

RELIGIOUS.

Sunday Services.

Religious services were held at the Tabernacle, Salt Lake City, Sunday, May 29th, 1892, commencing at 2 p.m., Counselor Joseph E. Taylor presiding.

The choir sang the hymn beginning:

Zion stands with hills surrounded,
Zion kept by power divine.

Prayer was offered by Elder Walter J. Beattie.

The choir sang:

Come thou glorious day of promise,
Come and shed thy cheerful ray.

The Sacrament was administered by the Priesthood of the Fourteenth ward.

ELDER EDWARD J. WOOD

was first called upon to address the congregation. He spoke for about three-quarters of an hour, and devoted the entire time to a relation of his experiences as a missionary in the Samoan islands. He said he left home with several other Elders for that mission field in the summer of 1888, having been authorized to go among the people and preach unto them the principles of the everlasting Gospel. In the year 1830 ministers belonging to the London Missionary Society deputed a few natives of the Samoan Islands to open up its work; three or four years later white preachers followed; in 1836 the Wesleyans sent forth missionaries; in 1840 the Catholics did the same, and so at the present time there were four denominations, each professing to be the only true sect, represented there. Hence in the Samoan Islands the Latter-day Saints had some opposition in the declaration of their principles. Many, no doubt, especially strangers, would wonder why the Latter-day Saints went to the Samoan Islands at all, knowing that those other sects were already there. But many reasons could be given for the sending of our Elders into places where the people had previously had the privilege of knowing what was in the bible; for all the denominations which he had named preached something of what the bible contained, and they had educated teachers scattered from one end to the other.

The speaker gave a succinct description of the Navigator Islands, which, he said, contained a population of nearly 35,000, and also of the people and their customs. Without any disrespect to outside churches, he must say there were some things advocated and practiced by them in the Samoan Islands which were conducive to idleness, non-intelligence, and even infidelity. He did not wish to tear down the work they had done, however, for experience had taught him that it was preferable to show the outsider something that was better than that which he possessed, in order to convert him, rather than actually pull to pieces that which he already had. One of the uppermost laws of this Church was free agency—the right of all men to

practice just as their consciences dictated. Still, there were matters which other denominations taught to the Samoans that certainly did not coincide with his own views. One of these had the effect of keeping the natives poor. The Samoans did not mind what they did in order to get ahead of each other in the way of giving money when the white ministers collected contributions from them; they would even mortgage their houses and lands in order to enable them to pay more money into the contribution box than their neighbor. As a nation they were very heavily in debt, and were not so honest, upright, and energetic in the performance of their daily labor as they used to be. The native Samoan was naturally intelligent, even more so, as far as he could learn, than his brethren on the Sandwich Islands, the Society Islands, the Marquis Islands, in New Zealand, and the inhabitants of a few other groups of islands, of the same race. There were many traditions which informed them that the people of those islands which he had named originally came from South America, and to these Elder Wood briefly adverted. He also referred to the aborigines of the Samoan Islands. He remarked that the Samoans were a great people to inquire into the characteristics, customs, etc., of others, and would often ask the missionaries their opinion of them, and where they thought their race originally came from. They also wished to know from those who visited them religiously what they thought the consummation would be—whether there would be a gathering of themselves and their brethren on the other islands of the sea, for tradition told them that they had brethren upon these other groups of islands. The language, customs, ways of living, and many of the characteristics of these peoples were the same, proving beyond a doubt that they must originally have been one race. This was but the fulfillment of bible prophecy. The question was often asked what the Latter-day Saints wanted to do with the Samoan natives—for what purpose did they go to Samoa, why did they preach the Gospel there, what was the object, seeing that they did not collect money from the people as ministers of outside churches had done? That was a question which possibly needed no answering so far as concerned the members of this Church. Not only did the Elders not collect money from the Samoans, but pointed out to them whenever the opportunity offered the advisability of their getting together as much as they could derive from their lands and pay off their own indebtedness before impoverishing themselves by turning their means into other channels. The Elders sought to impress this upon them before preaching anything else to them. False reports concerning the Latter-day Saints were circulated on the Samoan Islands the same as here at home; in fact outside ministers and teachers seemed to delight in telling all manner of stories, without the slightest foundation, and, of course, these lost nothing by repetition among the natives. Hence, to a certain extent, there was the same opposition

for the missionaries to encounter there as here; but this was not always a detriment, for those of the natives who did become converts to the true Gospel, having formerly belonged to other churches, invariably remained steadfast to the covenant which they made with the Lord when they entered the waters of baptism.

Summing up his missionary experiences on the Samoan Islands, the speaker said he never spent a happier or more profitable time, and he had received many testimonies of the truth of this great latter-day work which would remain with him to the end of his life. By request of President George Q. Cannon Elder Wood spoke briefly in the Samoan language, with which he closed his address.

PRESIDENT GEORGE Q. CANNON

dwelt upon the missionary work which is being carried on by the Church throughout Polynesia, and expressed the great pleasure which he had derived from listening to Elder Wood's testimony. A synopsis here would not do justice to Brother Cannon's interesting and instructive address.

The choir sang the song, "Light and Truth."

The benediction was pronounced by Patriarch John Smith.

NOTICE.

The Historians' office would like to obtain a copy of the Doctrine and Covenants published at Nauvoo between the years 1840 and 1844. Will any one having a copy please send it to A. M. Musser, who will pay for it, or if it cannot be spared, will return it.

THE Dundee (Scotland) Advertiser tells this: "John M. F. had long been given to tippling, but eventually had been won over by the temperance party, who, to keep him well in tow, made him doorkeeper of their hall. Some of his old acquaintances were in the habit of chaffing him, and one night while on duty, two old acquaintances turned up with: 'Hey man, Jock, I hear ye can dae miracles in there the noo.' Jack—Nae, we canna dae miracles in there, but if ye are no' at the bottom of that stair in two meenits, I'll show ye how we cast out devils.'"

ST. PAUL, May 29.—A case affecting the title and possession of property in this city worth \$4,000,000 was filed in the circuit court yesterday. About forty-five years ago a United States soldier, whose name is not divulged, received a warrant entitling him to 160 acres. He was killed and the warrant held for the benefit of his widow and children. The widow transferred the warrant to a party who located 160 acres now occupied by the Minnesota transfer and adjacent property. Numerous transfers occurred, several hundred holders having been in possession, and the original property now being worth nearly four million. The action is brought on behalf of the children of the soldier who lived in Philadelphia. Proceedings have been instituted against nearly 500 different holders.