



SCOTTISH DISTRICT MEETING

An Interesting Gathering Held in Edinburgh—Signs of the City.

Elder James D. Stirling sends the following report from Glasgow, Scotland:

On Sunday, Aug. 30, 1903, three largely attended meetings were held at the latter-day Saints hall, 14 Picardy Place, Free Garden's Institute, Edinburgh, Scotland. Eighteen of the 29 Elders in the mission were present, also Elder Thomas E. McKay, on his way home from a three years' mission to Germany, Elder Stewart W. Eccles, Jr., from the New Caste conference, Elder William E. Baird, from the London conference, and Sister Margaret Thurman, lady missionary from the London conference, and Sister Nannie A. Toot from the Royal College of Music, London. These highly talented ladies are an honor to their most respected parents in Utah, the Church and the world. Names and names await them.

The first meeting was the largest attended, the hall being filled with 124 people, most of whom were friendly strangers. Numbers of them attend our meetings regularly. The Spirit of the Lord was made manifest through the various speakers in a very marked degree so much so that tears of joy ran down the cheeks of a number of the congregation, and peace and joy prevailed. Sister Thurman was one of the speakers at the evening meeting and her remarks were listened to very attentively by the congregation. Sister Toot sang for the next meeting was held at the latter-day Saints hall, 14 Picardy Place, Free Garden's Institute, Edinburgh, Scotland. The castle is on one of the highest hills in Edinburgh and is constantly guarded by soldiers in red uniforms. It is a city of hills and it contains a population as large as is in the entire State of Utah. It has a number of wide streets and sidewalks like Salt Lake City, and the people walk as in London and other large cities, on the right side. The palace and Abbey of Holyrood, where the former kings, queens, dukes, etc., of Scotland resided, were the next places we went on seeing, and while on the way we passed the famous St. Giles' old Kirk. It is still used as a place of worship. All the principal towns in Scotland are cobble stone paved, with square cut stones throughout. Carts and wagons sound like trains as they run along the streets. There is a curved street around the Kirk, over a graveyard of the long ago, and in the middle of the street is a square stone about 18x18 inches, level with the cobble stones, with the date 1706, J. K., on it. Visitors and tourists are informed that "that is the grave of the great reformer and preacher John Knox. How many people he understood that much, trodden street, with heavy loaded carts, lauries, (wagons) etc., the resurrection will only tell.

After passing this historic Kirk, our congenial friend, Elder George Robinson, president of the Edinburgh branch of the Church, and his loving and charming daughter, Mary, joined in with us. Elder Robinson's home has been in Edinburgh for many years, and he is a traveling encyclopedia as to historic places in Edinburgh, as well as being well read and informed on many important questions. Bro. Robinson is a very modest gentleman and says very little to any one, but he is very pleasant to associate with. Each place of great historic interest was pointed out to us by him, and every few steps brought us face to face with some of them. The house of John Knox when pointed out caused some serious thoughts in some of our minds. Our attention was particularly called to an old building by its guide. Above the door was an excellent figure in stone of the pleasant face and head of a boy in his teens, surrounded by a well executed wreath, a Scotch thistle, also in stone, with an inscription underneath the figure: "Heave awa chaps I'm no deluded!" The story of the boy's complete entombment for three days after the building fell and covered him up, and his deliverance therefrom would form a sad and joyful letter. It was amusing to us who understand the build Scotch to hear some of the Elders trying to repeat the inscription referred to. We passed "old Jyle o' Enbra." It bears date of the year 1725. No money was burned up in fire crackers on our fourth of July celebration, as stated in a former letter, the cups or tricks of crowds of ladies (boys) in front of us, for the amusement of "rich Americans," touched the heart strings of some of the Elders and coppers, bawbles (cents) and pennies were thrown quite freely in the air by them, and were all visited. The picture gallery contains nearly 100 of choice pictures, and one in particular would be a revelation to all the ministers in the world. It is the large painting of a picture of "The Holy Trinity." Father, Son and Holy Ghost, each one being a personage.

