

and close up this missive, as after our meal we resume the journey towards the Teton Basin. The route from Rexburg to this point is a scene of picturesque beauty, interspersed, as it is, with lovely ranches, a number of them owned by Salt Lake people. Our well known citizen, J. W. Summerhays, has a rancho here; Woodmansee has one, while Isaac M. Waddell is also in the swim with a large tract of splendid grazing and wheat ground. Watchman Davie Nielsen is down at Rexburg visiting relatives there, and appears to be getting stouter than ever. Ben E. Rich, the editor of the Silver Standard, arrived home from the Basin the other day. Ben catches the fish vicariously, he says, by furnishing the necessary bait, while the other fellow whips the stream. Now for breakfast and the Teton Basin.

Yours on a fishing trip,
A. B. JR.

NOTES FROM RIVERSIDE.

Riverside, Boxelder Co., Utah,
Aug. 19, 1897.

About three years ago the town of Riverside was surveyed and the people began to gather in from their farms and build houses, plant trees, etc. We now have about fifteen families located on the townsite. We have a neat little meeting house 22 by 40 feet. The people here are a good, neighborly class, and we get along nicely so far.

Last week we were treated to a royal feast of good things. The presidency of the Stake had appointed a district conference of the Plymouth, Fielding and Riverside wards, for August 14 and 15, at Riverside.

Last Friday two ladies from Salt Lake, Miss Eddington and Mrs. Irvine, held meeting in the interest of the Y. L. M. I. A. The people highly enjoyed themselves in the meeting, the ladies' instructions were duly received.

Saturday morning the conference began, the Relief Society having the first meeting. A society was organized for Riverside, with Julia A. Richards president, Eliza R. Jardine first and Mary J. Hadfield second counselor, Matilda S. Porter secretary, Mary J. Miller assistant secretary and Isabella S. Orwer treasurer. After the organization the meeting was addressed by Sisters Zina D. Young and Jane S. Richards and Elder F. D. Richards, who gave many of the sayings of the Prophets Joseph and Brigham, concerning Relief Society work.

The afternoon session was for the Y. L. M. I. A. Elder Richards and Sisters Young and Richards each addressed the meeting, giving suitable food for reflection and valuable instructions.

At 4:30 the Primary associations held a meeting, the visitors each addressing the children after a short program had been rendered by the children.

Sunday morning the Sunday schools met and filled the house to overflowing with bright beaming faces. A program had been arranged but was only carried out in part, as all were anxious to hear Elder Richards and Sisters Young and Richards. After meeting all were given the privilege of shaking hands with the sisters, and the children can now say they have shaken the hand of the wife of the Prophet Joseph.

The afternoon session was a general meeting. It was addressed by the presidency of the Stake, Sisters Young and Richards and Elder F. D. Richards. Some predictions were given concerning our country and people, and many very precious instructions were imparted.

All in all the conference was a

grand success and the bread cast upon the water will produce abundantly after many days.

Elder Richards and the sisters remained until Monday evening. Monday forenoon quite a number of the sisters met at the Bishop's to visit with the sisters from the city. After visiting for some time it was decided to have a testimony meeting. All bore testimony and enjoyed the meeting immensely. The visitors took the 4:35 train for home.

M. J. RICHARDS.

UTAH BOY IN AUSTRALIA.

Melbourne, Victoria, Australia,
June 27, 1897.

Within the breast of every loyal son of Uncle Sam there is a spark of patriotism which will kindle a flame of indignation or gratitude according as you hear your country ridiculed or praised, or according as you see the Stars and Stripes treated. The week which has just closed has been one of jubilation in honor of the record reign of Queen Victoria. The government buildings in Melbourne have been beautifully illuminated, and flags of all kinds have been brought into requisition to add to the effect; and among these flags the Stars and Stripes had a prominent place. But some people, either wilfully or out of contempt, or else ignorantly, placed them upside down, while in other places they were better treated. From the top of the New York Equitable Life Insurance building, in which the U. S. consul has his office, "Old Glory" waved in all her splendor as high as any of them.

