

Andrus and a good representation of local Priesthood, Saints and friends.

Eight meetings were held, including Elders' and Priesthood meetings, which were addressed by the Zion Elders and a number of native brethren.

The report showed twenty-nine additions and six marriages since April conference. Much valuable instruction was given. We were blessed with a great outpouring of the Spirit and a general time of rejoicing. We performed one baptism and blessed one child.

On the 4th inst, the people dispersed to their various homes and the Elders set out for Tamaki, forty miles distant. The following morning Elders Dimond, Fenton, Bradford, Ellis, McKinnon and Andrus proceeded to their fields of labor. President Richards and Elder Lambert remained to attend to some very important correspondence and other business; besides which three meetings were held and one addition made and they continued their journey this afternoon to visit the Manawatu conference.

We have had a week of almost continuous rain and the people are beginning to fear that their seeds will rot in the ground.

Your Brother in the Gospel,
DAVID LINDSAY.
Home address, Bennington, Idaho.

OPPOSITION IN PENNSYLVANIA.

New Era, Bradford County,
Penn., Nov. 5, 1937.

A Voice of Warning sent from Utah to relatives here has played a prominent part in the opening up of this missionary field. The readers manifested a spirit of investigation, a letter was written to the authorities at Salt Lake, and Elders were sent here by the brethren presiding over the Northern States mission. They arrived less than a year ago, labored several weeks, baptized two readers of the Voice of Warning and returned about March 1st to Montour county, this state. The Elders names are Walter P. Rich of Paris, Idaho, and George W. Parrish of Woods Cross, Utah. These Elders are the first that have labored in this part for some years. About the last of June J. B. Waldron and Charles Giles of Morgan county arrived to labor in this county and hold meetings with the two Saints. Shortly after their arrival nine persons were baptized, and now the evil one and his aids are at work. Wrong impressions are given by newspapers and from the pulpit regarding our doctrines and our people. The following article was published recently:

"NEW ERA.

"Normon, Mormans, Mormonism.

"Some of the Mormons are to be baptized next Sunday for the sins of their ancestors. Such a sect of people should have a good coat of tar and feathers. Are all our men cowards?"

New Albany Mirror, a paper published in this county. Reverend Mr. Taylor is the editor of this paper. Brother Larrabee, one of our members, belongs to the same lodge as does the editor, and being acquainted he called at the newspaper office. He was asked, of course, if he wanted to subscribe for the paper. Upon being asked regarding the enclosed clipping, the reverend editor said he was not responsible for the publication of the same; that it was sent in by a correspondent. He was asked if he would publish such an article regarding preachers of his faith, and he replied "No." "Well, I don't want your paper." Brother Larrabee replied.

Rev. McCullough attended one of the Latter-day Saints meetings and afterwards preached from the pulpit

that he would have liked to have seen a cannon ball go through the congregation. Rev. McCullough was to speak on "The Spirit of Mormonism" shortly after attending the meeting, but an accident caused the postponement of this discourse. He was thrown from his buggy and knocked senseless, and remained unconscious several hours. Shortly after this a meeting was held in the woods. Reverend Mr. Lane made some erroneous remarks regarding the Book of Mormon plates. At the close of his remarks Brother Waldron asked permission to correct some of the statements. The Rev. Mr. Lane only turned to the congregation and requested those who endorsed his remarks to arise. Then pointing to Brother Waldron he said, "Here's one of those 'false prophets,'" and Rev. McCullough ordered him off the platform.

Although the Elders have been here but a few months they have many friends. Opposition helps the cause here as elsewhere. Elder D. R. Gill visited the Saints here lately and at his suggestion the brethren were set apart. Interesting meetings were held.

Elder Crow (recently appointed to labor in place of Elder Giles, recently Elder Giles returned home on account of sickness,) and Elder Gill, in coming here journeyed part of the way along the banks of the beautiful Susquehanna river. In the year 1829, near the banks of this river, occurred one of the most important events of the dispensation of the fullness of times—the appearing of the ancient Apostles, Peter, James and John to the Prophet Joseph Smith and Oliver Cowdery, and the conferring of the Apostleship and Melchisedec Priesthood by the laying on of hands.

