

being cut; fine prospect for good crop of grapes.

WEBER COUNTY.

Huntsville—Spring crops are now nearly all in, except potatoes; grain is coming up nicely; lucern was cut down by frost last week but is coming out again all right; pear and plum trees in bloom and apple trees will be in a few days.

J. H. SMITH,
Section Director, Salt Lake City,
Utah.

PIONEER WAGON EPISODE.

SPRINGVILLE, May 19, 1897.

There is quite an interest in gathering scraps of unwritten history pertaining to the experience of those who were with the Church in early days. I don't claim to be a Pioneer as I came to Utah in Bishop David Evans's company in 1850. I was born at Ogdensburg, New York, April 8, 1829. My parents joined the Church in 1835. We left our home in 1838, and went by team to the state of Missouri, arriving at Haun's mill about ten days before the massacre. We then had to take the back track, arriving in Quincy, Illinois, in February, 1839. We moved to Nauvoo in the spring of 1840, and shared in all the hardships and privations the Saints had to pass through while in Illinois.

I helped in breaking the ground for the foundation of the Nauvoo Temple in 1846. I was one of the artillery guard and crossed the river in the first company that started west, and continued on with the company until we left Richardson's point, on Fox river.

Here I want to say something about that pioneer wagon I see by the picture in the NEWS that there is a brake on it, it may have been attached since, but at that time it did not boast of the appendage, as I have a constant reminder of to this day. In crossing the divide between Fox river and the Charlton we came to a sharp little hill, where it was necessary to lock a wheel. There was no brake, and the lockchain broke and caused the stopping of the whole train. I proposed that we hold the wheel down the hill, so I with another man by the name of Moore took hold of the wheel. The team started. The result was that I brought up near the foot of the hill with a badly smashed arm as the effect of substituting myself for a lockchain. I rode with President Young to camp that night. He sent two doctors to my tent to fix me up, but they said my arm was not broke and left me at that. That ended my pioneering for that time. I shall try and see the old wagon. I would like to see an old fashioned lockchain on it.

WM. M. CLYDE.

SAN LUIS STAKE CONFERENCE.

SANFORD, Colo., May 17, 1897.—The quarterly conference of the San Luis Stake of Zion convened in Manassa Saturday and Sunday, May 15th and 16th, 1897. Besides a good representation of the leading Priesthood of the Stake, Elder B. H. Roberts of the First Council of Seventies was present.

The meetings were all well attended by the Saints, and the Spirit of the

Lord was given to the speakers in abundance.

President A. R. Smith, in reporting the condition of the Stake, said a marked improvement was manifest in the lives of the people and a spirit of union was on the increase.

Witness was borne to the truthfulness of President Smith's report by his counselors and the Bishops of all the wards.

A number of Elders recently returned from missions to the Southern States addressed the conference, and the spirit manifested by them was such as to indicate that they had filled honorable missions, being full of testimony for the Gospel and the divine mission of the Prophet Joseph Smith.

Elder Roberts congratulated the people on the improvements made in their settlements and fields, and especially in the completion of the Stake house. It stood as a witness of this devotion. He was gratified with the report of Elder Smith regarding the improved condition of the Saints in keeping the commandments of God. The same spirit, he said, is general throughout the Church. But there are those throughout the Stakes of Zion who do not partake of this spiritual uplifting, and would continue to find fault with those in authority. All of the Prophets have been found fault with, and even the Son of God was not able to satisfy all those with whom He associated; so it is no wonder that those called to preside over the Church on earth in our day are criticized.

Elder Roberts read Eph. ii, and explained very beautifully that salvation comes to mankind through the grace of God when man has done all he can for himself in keeping the commandments of the Lord. Men are judged by individual works and not by the righteousness of Christ, as many people in the world believe.

Elder Roberts's visit was much appreciated by the Saints of this Stake and his counsels no doubt will bear fruit in the near future, in bringing the Saints closer together in the bonds of common brotherhood.

The general and local authorities were presented and sustained by unanimous vote of the conference.

The music furnished by the choir under the leadership of Brother W. O. Crowther was excellent.

The weather during the conference was beautiful, and all seemed to contribute towards making this one of the most enjoyable quarterly conferences ever held in this Stake of Zion.

MARCUS O. FUNK.

Stake Clerk.

SUNDAY SERVICES.

The religious services in the Tabernacle Sunday, May 23, were presided over by Elder Angus M. Cannon, president of the Stake. The opening prayer was by Elder E. D. Woolley, of Kanab.

Elder Cannon informed the strangers present that if they anticipated leaving the building within a few minutes, the Elders called on to address the meeting would wait, as the disturbance of a large number of people leaving while the preaching was in progress was not desirable during religious services or in a house of worship, which the Tabernacle is.

Elder Willard Dune was the first speaker. He spoke of the Latter-day Saints' belief in the fatherhood of God being a real relationship—that God is the Father of the spirits of all men; also that Christ is the Redeemer of the world and one of the Godhead. He explained the liberality of the Gospel as taught by the Latter-day Saints—that it offered salvation to all who would accept of the same—that the Lord would save all except the sons of perdition, who commit unpardonable sin. The speaker pointed out the different degrees of glory to which people would attain according to their merits; that it was by the works of faith that mankind were justified; and that God is no respecter of persons, not condemning one unconditionally to everlasting banishment and saving another unconditionally, but rewarding all according to their works of faith, and saving all who would receive salvation in a glory to which their lives entitle them.

Elder Nephil L. Morris was the next speaker. He also pointed out the breadth of Mormonism, or the Gospel of Christ, in opening the way to salvation for all who would enter at the door. He showed that those who would receive an exaltation in the presence of God, who would enter into the Father's kingdom and dwell in His presence eternally, must gain that blessing by complying with the laws of that kingdom. Those who attain to such a great blessing as admission to the Father's kingdom were required to repent of their sins and to be born of the water and of the Spirit. Hence John the Baptist was sent to baptize with water, and after him came the baptism of the Spirit which Jesus brought. So the Apostles administered the ordinance of baptism by water, under the direction of the Lord, following the same rule subsequent to His resurrection. They also administered the birth of the Spirit through the ordinance of the laying on of hands. These methods were the eternal methods which the Lord Jesus directed and instructed the Apostles in, and He confirmed obedient believers in the faith by the gift and testimonies of the Spirit which followed upon those who kept the laws of God.

The closing prayer was offered by Patriarch John Smith.

John Noonan, who lives at West Oakland, Cal., leaped between the ties of the Alcoa street bridge into the estuary, Friday, to avoid an incoming train. He aimed to strike the water and take chances upon being able to get to shore, but his calculations were poor, and instead he struck upon some logs being floated along upon a raft and sustained a fracture of the skull. He slipped into the water and mud, but was pulled out by men on the barge before he was drowned. Noonan had been drinking and his senses seemed to have been dulled. He was trudging alone on the bridge when he suddenly became aware that an engine was approaching directly behind him. By a little careful climbing or even a smart run he might have avoided the leap he took. But he acted upon first impulse and jumped into the bay, the engine whizzing by over his head as he shot downward.