

THE SOUTHERN STATES MISSION.

ITS CONDITION AND PROSPECTS.

At our request Elder Elias A. Kimball, just returned from the Southern States, penned an article upon the above subject, which is herewith presented:

At the suggestion of our esteemed President of the Southern States Mission and a desire within myself, I am happy of the privilege of answering your queries regarding the missionary interests of the Southern States Mission, and placing the true state of affairs there before the people, as in justice to the President of the Mission, the Traveling Elders, the Saluts and friends, this is due; also it is due to the people of the South in general, who are in possession of so many virtues, the chief among which is hospitality, born of charity—the fairest of graces. In that respect we, with happy results, might pattern after them; yet we also are a hospitable and charitable people, but open to improvement. Hospitality among the people of the South (Southern hospitality) is a characteristic peculiar to them, though they are not the only hospitable people whom I have met. Yet no other people whom I have associated with are in this respect like unto them.

It is true that the people of the South do not have the advantages of mental training enjoyed by the people of the North, but they are endowed with good, hard, native sense and true hearts, which they know how to use in the right direction, many of them being willing to accept the true light of intelligence, "the perfect laws of liberty," the Gospel, which entitles them to consideration as intelligent people, as to "seek first the kingdom of God and His righteousness" is an evidence of it. The wicked persecution our missionary Elders of the South have received in the past, at the hands of a few oligated, intolerant, un-Christianlike Christians, has resulted in an anxiety springing up in the minds of the Saints against their sons, brothers and friends going to the Southern States on missions. This is natural; but if rightly understood, this fear, to a great extent, at least, should be replaced by confidence and assurance that their loved ones are as safe there as elsewhere, inasmuch as they are under the divine protection of Almighty God, who is well able to shield and protect them from danger and harm.

Our Elders of the South, in the past, have been subjected to threats of violence by that class referred to above, and have, in a few instances, been inhumanly treated, for which we have just cause of complaint; but this year, the aspect of affairs has been brighter and more encouraging, inasmuch as no bodily violence to the Elders has characterized the unchristian, as well as un-republican actions of the afore mentioned class. This state of affairs is encouraging to the Elders, as well as all others who are interested in the redemption of fallen humanity. It demonstrates these facts: that the people are becoming more enlightened as regards what the "Mormons" believe, preach and practice, and that they are not the "refuse and offscouring of all things," as they have been falsely taught to believe; also that there is something in "Mormonism" that inspires the heart, and enlightens the mind and as a sequence of this, they are softening down and becoming more tolerant, willing that we should, with them, enjoy some of the fruits of religious liberty vouchsafed us (every American citizen white or black pagan, infidel or Christian, who rests under the starry folds of the flag of liberty) by our glorious constitution.

This is not all we have to be encouraged over. The Elders are making rapid progress in opening up new fields of labor, making many friends, dispelling prejudice, and inducing many into the true Church of Christ, with the promising prospect, ere the year 1886 closes, of baptizing a goodly number more.

There are a great many branches of the Church in this Mission, and more being created, as necessity demands, giving the Saints the advantages of regular meetings and Sunday Schools. The health of the Elders is generally very good; only in these localities where the country is low and wet (a portion of Mississippi and Alabama) do they (the Elders) suffer any very great inconvenience from sickness, and this can be avoided to a great extent, as the authorities of the mission have requested, and try to impress on the minds of the Elders the wisdom of learning for the time being through the wet seasons, those unhealthy localities and go to higher and more healthy sections. This advice is being followed out with good results. It is a great mistake to suppose the south to be an unhealthy country. I call it extremely healthy, only in those parts to which I have referred, and they are unhealthy only in wet seasons.

There have been sent in the last eight or ten years, about 390 Elders to the Southern States, who have labored from six months to eleven years and but one has fallen and disgraced himself. I am willing to state that a finer, nobler lot of men than those now laboring in the South, it has never fallen to my lot to meet—they are honorable representatives of the Church and kingdom of God, energetic, earnest and sincere.

