

northwest of Blackfoot station, on the Great Northern railway. The townsite is regularly laid out into blocks forty rods square and with streets six rods wide. The first house on the townsite, besides the meeting house, has just been completed.

The Aetna ward is an outgrowth of Cardston, and the first Latter-day Saint settlers commenced to make homes in that district of country now included in the ward in 1889, about two years after the founding of Cardston. On the 17th of December, 1893, in a special conference held in Cardston, the Aetna ward was organized with Richard Pilling, late of Kaysville, Utah, as bishop, and Niels Hansen as his first and John Pilling as second counselor. A Sunday school superintendency was also selected and the usual ward associations organized soon afterwards, and for a small, new ward, everything is prosperous, and the people hopeful for the future.

The first irrigation ever attempted by any of the Saints in Alberta was tried successfully, though on a very small scale, by Elder Richard Pilling, who, in 1890, constructed a short ditch through which he conveyed an irrigating stream from the St. Mary's river onto a garden patch in front of his house. By this means he raised a fine crop of vegetables. The intention now is to tap the river named and convey some of its water into the new townsite.

The St. Mary's river rises in a lake situated in Teton county, Montana, and runs in a northwesterly direction into Alberta. When at a point near Lethbridge, it unites its waters with that of the Belly river, which again is a tributary of the south branch of the Saskatchewan, which near the town of Prince Albert, in the provincial district of Saskatchewan, empties into the main river of that name. This great river then continues its course eastward to lake Wennipeg, from which the famous Nelson river sends the immense volume of water drained from the south portion of the great country known as the Northwestern Territories into Hudson's Bay. Looking in a southwesterly direction from Cardston the so-called Milk river ridge is in plain sight. This is a large tract of table-land which divides the waters falling into Hudson's Bay from those which empty into the Gulf of Mexico through the Missouri and Mississippi rivers. On the south side of this ridge is Milk river, a tributary of the Missouri; on the north side the St. Mary's, already mentioned.

The Mountain View ward embraces the Saints residing on Fish creek and on the Belly river, west and southwest of Cardston. The recently surveyed townsite is on Fish creek, almost fifteen miles southwest of Cardston, nine miles north of the international boundary line, and sixty-four miles by the best road southwest of Lethbridge. It is also five miles south of the south line of the Blood Indian reserve and about seven miles northeast of the base of the Rocky Mountains. Eight families, out of the twelve which constitute the numerical strength of the ward, reside on the townsite, the remainder in the adjacent country, some of them on Belly river, distant about four miles from the townsite. There are also seven non-Mormon families residing in

the neighborhood and three families of Saints who have not as yet identified themselves with the ward. A respectable log meeting house, a building 24 x 20 feet, occupies a prominent position in the townsite, from which a most beautiful view is had of the mountains on the south and west. A grand old mountain distinguished from its neighboring peaks by the suggestive name of the "Old Chief," stands a little west of south from the Mountain View townsite across the international line in Montana. The country around Fish Creek abounds with small lakes; the land is rolling and covered with beautiful grass. Fish Creek and the other streams in that part of the country abound in fish of different kinds. Fire wood is obtained in the mountains and on the foothills within a few miles of the settlement, and hay can be cut on the prairie and hill sides almost anywhere. The altitude here is perhaps 500 feet higher than Cardston, making it nearly 4,000 feet above the level of the sea. Mountain View, formerly called Fish Creek, was first settled by Saints in 1890; a ward organization was effected Dec. 24, 1893, with Vincent I. Stewart as Bishop. On Jan. 21, 1894, Joseph H. Gold and Samuel J. Layton were ordained and set apart as counselors to Bishop Stewart. The future prospects for the Saints of the Mountain View ward are quite promising; here, as well as in the Cardston and Aetna wards, there are room and facilities for thousands of families, in addition to those already there.

ANDREW JENSON.

