

A. A. Obern and companion, Elmira, Solano Co.

The Elders having been encouraged by the prayers and good-will of the Saints, returned to their various fields of labor with a renewed determination to spread the Gospel.

This closed the best conference thus far held in California, remarkable for its good attendance of Saints and non-Mormons and for the spirit that prevailed throughout.

Saints having friends in northern California, send their addresses to conference president.

J. W. NIXON,
Conference President.
FLORENCE T. RAWLINSON,
Secretary.

IN CALIFORNIA.

The Southern conference of the California mission of the Church of Jesus Christ of Latter-day Saints convened in Los Angeles City, April 24th and 25th. Three sessions were held each day, at 10 a. m., 2 p. m. and 7:45 p. m. Services were held at the usual meeting place, 245 S. Spring St. Elder G. F. Harding, conference president, presided. Elder E. H. Nye and 24 other Elders were present. The Saints of Los Angeles, together with visiting Saints and friends made up a goodly attendance of nearly 175 people on some occasions.

Sunday, 10 a. m.—Congregation sang, The Happy Day Has Rolled On. Prayer by Elder E. H. Nye. Male quartette sang, The Lord Is My Light. Elder Harding stated that the Elders were beginning to see the fruits of their work in the counties as well as cities.

Elders F. B. Platt, E. M. Austin, J. J. Hatch and F. Culley from San Diego Co. and city, reported their labors. Elder E. H. Nye gave some interesting facts connected with the general Conference.

After singing, benediction was pronounced by Elder J. A. Loveless.

2 p. m.—The general authorities of the Church and mission were presented by Elder W. E. Stoker, and unanimously sustained. Elders Geo. Fox, W. W. Lunt, G. R. Chaffin bore testimony that God had supplied their wants and led them miraculously in their labors. Elder Asa Athay said he had met with good success in street meetings. Elder Magleby spoke of a lack of faith among religious people as regards their own organizations. He believed many would eventually receive the Gospel. Elder J. A. Loveless from the Northern conference spoke on Church organization, pointing out the difference between the Church of Christ and the churches of men. Elder Harding exhorted all visitors to seek a testimony of the Gospel, and took this opportunity to call down God's blessing upon the heads of those who had administered to the wants of his servants.

Singing, We Thank Thee, O God, for a Prophet. Benediction by Elder B. A. West.

7:45 p. m.—Singing, Come Thou Glorious Day, and prayer by Elder W. E. Stoker. Singing, Ye Chosen Twelve. Elder Jos. Hansen spoke on the spiritual development of the Mormon people. The Doxology was then sung and benediction was offered by Elder G. F. Harding.

Monday, 10 a. m.—Singing, and prayer by Elder Magleby. Singing, Love at Home. Elders W. F. Egan, B. A. West, A. Stott, spoke to the congregation. Elder W. E. Hawkins spoke of principles alone understood by the Latter-day Saints as salvation for the dead showing that the Gospel as now restored is broad enough to circumscribe the whole human family—dead or alive.

Choir sang "Beautiful Zion."

Elder Nye said the Elders of Israel would be God's witnesses against the nations on the judgment day.

Elder J. Yearsley spoke on Obedience, showing the prosperity of God's people when observing this law and the fate of those who disregard it.

Elder J. A. Eldredge said he appreciated the privilege of having heard the living oracles of God, and had a testimony of their mission. He related a prophecy uttered by President Woodruff and bore testimony of its fulfillment.

Singing, and benediction by Elder Culley.

2:30 p. m.—Singing, "Come listen to a Prophet's voice." Prayer by Elder Platt. Singing, "Rock of my refuge." Elders Raymond, Davis, Chandler, Goates and Brown reported their labors.

Elder Harding bore testimony that traveling and preaching without hire was ordained of God and the only way acceptable before Him.

Singing, "High on the Mountain Top." Prayer by Elder E. H. Nye.

7:45 p. m.—Singing, "See the mighty angel flying," and prayer by Elder Austin.

Elder W. E. Stoker spoke on authority and Priesthood of God, briefly reviewing the apostasy from the Church of Christ, the reformation and what it accomplished and the restoration of the Priesthood in this age.

Elder E. H. Nye offered some words of testimony and encouragement, giving some statistics of the great Latter-day work.

Singing, "O'er the gloomy hills of darkness." Benediction by Brother Jacobson.

