

IN GEORGIA.

Success of the Missionaries.—Prejudice Abating.

AUGUSTA, Georgia,
March 10, 1888.

Editor Deseret News:

The News is a welcome visitor to Elders in the missionary field, and it accounts of missionary experience are as much enjoyed by the Saints at home as by those engaged in the vineyard. I may venture a few lines with the assurance that they will not fail to interest a few.

THE GEORGIA CONFERENCE

at present consists of four fields, in which are located eleven traveling Elders, most of whom have been in the mission one year and more.

Since our annual conference last October, we have been enlarging our borders, and opening new fields in counties where Elders have never been before; and generally speaking, have met with kind and hospitable treatment, for which the Southern people are proverbially renowned; and tongue and pen alike, prove inadequate to express the gratitude one feels toward those who receive a messenger who comes to them, bearing the "glad tidings of great joy," and proclaims the restoration of the apostolic Church of Christ, with all its former perfection, grandeur and glory.

Considering the multitudinous number of books and tracts, lectures and comments, by harpies, parsons and editors that are in circulation professing to expose "Mormonism," and that are read and listened to by the credulous, we cannot wonder that people should form an unfavorable opinion of the "Mormon" people and their doctrines. But we do wonder at their being so far lost in the mazes of prejudice, bigotry and superstition, as to prejudice a matter when they have heard only the side that is represented by the enemies of a religious, virtuous and happy people. But when we get the privilege of speaking, and making our own defense, it dawns upon the minds of many that they have long been deceived, and that "Mormonism," so-called, is not what they had been led to believe it to be.

In many instances the people are warned by their religious leaders to avoid us as impostors and "wolves in sheep's clothing," when at the same time they know nothing of us or our doctrines, save what they have learned from our enemies; but one remarkable feature connected with their procedure is, that although they claim to have the truth, and denounce us as false teachers, impostors, etc., they are not willing to meet us on the public platform and expose our supposed imposture and folly but avoid all contact with truth. "The hireling fleeth, because he careth not for the sheep."

MUCH INTEREST

is being awakened and people who have been drifting along with the popular current, are beginning to think for themselves, and some who have murmured, and prayed for light to dawn, have broken the bands of their iron creeds, have lifted the shades that have kept them in darkness and are willing to say, "let there be light" though it come from Utah, a place looked upon not more favorably than was Nazareth of Galilee, from whence shone such magnificent splendor, in wisdom and truth, 1800 years ago. The majority of the people of this country are religiously inclined.

Our labors in this field, which embraces the counties of Richmond and Columbia, have been rewarded with some success during the past three months, and we have had the privilege of leading twenty-one honest souls into the waters of baptism "for the remission of sins," and prospects are still encouraging. Many have been aroused from their slumber, and are becoming interested in their soul's salvation, and at no distant day we expect that more of the "sheep" will heed the voice of the true shepherd and become "fellow citizens with the Saints and of the household of God."

While such success attends our labors, the powers of darkness are moved from beneath, and much thunder, lightning and smoke are emitted through the instrumentality of the makers of lies. Those who dare act upon their honest convictions, and embrace an unpopular faith, are first pitted, then jeered, and their character and motives, though never impugned before, are now assailed and ridiculed, and "everywhere spoken against;" but with the courage of true soldiers, who are armed with the "sword of the spirit," which is the word of God, they pursue the even tenor of their ways, and speak truth with such undeviating exactness that the adversaries are not able to gainsay or resist. It is a known truth that

OPPOSITION CREATES UNION,

and as a sample of what is always met by the Elders, I only need to mention that since our presence and success have been waited on the breeze, there has been a wonderful display of charity and brotherly love among the otherwise contending factions of the various churches; and at the present time a "powerful revival of religion" is being enjoyed in this city (Augusta), bearing the name "United services," which are to continue day and night during the present month, and a rich harvest of souls, "sinners saved by grace," is expected.

The violent opposition that was once so rife in the southern mission seems

to have abated somewhat, and the better sense of the people is displayed; though as before stated, an indifferent superstition hedges up our way to a very great extent.

