

we do not wonder that we as servants of God, sent to call men to repentance, are unpopular, even as all the servants of God in every age of the world have been unpopular; even our Savior was despised, "a man of sorrow and acquainted with grief."

Elder Hugh W. Douglass, late president of this conference, left here yesterday for his home in Salt Lake City via Atlanta, Chattanooga and Kansas City. He has been a very efficient missionary and returns to the bosom of the Church with a living testimony burning in his heart. He returns with Elder Kimball, president of the mission, from Chattanooga. Elders Wm. H. Ingham and J. F. Hiett were also released at the same time, having zealously defended the truth under all circumstances. We wish them a speedy and safe return to Zion.

The Southern States mission is being greatly extended and enlarged. Improved systems are being inaugurated under the able presidency of Elias S. Kimball. A thorough house-to-house canvass is made wherever the Elders travel and meetings are held wherever opportunity affords. City work is made a specialty, and from this on if any other place cannot be procured for holding meetings, the people will be preached to upon the street corners. We notice the remarkable fulfillment of the prediction of the Prophet Willford Woodruff that Zion would begin to find favor in the eyes of the world. It is noticeably the case in this land.

Your brother in the Gospel,
E. C. ROBINSON.

PAROWAN STAKE CONFERENCE.

The quarterly conference of this Stake was held in Cedar City Tabernacle Sunday and Monday, the 22nd and 23rd of March, 1896. There were present of the Stake authorities: Elders Uriah T. Jones and Francis Webster; a majority of the High Council and Bishops of the several wards; also Elder David H. Cannon and Bishop Thomas Judd of St. George, Washington county.

After the usual opening exercises, President Uriah T. Jones made a few timely remarks upon the benefits derived from meeting together in these quarterly conferences and reported briefly the condition of the Stake, which was very favorable. The various quorums, associations and Sunday schools were reported by their representatives. The Bishops reported their wards as being in a fair condition, temporally and spiritually, the members generally speaking being alive to their duties, but there was still much room for improvement.

The speakers seemed to enjoy a rich flow of the Spirit of the Lord and spoke very pointedly upon the following subject: The divine mission of Joseph Smith, restoration of the Gospel with its different keys and powers, building of temples and ordinance work therein, titling, Word of Wisdom, first principles of the Gospel, duties of the Priesthood, and duties of the Saints generally.

The afternoon meeting Monday was mostly occupied by Elder David H. Cannon and Bishop Thomas Judd of St. George, in presenting before the Saints the proposed plan for the con-

struction of a railway from Salt Lake City to St. George. The principal object in building the road is to furnish labor and also to materially aid in the development of the resources of the country.

The general and local authorities and list of home missionaries were presented and sustained by unanimous vote. The usual Priesthood meeting was held (and business pertaining to the Stake transacted).

We had beautiful weather during our conference. The meetings were well attended. The singing by the Cedar choir was an important factor and added materially to the enjoyment of all present.

Conference adjourned for three months to convene in Parowan.

WM. H. HOLYOAK,
Stake Clerk.

HONORING ARIZONA PIONEERS.

ST. JOSEPH, Navajo Co., Ariz.,
March 27, 1896.

Herewith is a brief synopsis of a celebration given in honor of the pioneers of 1876, who settled on the Little Colorado river. There were four colonies started, their presidents respectively were, of Sunset—Lot Smith; of Brigham City—Jesse Balanger; of Obed—George Lake; of St. Joseph—W. C. Allen—the last named being the only one left of the four.

On Pioneer day, March 24, at 4 p.m., the people assembled at the school house where one hundred and fifteen persons did ample justice to the good things spread before them. After supper a lengthy program was well rendered, the principal features of which were incidents of travel and pioneer life by the oldest residents. Our "dam boss," J. C. Hansen, gave a history of dam-building from the first dam in 1876, which cost 1,695 days' labor, down to the present one, dam No. 8.—the estimated cost of dam and ditch work, putting a very low estimate upon labor has been over \$60,000.

In 1876, there were 45 men, 4 boys, 13 women and 11 children, or 73 souls. At present we number 24 men, 19 women, 87 children, or 130 souls.

President L. H. Hatch of Woodruff, and Bishop John Hunt, A. L. Rogers and wives of Snowflake were among the visitors. The house was decorated with flowers and pictures and among them at the head of the hall was the flag of 1876 made of strips of bleached, sewed on a red blanket. The hour of midnight was reached before the exercises were over.

The health of our people is good—prospects for fruit and other crops never better.

Respectfully,
S. B. BUSHMAN,
J. McLAWS,
Committee.

INDIAN TERRITORY MISSION.

ST. JOHN, Kansas,
March 14th, 1896.

In reading the many interesting articles in your welcome paper under the heading of Missionaries Abroad, we feel anxious to contribute, and perhaps a few lines from the old Sunflower state, now the headquarters of

the Indian Territory Mission, may be interesting to the Elders abroad.

The I. T. mission is now composed of Indian and Oklahoma territories and the states of Kansas and Arkansas. Twenty-eight Elders are about equally distributed through these four fields, our numbers having almost doubled since a year ago and more are constantly entering the field. This we consider a good showing, as a year ago it was impossible for a Mormon missionary to get a hearing in Arkansas. Our labors are not in vain, for while conversions are few during this season of the year, our friends are fast increasing—especially is this the case in Kansas, where only a few years ago it was absolutely impossible to get a hearing, owing to the Bickerton faction, (it will be remembered that Wm. Bickerton was one who followed Sidney Rigdon, at the time of the exodus of the Saints from Missouri, and settled in Kansas), inciting the people against the "Brighamites," as they erroneously term us. But the last year has made a great change and a splendid feeling now prevails.

As an example of inquiry and anxiety now existing, I might relate a few events of our last trip. Elder B. D. Nebeker and myself left St. John, desirous of holding a few meetings in the adjoining county, Pratt. We were successful in getting the house desired, and held two good meetings to large crowds, our mandolin and guitar music, perhaps inducing some of the people out who otherwise would not attend owing to prejudice. After the close of our second meeting we were attacked by a "Christian" preacher of twenty years' standing, who proceeded to "expose" our doctrine, asking or rather demanding proof of the assertions we had made, evidently not satisfied with those already given. Commenting on our remarks he stoutly affirmed that "nothing was known of the Gospel till it was preached by Jesus Christ; that Elijah's mission was accomplished in the person of John the Baptist; and what's more, Elias, Elisha, Elijah and John the Baptist were all the same person; that no person should visit the earth between the Apostolic age and the second advent of Christ, and that we could not prove from the Bible that the Gospel was restored to Joseph Smith in 1830." We replied that it might be impossible to prove an event that had happened in our day from a record written more than eighteen hundred years ago, but from the Bible we would prove that such an event was to take place. Not wishing to enter into a debate we played a few pieces on our instruments, promising to treat on the subjects our Christian friend had affirmed were untrue. The following evening much interest was created and having gained the sympathy of the people, we awaited further development. The following night we held a good meeting, but our friend having failed to appear, we reserved the subjects he desired to hear till later. Later we heard he had attended a literary meeting and announced that he was going to "do us up" the following night in a debate. Naturally, next night the house was packed, all anxiously awaiting our remarks. Elijah's glorious mission to earth was explained, together with the plan of salvation for the dead. At the