Tuesday, 7:45 p. m.—The Saints met at 516 Temple street in prayer and sacrament meeting. For three hours a spiritual feast was enjoyed; testimony, prayers and praises were sent up before the throne of Grace.

Wednesday evening a social was given in the hall. An entertaining program was rendered and lunch served. The evening was productive of much good, among friends and investigators. Tuesday the Elders spent the afternoon in Priesthood meeting with our lady missionaries, Sisters Nye and Eldredge. The Elders were then appointed to their fields of labor. Any one having relatives in these parts that they desire Elders to visit, address the Elder at conference headquarters, 516 Temple St., Los Angeles. The assignments are as follows:

Los Angeles, 516 Temple St., Con. Prest. G. F. Harding, and Elders W. E. Hawkins, Jos. Hansen, V. S. Raymond, Jas. E. Eldredge.

San Diego, 1311 5th St., J. A. Loveless, W. E. Stoker and F. B. Platt.

San Diego Co., Jos. Goates and J. J. Hatch.

San Bernardino Co., Geo. Chandler and W. F. Egan.

East Los Angeles, Parley Magleby and J. H. Yearsley.

Los Angeles Co., J. H. Davis and Geo. Fox.

Orange Co., W. W. Lunt and F. Culley.

Riverside Co., Alvin Stott and G. R. Chaffin.

Ventura Co., Chas. Brown and Asa Athay.

G. F. HARDING, Conf. Prest.
LOUISA EDWARDS, Clerk.

FACTS ABOUT ARMY LIFE.

"The Spaniards seem to think that Americans lack the qualities of the soldier," said a veteran of the Civil War, "yet there are few things more surprising than the readiness with which the American volunteer accepted the conditions of army life. One of the first and also one of the hardest lessons an enlisted man in a volunteer army has to

learn is that there is an aristocracy of shoulder straps which is contrary to all his democratic experiences and principles. In the last war, as soon as Sumpter was fired on, patriotic men got together in companies and elected their own commissioned officers without realizing all that commission means. The men, in many cases, had lived together on the same social plane, often as intimate friends. In choosing their officers they were influenced by the same amiable considerations that determine elections in civil life. A good fellow or a shrewd politician could easily obtain the support of a majority of the company, whether he was adapted to the office or not. In time the private soldiers learned there was between them and the commissioned officer a gulf which no good will on his part could bridge. He was compelled to assume an air of superiority that only the utmost tact could save from offensiveness. He was not allowed by the army regulations or traditions to continue the intimate personal relations that existed in private life.

"It was sometimes galling to the enlisted man that, besides being better paid, better clothed, fed and housed, the commissioned officer enjoyed many privileges that were of great importance to men used to the free life of a republic. Besides his larger pay, the officer had an allowance of rations beyond that of the private, which he commuted when in camp. That is, he drew a money equivalent instead of the rations, and was able to buy provisions of a superior quality and larger variety. The company officers formed a mess, and an expert cook and general servant, a complete outfit of dishes, which were carried in a camp chest, and so on; the private had his tin plate tin cup, tin spoon, his coffee being made in a huge sheet-iron kettle. The officers had a wall tent that was carried in wagon; the private a dog tent that was carried by himself.

"As a rule, in active service the private had the benefit only of what he could carry, except the few cooking utensils in charge of the company cook. In ordinary times the commissioned officer would leave camp virtually at will. His duties were comparatively light, while the private, in addition to sentry duty, had sometimes to serve with pick, shovel and ax in the construction of fortifications, the digging of the rifle pits, and making of corduroy roads, and the like. The officer might occasionally obtain leave of absence to visit his home, while a furlough was a rare thing for a homesick private. In the last extremity the officer could leave the army by resignation, but only expiration of his term of service, incurable wounds, or disease or death offered release to the soldier. The latter envied not only the commissioned officer but also the negro servant, who could come and go at will.

"The submission of the American volunteers to the hard conditions army life is one of the marvels and glories of American patriotism. The pay was not enough to be alluring. At first it was \$11 and later it was \$13 a month. The government provided the clothing food, tobacco, etc., but the pay was small enough where there was a family dependent on the earnings of the soldier. The men did not always send their money home. When a large part of Sherman's army was paid off at Kingston before starting on the march to Savannah, there were hundreds of chuch-a-luck banks at which many of the men lost the pay of months.

"It was particularly hard for the intelligent private who had enlisted from patriotic motives, as an immense number did, to endure the frequent blunders and culpable stupidity of commissioned officers, by which the lives of men were