An occasional complaint is heard among the Saints because they never hear from the Elder who brought them the Gospel, and have returned home. Much good could be accomplished, and much needed encouragement given by their writing an occasional letter, and sending papers. We who tarry feel constrained by the Spirit to say to the Elders "write, and forget not your first love."

That God may speed His work and that the honest may ere long obtain the knowledge of the Lord, is the desire of your brother in the Gospel.

A. R. SMITH.

CONFERENCE IN NEW ZEALAND.

Excellent Progress of the Native Saints in the Gospel.

WAIAPU DISTRICT,
East Cape, New Zealand,
February 13th, 1888.

Editor Deseret News:

It affords us pleasure to forward you the report of the Waiapu district conference.

Conference convened Saturday and Sunday, February 11 and 12. Present on the occasion were William Paxman, president of the mission; John E. Magleby, president of the district; traveling Elders, John W. Platt, Geo. W. Davis and Joseph J. Jackson, and visiting Elder Ezra F. Richards, translator of the Book of Mormon. The latter was paying a farewell visit to the district he had previously labored in.

Conference commenced at 10 p. m. After the usual opening exercises, President Magleby announced to the Saints the object of the conference, made a few opening remarks, and gave some general instructions.

The reports of the presidents of branches were then given, which were very encouraging, showing that the Saints were doing their duties to the best of their ability generally; though some of them had become dead as to the Gospel, having been overcome by the powers of the evil one. Many had donated quite liberally of their means for the translation of the Book of Mormon.

PRESIDENT PAXMAN

then addressed the assembly a short time in his usually able manner. He rejoiced in meeting the Saints of the Waiapu district again in conference, and in seeing so many of the Priesthood present, and so many of the Saints from the various parts of the district. Said it was necessary for Saints to meet from time to time in conference to learn how matters were moving, and what was being done, and to be taught our duties pertaining to our high and holy calling. Spoke on the principles of faith and perseverance, referring to many of the ancient worthies, and exhorting the Saints to be diligent in the magnifying of their calling. He also spoke a short time on the Word of Wisdom, showing the evil and good results of obeying or disobeying this holy word. He also gave other general and timely instructions, and said he was very anxious for the school to be kept in good running order, and as the Saints were also anxious, it would depend on their sending their children and providing the necessary means to purchase books for the school; as we were not backed by the government with money. He closed by praying God to bless all.

2 p. m. After the usual opening exercises the statistical report of the district was read, and Elders Geo. W. Davis and John W. Platt addressed the Saints a few minutes. They spoke briefly on the Gospel and bore testimony to the truth of the same.

A few of the Maori brethren also spoke, giving exhortations to their fellows. They felt to rejoice in the Gospel and the privileges they enjoyed in the same.

The financial report was then read which was very encouraging. Meeting closed by singing and prayer.

A PRIESTHOOD MEETING

was held in the evening, commencing at 7:30. Elder E. F. Richards by request of President Paxman, addressed the priesthood. He spoke of his past labors with the priesthood, and rejoiced in the privilege of again meeting them. Gave some excellent instructions to the members, and showed them the great blessings they had received, and how by performing their duties faithfully they were entitled to the blessings of God. He spoke a few minutes of the many and glorious promises made to the Maories or Lamanites as recorded in the Book of Mormon.

Next was the reading of some names to receive and be advanced in the priesthood, which were voted for unanimously.

President Paxman then gave some plain, simple and truthful instructions. He spoke of the business of the Book of Mormon and the progress of its translation into the Maori language.

Sunday, 10 a. m. Meeting commenced in the usual manner. The second hymn was sung by the Maori children in the English language.

The sacrament was administered.

ELDER E. F. RICHARDS

was the first speaker. He spoke of the joy and satisfaction he had in again visiting the districts and the

people where he had labored so long, before returning home, and exhorted the Saints to faithfulness. Closed by bearing a powerful testimony.

One of the Maori brethren and Elder Joseph J. Jackson followed. The latter gave general instruction to the Saints, and closed by bearing his testimony.