I am pleased to say that the DESERET

News is a factor of power in doing good, and is being circulated to some extent throughout the South, but not so extensively as it should be. This can be otherwise by the Saints at home sending to the address of the Elders their papers after they have perused them.

CORRESPONDENCE.

THE SCANDINAVIAN MISSION.

Account of an Interesting Conference.

ESKILSTUNA, Sweden,
October 25th, 1886.

Editor Deseret News:

Our Semi-Annual Conference convened in Stockholm at the Latter-day Saints' Hall, Hargsgatan 80 on the 16th and 17th instants.

On the stand were N. C. Flygare, President of the Scandinavian Mission, James Yorgason, President of Stockholm Conference, and the following Elders from Zion: A. L. Hedberg, Jos. Anderson, S. J. Kaeven, P. G. Hanson and John Anderson, the latter three having newly arrived; also 20 native missionaries. The Conference consists of the following eight branches: Stockholm, Upsala, Eskilstuna, Orebro, Norrland, Avesta, Gotland and Finland. The house was packed to overflowing extending into the office and dwelling rooms and partly down the stairway. At 8 o'clock p. m., Oct. 16th, the services commenced.

After singing and prayer, President James Yorgason extended a hearty welcome to Saints and strangers.

THE PRESIDENTS

of the different branches were called upon to report their labors and the statistics of their respective localities. The outlook generally was favorable and encouraging. Since last May conference 82 had been baptized, 74 had emigrated, and the total membership of the Conference was 1,098. Books and pamphlets were circulated amounting to 762 kronor and 71 ore.

President N. C. Flygare addressed the assembly, expressing his pleasure at meeting the Saints assembled in Conference. He spoke of the beauty and harmony of the Gospel, and the zeal and labors of the "Mormon" missionaries, compared with those of modern Christianity.

The choir sang a hymn and benediction was pronounced by Elder P. G. Hanson.

Ten a. m. Sunday, October 17th, was the hour appointed for the next meeting. The same interest was manifested by the

DENSELY PACKED

and crowded house. After singing and prayer President James Yorgason said the time would be given to the native Elders to express their feelings, and report their labors and experiences. Without exception they all expressed their desire to honor and obey their calling and advance the glorious Gospel principles to their utmost ability.

Some little opposition had been met with, but nothing of a serious nature. Many friends and acquaintances had been made, who were in sympathy with the Gospel. Singing and benediction by Elder S. J. Kaeven.

The afternoon services commenced at 2 p. m. After the usual exercises were rendered, President James Yorgason spoke to the congregation, vividly portraying the difference between the popular religious thought of the world, and the "straight and narrow path that leadeth unto eternal life."

He was followed by Elder P. G. Hanson and John Anderson who bore a faithful testimony to the truth of the Gospel, which knowledge had brought them to this land.

THE GENERAL AUTHORITIES

of the Church were then presented, together with the presidents of the European and Scandinavian missions, and Conference president, who were unanimously sustained. Thereafter the missionaries were assigned their various fields of labor, a few changes being made.

President N. C. Flygare addressed the assembly with his usual inextinguishable remarks on the signs of the times, the great latter-day work, and the building up of God's kingdom upon the earth. He was listened to with marked attention. The meeting closed with singing by the choir and benediction by Elder A. J. Wahlqvist.

Six p. m. brought the same abundance of Saluts and strangers together, wearing no signs of weariness. After prayer, Elder S. J. Kaeven drew the attention of the listeners to the fact that John the Baptist was called to prepare the way for the coming of the Son of Man; religions, bigotry, fanaticism and idolatry he opposed with faith, repentance and baptism. The Latter-day Saluts were called upon to warn the inhabitants of the earth in this dispensation and prepare the way for the second coming of Christ.

President N. C. Flygare followed with edifying remarks on the restoration of the Gospel and kindred subjects.

Conference adjourned sine die; benediction by President N. C. Flygare.

A PRIESTHOOD MEETING

was held on Monday at 10 o'clock a. m. where we were again favored with timely and useful instructions from President N. C. Flygare, President James Yorgason and Elder A. L. Hedberg, directed mainly to the missionaries. We feel a new energy and determination to again face the storms

of prejudice and opposition, to warn the honest in heart of the judgments that are near, and bring the tidings of the Gospel to their doors without money or price.