#### FROM FAR OFF SAMOA:

PAGOPAGO, Sept. 10, 1894.—Another conference in the Tutuila branch of the Samoan mission has just been held at Pagopago and was a decided success. It was held a month earlier than usual, from the fact that Elders Dimond and Harding were released to return home on the October steamer, and it was necessary to hold conference before their departure, consequently Saturday and Sunday, September 8th and 9th, were designated as the eventful days.

Elder Alfred Jensen and the writer were laboring on Aumiu, and on the 5th, with "umberol" and grip-sack in hand, we hastened to the beach where the natives were engaged in dragging a boat into the sea. The wind was blowing a gale and the angry breakers came rolling into shore with increased fury and accelerated speed. But the sea has no terrors for the Samoan, nor has it for us if we venture on its bosom only when really necessary, for we know we are laboring for Him who stills the winds and calms the seas.

We were soon carried through the breakers by native oarsmen, who are muscular men, and carefully seated in the boat, that was being tossed about a few rods from shore. All were now patiently waiting for a huge swell that would carry the boat through the shallow opening in the reef and into the deep blue sea. Just at the right moment the captain shouted "pull," and we were borne suddenly through the reef and into the sea without. Shortly afterward an Elder was noticed gazing intently into the mighty deep with a grave and pallid countenance, occasionally gratuitously contributing to the

wellfare of the finny tribe beneath. Once within this haven of rest (Pagopago harbor) and all was peace and quiet. Presently the anchor was cast and natives stood ready to carry us on their backs to shore. Upon setting foot on shore after such an experience one is tempted to exclaim, "I'll take my stand on land, on land, forever and ever on solid land," etc.

We soon stood in the door of our bamboo meeting house, there finding Elders R. E. Dimond, A. W. Harding, C. A. Alleman, and later on J. B. Barton, who arrived from the east end of the island. The Saints gathered in and we kept late hours rejoicing together, preparing songs for conference, etc.

On Saturday morning, at 10 o'clock, about 60 natives having assembled, the first meeting of conference was called to order by Presiding Elder R. E. Dimond. After singing and prayer, Elder Dimond spoke to the congregation assembled on the necessity for baptism.

At noon both Elders and natives sat around in a circle in true Samoan style, anxiously waiting for the distribution of two barrels of beef, together with quantities of fish, chicken, taro, poherami, bananas, breadfruit, etc., all of which had been prepared for the occasion. An individual was appointed by the chiefs to divide the food, and to see him throwing it about the house, each one catching with a marked degree of expertness all that was thrown his way, convinced one that they could make an interesting game of ball. Like Benjamin of old, the Elder usually gets a very large share of the best food available upon such an occasion. This is truly one of the happiest moments of a native's life, for with a Samoan, there is not another thing under the sun that receives as much care, attention, etc., as the inner man.

In the afternoon Elder Harding discoursed upon the Apostasy of the Primitive Church. In the evening a meeting was held where Brother Mackie, a white member of the Church, who is noted for his unlimited kindness toward the Elders, Viali who never tires in providing for our wants, Fiatele, Iuli, and Tio, all members holding the Priesthood, were called upon and made interesting remarks, testifying to the truth of the Gospel as restored in these the last days, etc.

On Sunday morning the "pate" was rung shortly after sunrise, and after presenting the names of the First Presidency of the Church, the Twelve Apostles, T. H. Hilton, president of the mission, and the Elders now laboring on this island, together with the names of those holding the Priesthood here for the approval of the Saints, Elder Barrus spoke upon the necessity of Apostles and Prophets, gifts, etc., in the true Church of Christ. After meeting a Sunday school was held, as is usual, where regular Sunday school exercises were had. In the afternoon Elders Barton and Alleman spoke upon Faith and the Restoration of the Gospel. In the evening a testimony meeting was held, when about fifteen natives arose and spoke cheering words. The Spirit of God was clearly made manifest. At a late hour the assemblage very reluctantly gave way, each one retiring to his or her