Meeting closed by the children singing a hymn.

2 p. m. The opening hymn was rendered by the children.

The general and local authorities of the Church were unanimously valued.

Elder J. E. Magleby addressed the conference. Said as there were a number of people in the house he might not see again, he wished to tell them some truths of the Gospel. He then delivered a sermon on the first principles of the Gospel, and bore a strong testimony of the truth of it. Singing by the children.

Several of the leading Maories occupied the remaining time.

Conference closed by singing and prayer.

There was a

TESTIMONY MEETING

in the evening in which seventeen of the Maori brethren and sisters bore their testimonies. President Paxman occupied a short time, giving words of encouragement to the Saints.

Meeting was dismissed, but the people called for the President to speak to them longer, they were so anxious to hear him. He granted their request by speaking a half hour longer to them.

Our conference passed off in good order, and all enjoyed themselves. We certainly had a feast of that spiritual food which is so essential for the spiritual man, and all returned to their various homes feeling well, with their faith and determination strengthened.

The district is in a thriving condition, though very little baptizing has been done in the last year. The health of the Saints is good generally. The school that has been taught ten months by Elder John W. Platt and four months by Elder Geo. W. Davis, has been vacated during the hot weather, but will be continued, commencing on the 4th instant with Elder John W. Platt as teacher, till the general conference to be held April 6th, 7th and 8th, when other changes will be made.

It is remarkable, the progress the Maori children make in reading and writing the English language. They are also very apt at singing, having learned four hymns from the L. D. S. hymn book, for the conference.

Elder Davis is released from this district to labor in the Bay of Island district.

JOHN W. PLATT,
Clerk of Conference.

HEAVY SUICIDING.

SOME OLD WORLD CASES WHICH
ECLIPSE THE PERFORMANCE
OF ANARCHIST LINGG.

The suicide of the Anarchist Lingg, by means of a detonator exploded in his mouth, is not the first self-murder of its kind. The annual reports of Col. Majendie and his colleagues contain several instances of suicide by a similar use of explosives.

Thus in 1876, a native of Alsace put a dynamite cartridge into his mouth and fired it, with the result of blowing his head and the upper part of his body to pieces. In June the same year, at Wickham market, in Suffolk, a woman named Solomon, the wife of an oil merchant, purchased a quantity of gunpowder, and having made a circle of it and placed herself in the midst she fired the powder. The experiment was unsuccessful; only slight injuries were inflicted on the woman. Thereupon she went to an outhouse, and, putting a quantity of gunpowder into a pail, placed herself over the bucket and applied a match. On this occasion her injuries were more severe, but for her purpose the explosion was again a failure, and so she hacked at her throat with a knife. She was found in a most lamentable condition, and died next day.

At Nithhill, in Scotland, in October of the same year, a miner named Duncan, obtained some dynamite and blasting fuse and went into the street, where he placed the dynamite on the ground, leaned over it and lighted the fuse. At this moment some boys, attracted by his unusual attitude, came towards him. "Keep back," shouted Duncan, "for the love of God, or you will be blown into eternity!" The boys stood aloof; in a few minutes there was a loud explosion and Duncan was blown to atoms. In September, 1861, a miner at Runcorn filled his mouth with gunpowder, lighted it with a match and succeeded in blowing the top of his head off. An almost identical instance occurred in 1833 at Canterbury, when a waiter named Simmons destroyed himself by exploding a quantity of gunpowder in his mouth.

A more elaborate application of explosives to the purposes of suicide and murder combined was recorded the same year. At Dunedin, New Zealand, a clerk named Stephenson, who had been separated from his wife for some time on account of drunkenness, met her in the street, and exploded a dynamite cartridge close to her head, his own head being placed at the same moment very near to hers. Both were almost completely blown off.

