

IN THE EUROPEAN MISSION.

[Millennial Star, Aug. 11, 1898.]

Arrivals—The following named missionaries from Zion arrived in Liverpool, August 4, 1898, per American line steamship *Belgenland*: For the British mission—Charles R. Bailey, Wellsville, Utah; Edward J. Pay, Nephi, J. A. Brown, Wellsville, Utah; Alonzo Ingram, Nephi. For the German mission—Edwin D. Seegmiller, St. George, Utah, and Thomas W. Jones of Cedar City.

Sister Hannah E. Jackson, of Hyrum, and Sister E. A. Panter of Union, Utah, were with the above party. They are on a visit to this country, visiting relatives and friends. Sister Panter was met at the docks by her husband, Elder J. W. Panter, who is laboring as a traveling Elder in the London conference.

Appointments—Charles R. Bailey has been appointed to labor as a traveling Elder in the Manchester conference.

Edward P. Jay has been appointed to labor as a traveling Elder in the Leeds conference.

J. A. Brown has been appointed to labor as a traveling Elder in the Sheffield conference.

Alonzo Ingram has been appointed to labor as a traveling Elder in the Leeds conference.

S. J. Callan has been appointed to labor as a traveling Elder in the Newcastle conference.

The last named Elder comes direct has been laboring for the last twenty-six months.

SUNDAY SERVICES.

Elder Joseph E. Taylor of the Stake presidency presided over the services at the Tabernacle Sunday afternoon, August 28, 1898.

The choir sang the hymn:

Sweet may the blessed spirit
On each faithful bosom shine.

Prayer was offered by Elder Rodney C. Badger.

The choir sang the anthem:

Light and truth.

Elder Heber C. Iverson was the first speaker. He began by declaring he was not ashamed of the Gospel of Christ, for as Paul had stated, it was the power of God unto salvation, unto all those who believed. The same Gospel, said the speaker, had been restored to the earth in this dispensation, and was being promulgated throughout the nations of the earth by over 1,500 humble Elders called to do missionary work. It was a Gospel made up of those principles constituting the Gospel preached anciently, and those called to proclaim it, were clothed with the Priesthood of God and were sent out to bear their testimonies to the nations. The work was not of man but of God, and with the assistance of His power, would roll on and fill the whole earth.

Elder James E. Talmage next spoke. In beginning he referred to his recent visit abroad in European countries. The Elders laboring there, he said, were doing a good work and were drawing in the honest in heart to partake of the Gospel and its blessings. The women sent out as missionaries, said Elder Talmage, were also doing a good work, their remarks being attended with results not always following the testimonies of the brethren. They were being well received, and in speaking to the public the attention given them was such as to make audible and clear every word that was uttered. The tide of opposition towards Mormonism, said the speaker, was beginning to turn

in the world. The devotion of the Pioneers and their followers to the Gospel which they had espoused, was now looked upon with honor, and the success attending their labors in settling what fifty years ago was a barren wilderness, was opening the eyes of the world and making believers of those who formerly disbelieved, thus to a very great extent melting the icebergs of prejudice that have existed for so many years.

Referring to the travels of the Elders without purse or scrip, Elder Talmage felt to deprecate the fact that in Great Britain it was not followed as closely as might be. He believed that greater blessings would follow the missionaries in their ministrations if they would put their whole trust in the Lord. True, in that land, most of the people were in straitened circumstances, but God was still in evidence and would provide for His servants, no matter what conditions existed. Blessings had been promised unto those who would put their trust in the Lord, and this promise would be made good if the Elders would see fit to try it. Friends would be raised up to them on the right hand and on the left and those who would assist the missionaries would also be recipients of heavenly blessings.

Elder Talmage felt not to criticize those who had gone into the mission field to spread the Gospel. They were zealous in their labors among the people and a friendly rivalry existed among them, as to which Elder or set of them, could show the best report, the greatest number of families visited, the most tracts distributed, and the general success attending their visits among the people. The work in Great Britain was progressing, and the Gospel was being carried by a set of humble and energetic young men.