The next place visited was the large glass works of Edinburgh. By courtesy of Mr. Robertson, manager of that institution, we were conducted through the great establishment, and saw all the processes of glass making. The hand carving on the different glasses

for the kings, queens and royalty in all the world, is marvelous, and also a great credit to the steady hand and high skill attained by the craftsmen engaged in that most delicate occupation. The general registration office in Edinburgh may also be mentioned, as the latter-day Saints from Scotland and their descendants are perhaps more interested in that building and the records therein than any other building and records outside of our mountain home. Some of the records in the registration office go back to the fifteenth century, and from 1855, when the law came into effect, compelling the registration of marriages, births and deaths, the records from that date to 1902 are complete. The records are the best in the world. There are tens of thousands of books, and when correct name, date, town and parish is given the expert clerks in that office consult the index book (all the millions of names in Scotland are, or have been, indexed), and the name desired furnished in five minutes or less. Two shillings and a penny for the extract of one name. Three shillings and a penny at the registration office in the parishes for a single extract. One pound (45) gives the right for 10 days of a general search at the general registration office. Any record furnished immediately when called for. Any one at home desiring names alive the name of the parish and town where their kindred or friends were born to get at the names quickly. Sometimes a week or more is spent searching and no name found. The latter-day Saints hall, 14 Picardy Place, Free Garden's Institute, Edinburgh, Scotland. Eighteen of the 29 Elders in the mission were present, also Elder Thomas E. McKay, on his way home from a three years' mission to Germany, Elder Stewart W. Eccles, Jr., from the New Caste conference, Elder William E. Baird, from the London conference, and Sister Margaret Thurman, lady missionary from the London conference, and Sister Nannie A. Toot from the Royal College of Music, London. These highly talented ladies are an honor to their most respected parents in Utah, the Church and the world. Names and names await them.

JAMES D. STIRLING,
122 North Frederick street, Glasgow,
Scotland.

JOINED THE CHURCH.

Several Baptisms Reported From The Wisconsin Conference.

The following report was sent by Elder N. C. Peterson, in a letter dated Milwaukee, Wis., Sept. 10:

Last Saturday and Sunday, Sept. 5 and 6, the Elders laboring in Wisconsin met in conference at 1715 Fond du Lac Ave., Milwaukee. Two Priesthood and four public meetings were held. Elders A. H. Woodruff and G. E. Ellsworth of the Northern States mission, and three Elders from Chicago were visitors.

The first Priesthood meeting was held Friday morning at 10, its purpose being to hear reports of the labors of the Elders in their various fields. The second Priesthood meeting was held Monday forenoon. Here the Elders were assigned new companions and their fields of labor. Elders Woodruff and Ellsworth of the mission, and Elder John A. Hyde of the conference encouraged the Elders in their work.

Our first public meeting was held Saturday evening. It was well attended by Saints and investigators. Elder John A. Hyde made a few opening remarks, explaining for what purpose we had met. He was followed by Elder A. H. Woodruff, who spoke of the apostasy and the restoration of the Gospel. Elder Ellsworth of the Northern States mission, encouraged the people to live pure lives. Elder C. L. Ruckert spoke in German about baptism and the ordinances of the Gospel. The closing speaker, Elder Ellsworth of the mission, explained the first principles of the Gospel.

A testimony meeting was held Sunday morning. After blessing six children, and ordaining Brother Karl Kramer an Elder, the meeting was turned over to the congregation. Sunday afternoon our hall was filled with people desirous to hear the Gospel. Elder Henry Chamberlain from Chicago gave a sermon on the first principles of the Gospel. The second speaker, Elder C. L. Ruckert spoke in German, as most of the audience were Germans. Elder Ruckert was followed by the Book of Mormon which Joseph Smith was a prophet of God. Elder F. M. Abbott took for his text the word of baptism. The last public meeting was held Sunday evening.

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IN THE WAKEFIELD DISTRICT.

Missionary Labor of Two Elders In the Sheffield Conference.

Elder Mark A. Coombs, in a letter dated Hemsford, Aug. 28, reports as follows:

For the last four months we have been busy engaged in traveling from door to door distributing Gospel tracts, and in the afternoon session the general and stake authorities of the Church were present by Elder George Christensen and unanimously sustained.