In the year 1834 three suicides of this sort were recorded. One was committed in June at Munich, by a soldier

of the Bavarian Field Artillery, who had misconducted himself and wished to avoid punishment. He loaded a cannon with some gunpowder and pieces of iron, and, placing himself in front of it, fired it. Another case occurred in the Bois de Boulogne the same month, when a man blew himself to pieces by exploding an iron box capable of containing about ten pounds of gunpowder. But the most remarkable case occurred on the west coast of Africa. The King of Kalaha, being attacked by a Mohammedan force and finding resistance impossible, assembled his family and principal officers, and, after addressing them and intimating his determination never to accept Mohammedanism, and inviting those who did not agree with him to go away, he applied a light to a large quantity of gunpowder, collected for the purpose, and blew the palace and all who were in it to pieces.—*St. James' Gazette.*

SAN JUAN STAKE.

The quarterly conference of the San Juan Stake of Zion was held at Bluff, San Juan County, Utah, March 3d and 4th, 1888.

President F. A. Hammond and Counselors were present, and a fair representation from all the wards except Barnham, which was not represented. The teachings throughout the conference were inspiring and timely. The reports of the Bishops showed that the Saints in this Stake, were steadily increasing spiritually, financially and in numbers.

The general and local authorities were presented, and unanimously sustained. According to the reports of the Bishops, there is plenty of land, water and timber for hundreds of Latter-day Saints to make good, comfortable homes. Those that are living in over-crowded cities should avail themselves of this opportunity.

There is a fair prospect of two railroads being put through our country in the near future, which will furnish plenty of work for those that are needing means to help them to make homes.

CHAS. E. WALTON,
Stake Clerk.

KANAB STAKE CONFERENCE.

The Quarterly Conference of the Kanab Stake of Zion convened at Kanab at 10 a. m. on Saturday, the 17th inst., President E. D. Woolley presiding.

President Thos. Chamberlain and a majority of the High Council and Bishops of this Stake occupied the stand.

The house had been neatly repaired and presented an inviting appearance to the goodly number of attentive hearers who assembled during the conference; and I think all will echo the sentiment that the remarks of our worthy brethren, the Presidency and Elders who addressed the Saints were indeed instructive, edifying and encouraging.

The report of the Bishops of the various wards were quite satisfactory; and as usual the conference was a time of rejoicing for the Saints who were desirous for spiritual food.

Brother Joseph L. Jolly was set apart as Second Counselor to his father, Bishop Jolly, of Mt. Carmel Ward.

On Sunday the eighteenth conference adjourned to convene at Orderville in June.

The health of the people in general in this Stake during the past winter has been good; although the winter has been extreme. Spring has now dawned upon us and a prosperous season is anticipated. Some of our sheepmen have begun feeding their flocks.

The Stock Association held their annual meeting here today with very satisfactory results.

G. C. NAEGLI,
Clerk pro tem.

Small-pox is beginning to sweep over the country and an epidemic similar to that of 1831-2 seems probable. The *Medical Standard* (Chicago) renders a distinct service not only to physicians but to the community in dwelling upon the necessity for preventive measures and care in diagnosis. This latter point is by no means the simple problem which the limited discussion of the subject in medical journals, textbooks and medical schools would imply. The errors in diagnosis of eminent physicians demonstrate the necessity for care. Even in this city measles, chickenpox and other eruptive diseases have been mistaken for smallpox, and vice versa; and in 1884 the health officer of Cincinnati gave a permit for the shipment of a body from that city to Crawford County, Illinois, where it caused an outbreak of smallpox resulting in ten cases and three deaths in the town of Robinson. The case had been diagnosed as purpura in Cincinnati, when it was in fact hemorrhagic smallpox. Dr. Kiernan furnishes in his March number a resume of the puzzling eruptions most likely to be encountered and promised a further discussion of the subject in the pages of the *Standard*.

An English writer says: It is safe to predict that within a measurable time Ireland will have its own local government; but behind the Irish question there looms up already a Scotch question, and behind that a Welsh question, and further off, Australian and Canadian and Indian questions, and one wonders whether the final outcome will be an isolated England or a confederated empire.

First District Court.

Provo, March 28.

Joseph Clark was arraigned on a charge of unlawful cohabitation, for the period after judgment and before imprisonment. He was released a few days ago, having served one term for the offense.