Elder Andrew Jenson addressed the congregation. He said that his experience in traveling in the different mission fields, had been similar to that expressed by the preceding speaker. The Mormon Elders were full of zeal and energy. They had gone forth from the different avocations of life to call the people to repentance, and their demeanor was generally such as to gather around them many friends, even from the ranks of their most bitter enemies. The labors of the Mormon Elders were prompted by the same spirit which characterized the work of the Apostles of old and even Jesus Christ Himself. They were admonished to return good for evil and did so. They endeavored to love those who hated them; to do good to those who abused them and spoke evil of them.

Elder Jenson spoke of the results following the promulgation of the Gospel. He referred to the destiny of the work of the Lord and believed that the day would come, and that shortly, when the way would be opened up whereby the Gospel could be preached unto every nation, kindred, tongue and people. The Lord was at the helm of His work. He was directing His affairs upon the earth, and though somewhat mysteriously, His purposes would be accomplished, efforts of the opposition to the contrary, notwithstanding.

The choir sang the anthem:

By Babylon's Waves.

Benediction was pronounced by Elder Joseph E. Taylor.

SAN LUIS STAKE CONFERENCE.

Sanford, Colo., Aug. 21, 1898.

To the Editor:

The quarterly conference of the San Luis Stake of Zion convened at Manassa August 13 and 14, 1898. A good attendance of Saints and the local Priesthood was had during the meetings of

the conference, especially on Sunday. One very noticeable and pleasing feature of our quarterly conferences is the presence of our outside friends, who thereby get the Gospel taught them. Especially was this the case during this conference. A number of the missionaries of the Colorado mission were present and discoursed upon the fundamental principles of the Gospel in a clear and comprehensive manner. The following Elders were the speakers:

John E. Woolley, John L. Egan, Horace S. Ensign, Heber C. Layton, Ed. Davis, Walter Cluff, Charles Johnson and Juan D. Trejillo. The latter is a Mexican brother laboring in the territory of New Mexico in connection with Elders Woolley and Egan. He feels interested in the work and believes a good work can be done among his people. Each of the Elders bore strong and faithful testimony to the truth of the work and the divinity of the mission of the Prophet Joseph.

The reports as to the condition of the Stake given by Elder Albert R. Smith and the ward Bishops were all favorable, showing a tendency on the part of the Saints to keep the commandments of the Lord and establish among themselves that union required of the people of the Lord. Elder Smith testified that enough of the Gospel had been preached to the people during conference by the Elders to stand in judgment against those who heard it and would not receive it. The services of the choir are much appreciated as it is a means of bringing many of the outsiders to conference, where they are warned of the judgments to come.

MARCUS O. FUNK,
Stake Clerk.

SUNDAY SCHOOL CONFERENCE.

Brigham City, Aug. 19, 1898.

To the Editor:

The Sunday school conference of the Boxelder Stake convened at 10 o'clock a. m., August 13th, 1898. There were present on the stand, of the general board, Superintendents George Goddard and Karl G. Maeser and Lee Hunsaker of the Stake board; Superintendents Lucius A. Snow, John H. Bott and J. D. Call; Elders Clawson, Kelley and Watkins, and Arthur Stayner Jr., from Salt Lake, together with other Sunday school workers, including the Bishops of the various wards.

The idea of district conferences for Sunday schools originated in Boxelder Stake, which idea was followed with marked success and meetings were held at Honeyville and Bear River City on Saturday and at Brigham City and Willard on Sunday, nineteen schools being represented at the meetings.

The usual opening and closing exercises were observed at each meeting and the general and Stake Sunday school officers were unanimously sustained, and a program consisting of two class exercises and a song among which were the following: Life of Joseph in Egypt by Collinston school; Ten Commandments, Beaver school; Book of Mormon chart exercises, by Bear River City and Mantua schools; Articles of Faith, First ward, Brigham; Bible class exercises, Three Mile school; Book of Mormon exercise, Fourth ward; First Principles of the Gospel, North Willard, and Leaflet exercises, Willard school.

All the exercises showed thorough and careful preparation and a number were held up as models to be followed in future conferences. Teachers' meetings were held on Saturday, at Honeyville and Bear River City, and on Sunday at Brigham. The schools were reported by their superintendents as being in a healthy condition generally.

Superintendent Snow reported the