The many available steamers have carried us back into our fields of labor as it is well known that most of this land is water.

JOSEPH ANDERSON,
Clerk of Conference.

AN INCIDENT

WHICH SERVES AN ELDER FOR A TEXT.

EZELL, Spartanburg County,
S. C., November 5, 1886.

Editor Deseret News:

Having occasion to take the train recently to travel a few miles, I took my seat and began to peruse a newspaper. I observed that I was scrutinized by a fellow passenger who sat opposite I me. After a few minutes ride he took a seat directly in front of me and turning to me, began to interrogate me as to my destiny, occupation, residence, etc., etc.

Knowing that my destination would soon be reached, I determined to ascertain of what metal he was composed, so candidly informed him that I was a minister of the Gospel from Utah.

HIS LOOK OF INQUIRY

gave way to one of astonishment. The corners of his mouth dropped, and he began to turn—by degrees—upon his seat until I had a full view of his back. Then he arose and shot across to the opposite side of the car and gazed through the window until I left the train.

In contemplating instances of this kind—which are numerous in the experience of nearly every Elder, my mind involuntarily reverts to the time when Jesus sent forth His disciples, some eighteen hundred years ago. In these reflections something like the following presents itself to my mind:

Two of the disciples without purse or scrip, would call upon some person for a night's lodging. If received and after becoming comfortably located for the night the question would be asked: "Where are you going and what is your business?"

"We are ministers of the Gospel, traveling to and fro through the country to declare unto the people that the King of the Jews has come."

This event being expected the host was anxious to know all about the king, and would continue by asking:

"What is his name and where is he?"

"His name is Jesus and He is in the regions of Judea."

"Well what is King Jesus doing?"

"He is calling on the people to repent and doing many mighty miracles, such as causing the lame to walk, the blind to see, the deaf to hear, and healing all manner of diseases among the people."

"Well, why don't he come to our section of country? We would delight to see Him and receive of His blessings."

"He has sent us to testify of Him, and we promise the people that if they will believe our testimony concerning Him that they may receive the blessings through our administrations."

"Well, where did King Jesus come from?"

"He came from Nazareth."

"O, ho; you are advocates of that impostor from Nazareth are you? We have heard all about Him and don't want anything to do with Him nor his followers, and if you stay with me to-night I don't want to hear any of your doctrine; there can no good come from Nazareth."

WHAT A SIMILARITY

there is to-day between Utah and the Nazareth of 1,800 years ago!

It often occurs that we get to explain our doctrine without letting the person or persons know from where we hail, and it is extolled in the highest terms. But as soon as Utah is mentioned the genuineness of the doctrine is lost sight of, the expression of the face indicates that the hearers are disgusted; to know that it is "Mormonism" that so pleased them. The minister who was called upon by one of our Elders to state to the congregation whether he (the Elder) had spoken the truth or not, uttered the sentiment of more than himself when he replied: "Yes he has spoken the truth, for he has read it from the Bible." "But," added he, "I don't believe one word of it."

The rejection of the Nazarene did not prove Him the impostor for which he was crucified, and the nation which was instrumental in His death must yet bow the knee and confess that He is the Christ.

HEBER WRIGHT.

Under the heading, "The Political Situation in Europe," *Public Opinion* gives a collection of quotations from a number of prominent journals published in this country, but representing foreign classes of the population. The paper quoted from are well posted on European politics, but their utterances indicate great uncertainty as to the outcome of complications now arising which seem likely to involve several if not all of the powers. They speak of "murky obscurity now hanging over Europe," and confess the fruitlessness of speculation upon what may or will follow current developments. That an active warfare of diplomacy is in progress is clear, but the complications of the situation are too intricate to admit of anything in

the way of confident prognostications as to results. It has not hitherto been considered that Italy is in any special danger, yet *L'Eco di Italia* (New York) speaks in the following strain: "No one can hypothecate the future which is reserved for Italy. Nevertheless it is certain that in events which are now maturing, Italy can not, with impunity, hold herself aloof. The Italian journals are hence repeating the watchword, and we re-echo back their cry, 'Let us be prepared!' At this hour, after sixteen years since the national edifice was crowned at Rome, Italy should be prepared for any event." Great uncertainty, deep anxiety and undefined but profound dread, seem to pervade European political circles almost universally. Rulers do not control, but are themselves governed by circumstances which seem to shape the current of their destiny as its banks, islands and sandbars shape that of a river.

