

went away and told these things, not only were seeking occasion against their brethren, but they were telling that which was false. It does seem to me that Latter-day Saints should not be running around seeking what they can hear to find fault with. Why, my remarks last Sabbath, instead of undertaking to disagree with my brethren, were partly upon this very subject. I referred to the fact that in the recent conference two of my associates preached sermons on home manufacture, and, being Republicans politically, some of my Democratic friends had found fault with what they said, and intimated that they were preaching politics. I told the Latter-day Saints then that I endorsed every word that was said, and if the fact of a man being a Republican would make him any better advocate of home manufacture, I was very glad to have him be a Republican, because I believed in home manufacture, I wore Provo goods and had done so for ten years, and I called upon the Latter-day Saints to do the same. I do not ask you to wear Provo goods alone, but wear the goods of the Deseret Woolen Mills, or Beaver, or Franklin, or any other home factory. I am so put together that I believe if we can take a piece of wool and change it into manufactured goods we are benefiting the community in which we live; that if we can take a beet and change it into sugar, we are also benefiting the community. And I do not consider when I talk home manufacture I am talking Democracy; neither do I consider when one of the servants of God, who is a Republican politically, talks home manufacture that he is talking Republicanism. We as Latter-day Saints should not allow our political convictions to be so rank in our hearts that they cause us to seek occasion against our brother when that brother is preaching to us the plan of life and salvation and laboring for the advancement of God's kingdom, or when he is preaching to us upon the subject of our temporal welfare and salvation. It is the duty of every man who occupies the position that I occupy here today to call upon those assembled to give him the benefit of their faith and prayers, that he may be inspired of God to say those things that are for the benefit of the people. We are engaged in the work of God, and our temporal salvation is of equal importance almost with our spiritual salvation; and if the servants of God are inspired from time to time, in answer to the prayers of those who are assembled to hear, to speak with reference to our temporal salvation, do not, for heaven's sake, go away from the meeting and undertake to seek occasion against your brethren for addressing you as they are led by the Spirit of God, in answer to your own prayers. If I could sing, I would like to sing you a fine song; but I once had my character read by a physiognomist, and among other things he told me that I could sing, but, he said, I should like to be at least forty miles away while you are doing it. If I were a good singer I would like to sing you this song, but not being able to do so, I will repeat it, "If I have not forgotten it; and if you remember it, it will do you almost as much good as if it were sung;

Let each man learn to know himself.
To gain that knowledge let him labor.
Improve those failings in himself
Which he condemns so in his neighbor.

How leniently our own faults we view,
And conscience voice adaptsly smother;
Yet, oh how harshly we review
The self-same failings in another!

O list to that small voice within,
Whose whisperings oft make men confound-
ed;
And trumpet not another's sin—
You'd blush deep if your own were sounded.

And if you meet an erring one,
Whose deeds are blameable and thoughtless
Consider, ere you cast the stone.
If you yourself be pure and spotless.

And in self-judgment if you find
Your deeds to others are superior,
To you has Providence been kind,
As you should be to those inferior.

Example sheds a genial ray of light,
Which men are apt to borrow;
So first improve yourself today,
And then improve your friends tomorrow.

God bless you. Amen.

SAMOA MISSION.

On the morning of October 15th, a party composed of President George E. Browning, Elders C. W. Poole, George McCune and H. L. Bassett, left Fagaili, Upolu, in an open boat, the Faaailiga, bound for Savali, via Lalovi, Upolu. We made a stop in Apia to attend to some business, and then started on our journey to Lalovi, at the western extremity of the Island of Upolu, about thirty miles distant from Apia. We made but slow progress owing to a strong west wind that blew in our "head." When we had reached a point lying about seven or eight miles west of Fagaili we ran up to the shore and waited while Elder McCune walked on a short distance to Pulipa, where one of our Saints, Ifopo, lives, and informed him of the whereabouts of our boat. It had been previously arranged that Ifopo should accompany us on our journey. They soon reached us and we again set out down the coast.

After a long and hard row we reached Lalovi at two o'clock in the morning of the next day (Sunday). After a few hours' rest we arose and assumed our Sabbath day duties. We held two well attended meetings, one in the forenoon and one in the afternoon, with Elders Poole and Bassett as speakers at the former, and President Geo. E. Browning and Brother Ifopo at the latter.

Next day (Monday) the natives busied themselves in making preparations for the journey on the morrow, to Savali, to which place we were to go to hold conference. According to expectation, we started out on our trip by boat to Savali on Tuesday, Oct. 18. There was a crew of ten oarsmen. In addition there were President Geo. E. Browning, C. W. Poole, Geo. McCune, H. L. Bassett, Ifopo, Papohi, Taatua and Salefu. We had a breeze and sailed almost all the way across the channel to Savali, only using the oars for the last mile or two. When we reached the nearest point of Savali, Elders Poole and McCune got out of the boat, as they desired to walk to Salelologa and there meet Elder A. Twitchell, when all three could proceed on foot to Saleaula, arriving there in time for conference. President George E.

Browning and Elder Bassett remained in the boat, which, after waiting an hour or two at a neighboring village, resumed its journey towards Saleaula, some thirty-five miles further down the coast. We went outside of the reef again at a place called Faga. The passage through the reef was a very dangerous one, and it was only with great difficulty that we got through. We found the sea outside in terrible commotion, and our boat pitched and tossed about awfully. Though the sail was up and the wind was strong enough to propel us, the oars were plied continuously to steady the boat. After a long and perilous ride in the darkness we found ourselves opposite our destination, with a dangerous reef between us and safety. None of us knew where to find a passage through the reef, and the question was discussed pro and con whether or not to remain out at sea till daylight. The night was dark. Beneath us rolled waves of inky blackness; the heavens were obscured by dark, lowering clouds.

It was finally decided to seek an inlet through the reef. Again and again we crept up cautiously towards the reef, only to hasten back again to a safer distance. We finally reached a place where the roaring of the waters upon the reef were not so loud, and with each oarsman pulling with his might the boat shot towards the island. With each occupant of the boat offering up a prayer for safety, we waited almost breathlessly for the result. The waters surged and roared on either side of us, and dark though the night was we could see the white foam of each incoming wave as it was beaten into flying spray upon the reef. Our suspense was not of long duration. An all-wise Providence had smiled graciously upon us, and it seemed as though a master hand had guided us through the dreaded barrier into safety. We were soon into quiet waters and paddling our way up the coast. A few minutes later and we were received with welcome at Vaitutu by Elders Carpenter and Merrill and the Saints. It was about 10:30 p. m. when we reached there.

VAITUTU, Savali, Samoa, Thursday, Oct. 20.

Elders C. W. Poole, A. Twitchell and Geo. McCune got here at about one o'clock p. m., having walked from the east end of the island. The next day (Oct. 21st) Elders C. H. Bridges and C. R. Thomason arrived at about 7 p. m., having come from Gagatuli on the opposite side of Savali. The Gagatuli Saints were unable to be present on the morning of Oct. 22nd. About 9:30 a baptism was performed. The applicant was a young lady named Oneone. She was baptized by Elder Jos. H. Carpenter. In the afternoon of the same day the Saints brought to us presents of food, consisting of pigs, chickens, fish, taro, bananas, etc., and a pleasant feast was indulged in. The meal being over, the young folks put on their finest ornaments and adornings, and gave in our honor what is termed a "Talotasi." They marched along before us singing the while and keeping time to the accompaniment of a drum. The procession was headed by a young man who danced along, dexterously twirling a huge war knife. The parade