According to accounts received from the Australian baseball team, which is now in America, they think they are being badly treated by the Americans. One of the correspondents, writing from Ogden, says that when they were in Santa Cruz, California, some of the home team cursed and swore and used language which, if they had been in jail with the option of a fine. Now I do not believe in swearing, nor am I going to apologize for the Americans because they do it. But I like to see fair play, and when the Australian begins to write or talk about the fearful language which Americans use, he should stop a moment and think ere he expresses his opinion. I have had a fair share of experience in both countries, and I will admit that the American uses some awful language; but for downright nasty and filthy language, I'll back the Victorian against any Yankee.

Since I have been in Australia I have noticed more how some Utah boys swear and curse, and it has often caused me to stop and think about what a bad example it shows to the Saints who leave their native homes to go to Utah for the purpose of mingling with the Saints of God. They go there expecting to go out of the wickedness of the corrupt world. They do get out of the wickedness to a certain extent, but the boys in Utah (I mean those who are Mormons) could make it a good deal pleasanter for them by refraining from the evil and nasty habit of swearing. Swearing does them no good, and by refraining from it they would say to those boys who are in the habit of swearing to quit it and swear no more. There are plenty of words in the English language with which to express yourselves, and it is just as easy to speak in a gentlemanly manner as to use curses and oaths. Try to raise the standard of the English language instead of degenerating it; it is degenerating enough without your aid. Think of the promises which God has made to those who keep his com-

mandments, and do your best to live a pure and holy life, so that when you "shuffle off this mortal coil" you go with the bright hope of receiving the "crown of glory" which is offered to the faithful, or, to use the words of the poet, that

Thou go not, like the quarry slave at night,

Scourged to his dungeon, but, sustained and soothed

By an unfaltering trust, approach thy grave,

Like one who wraps the drapery of his couch

About him, and lies down to pleasant dreams.

The work of the Lord is moving slowly in this district. We have a few honest investigators, however, who are looking for the truth. We also have some friends who would do anything for us.

The News is a very welcome visitor, and is read with pleasure. Solomon says, "as cold water to a thirsty soul so is good news from a far country;" and he is right for the News brings us good news of what the people at home are doing, and we feel like the Apostles, we are "absent in the flesh but present in the spirit."

If any of the Saints have friends or relatives in this part of the globe whom they would like us to call upon we will be pleased to do so if they will send their names and addresses. Address letters to G. P. O.

A. E. CARR.

A GOSPEL TESTIMONY.

Claudville, Patrick Co., Va.,
Aug. 2, 1897.

For some time I have been thinking of writing you a few lines to tell you how the Lord has blessed a few of His children away here in the mountains of Patrick. I desire to bear my testimony that I have been blessed in many ways. I had never seen a Mormon until the 3rd of November, 1896. Elder James H. Gibbs, and his companion, Charles F. Hawkes, came to my house on the morning of the 3rd, and delivered their message. They spoke of preaching the Gospel in "its purity." From that moment the thought came to me, "this is really a new Gospel." I treated them kindly (I would not do otherwise from their appearance), and soon became very much interested, desiring to know the principles of the Gospel they were preaching. I had heard a good many different kinds of so-called preachers and began to think there could not be so many ways to heaven.

The Elders soon left my house, with the promise to come back in a few days. They came and held several meetings at my house, during which time they gave me all the information they could for the time. I soon became satisfied that this was the true Gospel. The Elders visited us two or three times during this month. My daughter-in-law also became satisfied, and we decided to be baptized on the 22nd of November—a very cold day; but we had reached the point that we were willing to do anything that was required to gain salvation, and in order to enjoy the blessings that were promised the baptized believer. I was fifty years old two days previous to being baptized. I had been a member of the Methodist church for many years, trying to live as a Christian the best I knew.

I can say truthfully that I have had more real enjoyment since I was baptized than ever before. I will now tell of some of the healings in my family by the power of God, manifested through His worthy servants, Elder Gibbs and Elder Hawkes. My little