

over in asparagus, the Mammoth and Linnous in rhubarb are the best.

Remember always high, dry land for peaches and grapes, the next land below that line for cherries, prunes and plums, on land below that again for apples, then on the lowest, wet and poor clay land, where no other fruit will grow is a place for pears. They will grow where no other trees will, and pay well if the right kind is planted and attended to and cultivated.

Prepare your ground in the fall and plant your trees in the spring, only about the same depth in the ground as they stood in the nursery. Trim off and cut back the top of the tree—the harder you cut off the top the better and more sure is your tree to grow. Tramp the soil hard around the tree after planting; if the ground is dry, give each tree a bucket of water after planting; dig your holes for trees wide enough so the roots can be spread out naturally in planting. If your trees look dry when they arrive from the nursery, dig them down in soft moist ground for three days—root and top and all must be buried; then take up and plant. Cultivate your trees to keep weeds down and moisture in the ground. Don't forget to fence out the stock from the trees as many young orchards have been ruined by stock. By remembering these things success is sure.

Respectfully yours,  
JOHN P. SORENSEN,  
County Fruit Tree Inspector.

#### WAYNE STAKE CONFERENCE.

Loa, Wayne Co., Utah.  
Nov. 30th, 1897.

The quarterly conference of the Wayne Stake of Zion convened at Loa Nov. 27th and 28th, 1897.

There were present on the stand the Stake presidency, a fair representation of High Councilors and Bishops, Patriarch Elias H. Blackburn, Elders Thos. Blackburn and George Rust.

Elder Willis E. Robison, president of the Stake, presided over the conference.

After the usual opening exercises Elder Willis E. Robison reported the Stake in a good condition and stated that perfect unity existed between himself and counselors. He commented upon the purpose for which conferences were held, and hoped the Saints would improve every opportunity to build up and make beautiful this Stake of Zion.

Elder H. M. Hansen endorsed the report of the previous speaker, and said the Gospel of Jesus Christ has brought peace and everlasting joy to thousands of people. The adversary of righteousness is on the alert and the Saints need to exert every power within them to stem the tide of iniquity.

Elder Gearsen S. Bastian spoke of the necessity of missionary work at home and the duty of ward teachers.

The Loa, Thurber, Teasdale, Giles, Lyman, Calneville and Fremont wards were reported by Bishops B. F. Brown, George Coleman, Levi C. White, Peter J. Christensen, Elder George Rust, and Bishop Hiett E. Maxfield, respectively.

Elder Thomas Blackburn, a returned missionary, related some of his experiences in the world. He drew a contrast between the doctrines of Christ and those taught by the professed ministers of Christianity.

Elder John Vance spoke briefly upon the necessity of earnest and persistent effort on the part of Latter-day Saints.

Elder Joseph Eckersley showed the similarity between the work of the Former-day Saints and that of the Latter-day Saints.

Elder Seth Taft occupied the whole of the forenoon session of conference, Sunday morning, discoursing upon the characteristics of the Deity, and the

progress being made by the Latter-day Saints in preaching the Gospel.

Patriarch Elias H. Blackburn was the first speaker at the afternoon session. He treated the subjects of Sabbath breaking, honesty, and the necessity of keeping out of debt.

Elder H. M. Hansen presented the general and local authorities, and all were sustained by a unanimous vote. He exhorted the Saints to diligence and good works, and bore a faithful and earnest testimony.

Elder Willis E. Robison made the closing remarks of the conference.

Elder John T. Lazenby pronounced the benediction.

JOSEPH ECKERSLEY,  
Stake Clerk.

#### THE "HALL OF RELICS."

This transient repository for the heirlooms and relics of the Pioneers is now being denuded of its decorations. The questionable "griffins" have sold and moved, the eagle has gone from above the graceful pediment, and it is said that the fine replication of Dallin's famous statue of "The Signal of Peace" is to grace the interior of the city and county building, where for a few decades it may charm the student of Indian character, until some other artistic creation may secure a more worthy prominence.

It seems a pity that the city is not in a position to remove and re-erect this structure in Liberty Park, which should be the gathering place for all our schools, high, district or Sabbath, as the case might be. There is need for a building in the park, for the exercises usual at all such times, and to have placed this one there under proper care and with some improvements (it being already a reminder and a relic) might have remained for a generation or two. Public opinion would have favored it, and a properly presented petition might perchance have secured it from the commission at a nominal figure. But alas, what is "everybody's business is nobody's," and the graceful (or as some would say, flimsy) fabric will speedily be no more.