The jury returned a verdict of not guilty in the case of the soldiers, Young and Poll, tried for grand larceny.

The jury also returned a verdict of not guilty in the case of Samuel Shigleton, for grand larceny.

Henry W. Kemp, John B. Kapp and John Sandfeld were admitted to citizenship.

William J. Lewis was arraigned for unlawful cohabitation, and took until Friday to enter his plea.

Charles Allred and Joseph Justesen pleaded guilty to the Nephi Bank assault case, and were sentenced as follows: Charles Allred five years and Justesen four years; the sentence in the larceny of wool was postponed until after the expiration of these sentences.

Thomas Collins, a colored soldier, is on trial for his life, for murdering Frank Washington last October, at Fort Duchesne.

Dissatisfied stock and bondholders of the Missouri, Kansas & Texas road, at a meeting in New York yesterday, appointed a committee to obtain proxies and at the annual meeting cast the vote for directors who will represent the interest of the stockholders of the company and take the control of the road out of the hands of the present management.

YESTERDAY a bulletin containing an order from Chief Arthur, of the Brotherhood of Engineers, ordering the engineers on the Idaho system of the railroad to handle the C., B. & Q. cars, appeared at the depot in this city. It is presumed that the order has been issued over the whole of the Union Pacific Railway system.—*Ogden Standard*, March 25.

THE LESSONS OF "UNSER FRITZ" CASE.

The greatest doctors in Europe don't seem to know what ails "Unser Fritz."

Thus are the Garfield and Grant episodes repeated, and public confidence in "expert" medical knowledge is again shaken.

The effect is a revolution.

Since the fatal days of 1883, many of the doctrines of the schoolmen concerning extensive medication have been abandoned, and all schools of practice are more and more relying upon old fashioned simple root and herb preparations and careful nursing—the only reliances known to our ancestors.

These methods and reliances are illustrated to-day in a series of old-fashioned roots and herbs preparations recently given to the world by the well-known proprietors of Warner's safe cure—preparations made from formulae possessed by many of our oldest families, and rescued for popular use, and issued under the happy designation of Warner's Log Cabin Remedies.

"My son," exclaimed a venerable woman to the writer when he was a boy, "my son, you're yellor and pale and weak like lookin', you're needin' a good shaking up with some sas'parilla."

A jug of spring sarsaparilla was just as necessary in the "winter supplies" of fifty years ago as was a barrel of pork, and a famous medical authority says that the very general prevalence of the use of such a preparation as Log Cabin Sarsaparilla explains the rugged health of our ancestors.

While Warner's Log Cabin Sarsaparilla is an excellent remedy for all seasons of the year, it is particularly valuable in the spring, when the system is full of sluggish blood and requires a natural constitutional tonic and invigorator to resist colds and pneumonia, and the effects of a long winter. Philo M. Parsons, clerk of the City Hotel of Hartford, Conn., was prostrated with a cold, which, he says, "seemed to settle through my body. I neglected it and the result was my blood became impoverished and poisoned, indicated by inflamed eyes. I was treated but my eyes grew worse. I was obliged to wear a shade over them. I feared that I would be obliged to give up work."

"Under the operation of Warner's Log Cabin Sarsaparilla and Liver Pills," he says, "The sore and inflamed eyes disappeared. My blood, I know, is in a healthier condition than it has been for year. I have a much better appetite. I shall take several more bottles for safety's sake. Warner's Log Cabin Sarsaparilla is a great blood purifier and I most heartily recommend it."

A few bottles of Warner's Log Cabin Sarsaparilla used in the family now will save many a week of sickness and many a dollar of bills. Use no other. This is the oldest, most thoroughly tested, and the best, is put up in the largest sarsaparilla bottle on the market, containing 120 doses. There is no other preparation of similar name that can equal it. The name of its manufacturers is a guarantee of its superior worth.

While the great doctors wrangle over the technicalities of an advanced medical science that cannot cure disease, such simple preparations yearly snatch millions from untimely graves.—ADVT.