Pennsylvania is very hilly, and in William Penn's days, was a vast forest, and in some parts today there are vast forests. No wonder the Indians disliked to leave this part of the country. Here was plenty of game in the woods, plenty of fish in the streams and rivers, plenty of huckleberries, blackberries, raspberries and strawberries growing wild during the berry season, and plenty of nuts in the fall. Shortly after the frost had nipped and colored the leaves it was a beautiful sight to see the hillsides covered with many varieties of leaves.

Since commencing this letter we have held a meeting in a school house.

Usually Sunday mornings prayer-meeting and Sunday school is held here, but the people kindly gave us the time, and requested us to come again. The gentleman who presides stated he was pleased to have us come.

In closing will state that more laborers are needed in the field, and that home is the place to study and prepare ourselves.

J. B. WALDRON,
GEO. R. CROW.

THE OHIO CONFERENCE.

Cincinnati, Nov. 10, 1897.

Our conference was called to order on the evening of November 6 by Elder D. J. Davis, president of the conference. The hall was in the central part of the city, but the attendance was not large. Elder Cowley, of the Apostles' quorum, was the first speaker, and the Spirit of God was given in abundance.

The succeeding meetings were better attended and many of our friends brought new friends, who went away feeling the spirit which filled the souls of the Elders and Saints.

The second day Elders M. B. Shipp, L. A. Kelsch, Lyman and Cowley all spoke on the first principles of the Gospel.

Our last meeting was held Monday evening, Nov. 8th. Many were present and when the benediction was pronounced, warm handshakes and invi-

tations characteristic of our friends, were extended, both to the Elders in this conference and to those visiting us from the Indiana conference.

At our Priesthood meeting on Tuesday, November 9th, the Spirit of God was manifest and the Elders expressed joy and thankfulness for having been chosen as ambassadors of God to the world.

The friends and Saints of Cincinnati deserve commendation for their kind attention to the Elders. We had with us besides Elders Lyman and Cowley three brethren from the Indiana conference, Elders J. E. Cardon, John Phillips and N. C. Nelson; also Elder M. B. Shipp on his way to labor in the Southern States. At the Priesthood meeting the following appointments were made: Elders E. T. Turley and J. E. Wilson Jr., Zanesville, Ohio.

D. J. Davis and A. K. Hanson, East Liverpool, Columbiana, county.

W. T. Butt and Thomas Cottle, Canal Dover, Tuscarawas county.

John B. Erickson, Michael Mauss and R. Garn Clark waiting companions.

Brother Clark will receive his companion and be assigned later. Brothers Mauss and Erickson and companions will remain in Cincinnati, O.

Although this is the first conference since the drivings of the Saints from this state, we had seven Saints and many kind friends at our meetings as the result of our six months' labor.

Elder W. T. Mayhew received his honorable release.

Saints having friends in Ohio and wishing the Elders to call on them, will oblige us with their addresses.

G. C.

SOME KENTUCKY SUPERSTITIONS.

[From the Louisville Post.]

It would astonish you to know the number of persons in this state "who are not superstitious but who do believe in signs." While returning from western Kentucky last week I sat talking with a party of seven gentlemen in the smoking compartment of a Pullman car, when one of them pulled from his pocket a "graveyard rabbit's foot" which, he said, had always brought him good luck. Another of the gentlemen exhibited the feather of an old gray goose which had been given him by a negro charm seller in the Purchase. The owner said he knew the thing was a mere trifle, but he wouldn't part with it for any amount of money. A third member of the party had an old steel pen which had been used by the governor of a southern state in writing the pardon of a condemned man. This non-believer in "strange signs" said he prized the omen higher than anything he possessed, as he had succeeded ever since he got it. The sleeping car conductor carried in his pocket an Irish potato, shriveled to one-third its former size, which "never failed on a rheumatism case." A fifth gentleman had this to say: "Fellows, I'm no believer in those meaningless emblems, but I can't help feeling badly if I fail to see the new moon over my right shoulder."

The only two members of the party, who had not spoken left the car, smiling at the "vapid follies" they, too, were doubtless believers in if they had only expressed themselves.

Joseph Berkeley, an electrician living at 159 Corbett avenue, San Francisco, committed suicide Wednesday night by jumping from the saloon deck of the Oakland ferry boat Bay City. He jumped from just forward of the paddle wheel, and, although the vessel was stopped and a thorough search made, no trace of him was seen.