Still more fateful is the distribution now begun from the interior. Somehow there seems to be a lack of public method of permanent retention by the State; the Historical society, or one of the museums might have been devised by which the utensils and relics of the Pioneers could have been kept intact as a memento of the public appreciation of that band of nearly two thousand 47ers, to whom we are all more or less indebted. With some suitable locality, it is believed that the collection could have been, not only kept, but very much enlarged, and more than that have yielded revenue enough for its maintenance and extension. The Brigham Young Lion House could be made into an admirable central repository for that purpose, and some combinations might be suggested that would convert that historic building into an educational center for "all ages and sexes" and for strangers and tourists as well as for the people of this city and State. But organized society is poor, individuals are poor, and "when everybody feels poor they are poor indeed." In the years gone by we "attempted great things," we "expected great things." If our souls have shriveled from two or three years' depression, what kind of souls must our Pioneers have been for their prospects and hopes in spite of persecution and travail, are unrealized as yet by their far more thrifty and able coreligionists, or perchance the current has become turned and overflows in other channels.

A truce to moralizing and back to the situation! It is evidently the intent of the commission, as it was

their promise, to deliver all things committed to their care at the place from whence they came! but it is seen that close-by persons are moving their own on presentation of their receipts to those in charge. A very few days and the dream of perpetuity as well as the reality of the past and present, will all have vanished save as a memory or as handed down to the yet distant centenary by the skill of the photographer and the page of history "vive la" Jubilee, and its wonderful adjunct, the notable, if vanishing, "Hall of Relics!"

H.

#### IN THE FLORIDA CONFERENCE.

Twenty months ago I left my mountain home, family and friends at Oakley, Idaho. I started for the sunny South as an ambassador of the Gospel of Christ. On arriving at Salt Lake City I was set apart for a mission to the Southern States. In company with sixteen Elders I went to Chattanooga, Tenn. There we were met by Elder Elias A. Kimball and others of the brethren at the office. To my surprise I was assigned to labor in the Florida conference. On the 29th of March I arrived at Brown, Columbia county, Fla., and was met by my future companion, Elder Samuel Isom of Mountain Dell, Utah, I labored in this county for nine months, part of the time with Brother Isom, and the remainder of the time with Elder W. H. Summerhays of Salt Lake City. During our labors here there were twelve that yielded obedience to the Gospel, and I think much good seeds were sowed, for since that time others have become members of the Church.

I was then selected to assist Elder L. W. Lund in the opening of Bradford county, Fla., and on the 7th of Jan., 1897, we entered our field of labor, fast and praying and dedicating the county, and ourselves to the Lord. Part of the time our labors were crowned with success, while at other times it seemed as though all the forces of the adversary were against us. We never felt to give up or shrink back, but pushed to the front, and soon the powers of darkness began to fade away as the dew before the sun, after the clouds are removed. Just as we were making an inroad up the minds of the people, my companion was called to another field of labor. Elder R. G. Sedgwick, who had just arrived from home, and I continued the work in the county. On the 4th of April the ice was broken and Sister Clemons obeyed to the Gospel. The following Sunday there were thirteen more whom we led into the waters of baptism, and two weeks later there were nine more.

On May 1st and 2nd we met in conference where there was great rejoicing, and we had a spiritual feast. Elder Kimball met with us and gave many valuable instructions. Only too soon did the time come for parting.

Elder L. R. Lewis and I were assigned to labor in the upper end of Columbia county, Fla. We did not labor there but a short time and then I was called to assist Elder Samuel Isom in the opening of the City of Gainesville, so accordingly we entered that city of five thousand inhabitants, fasting and praying and without a penny in our pockets. According to the promises we lacked for nothing to make us comfortable while we were in the city. Hotels were thrown open to us as was also private homes and we were able to canvass the city with assurance from the officers that we should have protection. The newspapermen were our friends and announced our appointments, for holding meetings, of which we held twenty-seven, on the streets most of the time.

Next we met in Priesthood meeting at New Zion, in Bradford county, the