoned by order of the "ministerium," which is the highest court of justice in Saxony. We were informed that a certain law was in existence in the statute books, dating back many years, which prohibited the Mormons from admitting any members of the state church (Lutheran-evangelical) to their meetings, or in other words, from preaching to such. This law he read to us, and asked us if we understood it. The penalty of its violation would be a fine of 150 marks. Having understood it, we were required to sign our names, testifying to the same.

As Elder Freeze did not appear, the papers were sent to him, and he went through the same formality in Chemnitz. We paid no attention to the matter here in Dresden. In Chemnitz, however, a policeman was sent to attend one of our meetings on the 22nd of September and he reported that Elder Freeze preached on that occasion, which, however, was not the case. Later, he received a summons, which gave him ten days to appear and pay a fine of 150 marks.

Elder Hickman, presiding Elder at Chemnitz, wrote at once to Brother Loutensock, and it was decided not to pay the money, as Brother Freeze had not committed any offense, even according to their own interpretation of the law. It would have been useless, however, to have fought the case, as it was evidently a one-sided affair. So he escaped both by leaving for another part of the mission.

The manner in which the laws are executed is a mere farce. The officers can construe them to suit their own convenience, so it is useless to raise any objection. The enemy of all righteousness seems to be directing his hardest blows in Chemnitz, which makes us believe there must be many souls there ready for the Gospel. Already, there is a thriving branch there.

A short time previous to the above, all the Saints were summoned before the police court, and rigidly questioned as to their membership, and how, where, by whom, etc., they had been baptized. They told the truth, of course, and soon after, (after Elder Freeze's departure), Elder Hickman was sent for, and he was also rigidly questioned in regard to the matter. He was then forbidden to baptize anyone, and, if he did, he would be fined 100 marks, or receive 10 days' imprisonment, and for the second offense he would be banished. Nothing further has been heard from that quarter.

A police inspector visited our meeting here in Dresden last Sabbath; but we do not expect anything will come of it, as he is very friendly towards us. Still, we are prepared for anything.

On the 6th of October, a large, public meeting was held in Breslau, which will doubtless result in much good. Elders Cragun and Derrick are working very energetically there, and the prospects are bright. In Prussia, especially the large cities, the Elders have about all the freedom they desire, and the same may be said of some other parts of Germany. But in Saxony and Bavaria especially, the laws are very strict, and we have very little freedom.

In Sept. we had the pleasure of receiving four new Elders into this conference. They are Geo. Jensen of Logan, Z. S. Derrick and M. C. Stevenson of Salt Lake City, and W. Z. Terry, who has already labored in another part of the mission. Elder Erickson was released to finish his mission in Sweden, the former home of his parents.

The following are the addresses of the Elders in this conference:

H. M. Warner, William Bull, Geo. Jensen, Hecht Str., 42b 2, Dresden, Saxony.

B. A. Perkins, N. Y. Taylor, Brennhäusgrasse 11, Freiberg, Saxony.

Geo. F. Hickman Birnsbach Str., 10, 3, Chemnitz, Saxony.

W. Z. Terry, Read T. Cannon, M. C. Stevenson, Albert Str., 9, 3, Leipzig, Saxony.

Enoch N. Naegle, Wald Str., 8, Muhlhausen Thr.

Francis Salzner, bei Paul Preuss, Leifersdorf, Kr., Soran N.L., Prussia.

Wallace Cragun, Z. S. Derrick, Grab-schener Str., 49, 1, Breslau, A-O, Prussia.

Friends would confer a favor by sending to any of the above addresses the addresses of their friends living in this locality. A letter of introduction would be preferable.

H. M. WARNER
Dresden, Germany, Nov. 6, 1897.

CONFERENCE IN SAMOA.

Malaela, Upilu, Soma.

October 19, 1897.

Conference of this island convened at this village Saturday morning, Oct. 16, 1897, with the following Elders present: Ed J. Wood, D. Foster Cluff, Wm. A. Moody, Abinadi Olsen, Jabz W. Dangersfield, Wm. W. Winegar, Wm. McDermott Jr., Joseph Quinney Jr., Wm. L. Worsencroft, N. C. Stringham, Edwin Smart, G. Chauncy Spillsbury, Joseph R. Witbeck and wife, Lavern.

The eight branches of the island were all well represented and meetings commenced with a good attendance, in a bowery of cocoanut leaves. Two general gatherings and a testimony meeting for the Elders were held on that day, at which a very good spirit prevailed. A magic lantern exhibition given by Elder Wood in the evening at Saleaumu was enjoyed very much by a crowded house of native Saints and friends.