The Bishopric of the Wales ward was reorganized with Wm. R. Davis as Bishop, Henry R. Thomas as first and Alfred J. Rees as second counselor.

The music furnished by the Fairview choir, under the leadership of Elder Hansen was very creditable and every ward, except one, sang.

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"Familiar but not coarse, elegant but not ostentatious,"

said the great Dr. Johnson referring to the literary style of Joseph Addison. Without the change of a syllable these words apply as well to

Gorham Silverware

If the design and workmanship can be thus fitly characterized, its sterling quality is equally beyond question. The trade-mark vouches for it and so do all responsible jewelers.

principle of love being the predominant subject.

Elder Sharp clearly illustrated the way in which difficulties among the people should be settled, quoted the law of God concerning the matter.

God's purposes and plans in connection with the gathering of His people from the nations of the earth to this land was the subject of Apostle Smith's discourse.

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zeal and enthusiasm. On his return he traveled via Quebec, thence through Alberta, and other communities where the Saints are colonized.

The latter-day Saints' population of Rexburg will be increased by the return of Elder A. W. Neeley from his missionary field—the Southern States. He was sent apart for this mission on Nov. 25, 1901, and on his arrival was assigned to the Kentucky conference. The latter 11 months was spent in Louisville, Ky., officiating as president of the conference. He reports things in a very happy condition: says the visit of the newspaper men was of vast benefit to the Elders in the field as the people are largely influenced by the voice of the press, and a number of the Kentucky papers spoke very highly of their visit to Utah. Elder Neeley was accompanied by a young man, Ross C. Davis, from Kentucky, who was converted by the Elders and decided to locate in Utah.

At the same time that Elder Neeley was appointed and in the same conference and on the same return trip was Elder W. C. DeLong of Evansville, Wyo., who brings back the usual report of general progress of the work, ups and downs, successes and failures, and other varied experiences of the average Elder. Elder DeLong officiated with others in the baptism of 27 souls; took the prize offered by President Rich for selling the greatest number of books of Mormon in the field; never had to sleep out of doors, and had plenty to eat. He says he is ready to go out again any time, after a short visit to his family and a quiet stay, money he has had during the past two years.

Elder Parley P. Walker of Peo, Summit county, has returned from a three years' and seven months' mission to the New Zealand mission. Elder Walker labored the entire time in the Tauranga conference, largely composed of the native population and he labored exclusively among this class. They have a membership in this conference of about 200 persons. The work among the natives is very pleasant. He never being hungry or having to stay out of doors at night. His health was good all the time and he enjoyed his labors very much. When he left he was president of the conference, having served in this capacity for the past two and a half years.

At Thatcher, Arizona, are scores of relatives and friends waiting to greet in their midst Elder Christopher A. Allred who left that sunny southern town for a mission to the New Zealand mission in the month of January, 1900. He was set apart on the 20th of that month and proceeded immediately to that country. On his arrival he was detailed to labor in the Mahal conference and remained there the whole time traveling among the natives of whom this conference almost exclusively consists. About two years ago he was made president of the conference hence is well posted on conditions in that locality. He says the people are kind but not very receptive. He never went hungry nor lacked a bed to sleep in. There are about 700 persons in the Church membership and they have branches and Sunday schools throughout the conference.

Elder C. S. Parkinson of Franklin, Ida., has returned home from his missionary labors in New Zealand. He came in on Sept. 16, after an absence of 32 months, having been set apart Jan. 2, 1901, for a mission to the Tauranga conference, Auckland, and Wellington conference, half of the time being spent in city and half in country work. During this time he has been under the necessity of sleeping outside about six times and occasionally had to go hungry. Taken as a whole, however, his experience was very much enjoyed, his health has been first class and he returns full of vim and a desire to continue his labors in spreading the Gospel tidings.

On Saturday the conference began with a good attendance. The stake officers, Bishops gave reports and reports or encouraged the Saints. Saturday night the Priesthood meeting was held, at which Apostle Clawson advised and counseled the Saints to pipe

RETURNED MISSIONARIES

On Sept. 14, 1903, Elder Orson E. Elding and wife of Cedar Fort returned to the Southern States. Elder H