The venerable lawyer, David Dudley Field, who can talk by the week, lately made some sensible observations at Buffalo, in an address on law and lawyers, regarding legal verbosity. More than 900 words are used in a deed, where 200 would answer. "Money paid" would be sufficient, but the lawyer writes "money paid, laid out and expended"; "work" is readily understood, but "work, labor and service" is the verbose form. All this makes a lot of unnecessary work, labor or service, and causes much money to be paid, laid out or expended.

The police of Vienna have so far been baffled in their efforts to penetrate to the centre of the Anarchist plotters. Their failure is due to the fact that the conspirators are divided into groups of four persons each, who do not know the members of other groups. The source of the Anarchist pamphlets and printed matter has been traced to Paris, and of the arms and dynamite to London. In consequence of a threat to attack the chief police station, all the entrances and underground rooms of the building are carefully guarded.

DEATHS

KNUDSEN.—In the First Ward, Provo City, November 5th, 1886, of old age and congestion of the lungs, Johanne Knudsen. Deceased was born on the Island of Eyen, Denmark, May 3d, 1813. She joined the Church in October, 1839. Her house was for many years a hospitable home for the missionaries. In 1883 she and her three daughters emigrated to Utah, and located in Provo, where her home was till she died. She lived and died a faithful Latter-day Saint.—COM.

GLAZIER.—On November 8th (Monday) Wilson Glazier, aged 17 years, son of Brother Charles Glazier, of Provo, after a short illness. The young man was a clerk in Smoot & Co.'s drug store, and was much respected. The funeral took place to-day (Tuesday) at the meeting house.

LOST.

A RED STEER, THE FINDER WILL be suitably rewarded on returning same to G. D. AMOS.

ESTRAY NOTICE.

I HAVE IN MY POSSESSION: One red HEIFER, about 12 months old, a little white under belly; no marks or brands visible. If said animal is not claimed within ten days it will be sold on Thursday, November 18th, at 10 o'clock a. m., at the Kanosh estray pound.

ANTHONY PAXTON,
District Poundkeeper.
Kanosh, Millard Co., Utah, Nov. 8, 1886.

ESTRAY NOTICE.

I HAVE IN MY POSSESSION: One dark bay HORSE, about 7 or 8 years old, bald face, 3 white feet, saddle marked and Spanish brand on left thigh. The owner can get the above described animal by calling on the undersigned, paying damages and expense of advertising. If not claimed within thirty days I shall take said animal for the amount due me.

JEREMIAH DENNIS,
Marysville, Photo Co., Utah.
Marysville, Nov. 2, 1886.

ESTRAY NOTICE.

I HAVE IN MY POSSESSION: One dun spotted BULL, one year old past; no mark or brand visible. If said animal is not claimed and taken away within ten days from date, I will expose the same for sale to the highest cash bidder, November 20th, 1886, at one o'clock p. m., at my corral.

SAMUEL J. POLLOCK,
District Poundkeeper.
Kanarra, Nov. 11, 1886.

ESTRAY NOTICE.

I HAVE IN MY POSSESSION: One red STEER, 4 years old, underslope in right ear and under half crop in left ear. One red COW, about 7 years old; no marks or brands; she has a large calf with her. If not claimed and taken away within ten days from the date hereof, they will be sold to the highest bidder at the Rockville estray pound, Friday, November 19th, 1886, at 2 o'clock p. m.

JOHN F. LANGSTON,
District Poundkeeper.
Rockville, Nov. 9, 1886.

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