Owing to the scattered condition of the Saints meetings were held Sunday morning in both the Aneane meeting house and the Malaela bowery with large numbers at each place. Sunday school exercises commenced at 11:30 in the Malaela bowery and the Aleipata (which includes the Aneane and Malaela schools), Pesega, Tifitifi and Slupapa schools each rendered a program consisting of exercises, such as questions and answers on the organization of the Church, personality of God, Articles of Faith, etc., in a very creditable manner. The exercises were a little long but none the less enjoyable. Priesthood meeting was then held with thirteen Seventys, two Elders, one Priest, four Teachers and two Deacons present. Each made a few remarks and we all listened to some valuable and encouraging words from Elder Wood.

The following were ordained Deacons: Thomas Purcell by Brother Wood, Maiva by Brother Quinney, and Alfred Swenkey by Brother Olson. Appointments were then made, as follows: Wm. W. Winegar at Siumu, Abinadi Olsen and Edwin Smart at Pesega, N. G. Stringham at Siupapa, Jos. Quinney Jr., Jos. R. Witbeck and wife at Malaela and Aneane, Wm. L. Worsencroft at Fagaloa, J. W. Dangersfield at Tifitifi, Wm. McDermott Jr. at Tiavea, G. C. Spillsbury and D. F. Cluff at Fagali.

After a well attended meeting in the afternoon, conference exercises were brought to a close with a meeting in the evening at which Brother Wood made the closing remarks, all having had a spiritual feast the like of which was never before known on the Island of Upolu. In all, there were six general meetings held and remarks were made by 18 Elders and natives holding the

Priesthood.

It is pleasing to note that S. Manoa who came to Samoa in 1863 from Hawaii as a missionary under Gibson is still firm in the faith and made the opening address at conference. The authorities of the Church were presented and sustained by the people at the Saturday morning meeting. But one baptism was recorded during conference exercises but since the conference held in May last 210 baptisms have been made on the island and there are good prospects for making at least that many more in the coming five months.

On Monday after a closing testimony meeting by the Elders we partook of the hospitality of Brother Alfred Kenlson at dinner and spent the afternoon in distributing some little prizes among the school children and to the winners of races of various kinds. A concert in the evening consisting of a farce by the Aleipata school, songs by Elders and schools, with a lantern exhibition brought our day of pleasure to a close and with the dawn of Tuesday morning commenced a scattering of Saints and Elders to their various stations with a determination to make more baptisms and to prepare for a better time next conference than has been had at this.

Our mission's mother, Sister Witbeck, who came to Samoa on last steamer, is stationed at perhaps the most healthy part of the island and will receive most excellent treatment at the hands of our native and half-cast Saints, and although but few are able to converse with her in her native tongue, her gentle nature and motherly smile sinks deep into their hearts and has already made for her many warm friends. To see her is to love her, and with the help of the Lord a great and a glorious work can and will be performed by Sister Witbeck.

N. G. STRINGHAM,
Clerk of Conference.

WEATHER FOR DECEMBER.

The following data, covering a period of 23 years, have been compiled from the Weather Bureau records at Salt Lake City, Utah:

Month December for 23 years.
Mean or normal temperature, 34 degrees.

The warmest month was that of 1889, with an average of 40 degrees.

The coldest month was that of 1876, with an average of 27 degrees.

The highest temperature was 61 degrees on December 1, 1874.

The lowest temperature was -10 degrees on December 25, 1879.

Average date on which first "killing" frost occurred in autumn, October 12th.

Average date on which last "killing" frost occurred in spring, April 1st.

Average for the month, 1.66 inches.

Average number of days with .01 of an inch or more, 7.

The greatest monthly precipitation was 4.37 inches in 1889.

The least monthly precipitation was 0.11 inches in 1878.

The greatest amount of precipitation recorded in any 24 consecutive hours was 1.38 inches on December 14-15, 1888.

The greatest amount of snowfall recorded in any 24 consecutive hours (record extending to winter of 1894-5 only) was 10 inches on Dec. 5, 1892.

Average number of clear days, 9; partly cloudy days, 10; cloudy days, 12.

The prevailing winds have been from the southeast.

The highest velocity of the wind was 44 miles from the north on December 28, 1895.

Station: Salt Lake City, Utah.

Date of issue: Nov. 30, 1897.

J. H. SMITH,
Weather Bureau.