PART 3.

Deseret Evening News.

17 to 24

NO. 17 SATURDAY, DECEMBER 10, 1898, SALT LAKE CITY, UTAH. VOL. XXXII.

FROM MISSIONARY FIELDS.

In Colorado.

To the Editor:

Perhaps some of the readers of the "News" will be interested in learning of the good times we have been having of [illegible] Taylor calls it. [illegible] on the [illegible] day of June last a couple of strangers arrived in town and were found inquiring for Bishop [illegible] of Manassa. On the following [illegible] they appeared in company with the Bishop at Sunday school [illegible] it was found that they were missionaries belonging to the Colorado conference. They were Elders Wm. [illegible] of Farmington, Utah, and [illegible] of Denver, who had been [illegible] and baptized in the city of [illegible] [illegible] and received [illegible]

After [illegible] they decided to [illegible] county [illegible] of this place [illegible] a week with us [illegible] they held a [illegible] [illegible] held many Gospel [illegible] and laid the foundation for a good work.

The Elders returned to Manassa [illegible] the fourth of July, and [illegible] a series of meetings in our town, holding [illegible] of the school houses. The house was crowded every night [illegible] of the prominent citizens being in attendance. The first principles of the Gospel were taken up and dwelt upon [illegible] and many of us, although [illegible] members of the Church all our lives, heard for the first time the Gospel [illegible] from a missionary's [illegible] and we have never heard the fundamental principles of salvation [illegible] explained [illegible] during these meetings. [illegible]

[illegible] series of meetings was held on Sunday afternoon [illegible] [illegible] and Elder [illegible] preached a fine discourse on the Book of Mormon.

Elder Robinson, finding the field [illegible] for more [illegible] in the latter part of July [illegible] Thomas S. Bailey, of Salt Lake, [illegible] Crawford, of Cedar City, [illegible] Elder A. A. Hinckley, of [illegible] and Elder H. A. White, who was [illegible] president of the [illegible] conference, paid us a twelve [illegible] visit. This was during the time of our Stake quarterly conference, and [illegible] the Stake missionaries, [illegible] from Salt Lake, Elder Brigham Young, of the Council of Apostles, Elder Willard Done, of the L. D. S. College, and Elder Geo. Reynolds, so that we had a most enjoyable time. During the months of June, July and August the missionaries divided their time between this place and [illegible]. On the 5th of September they left here to make a tour of the country east and south of us. While they were absent they visited Dolores, Hinsdale, [illegible] and [illegible] returning here about the middle of October. Having been notified to be in Denver by Nov. 3rd, for the purpose of holding conference, they left us about the 22nd of October. [illegible] Nov. [illegible] Elder Crawford returned, bringing with him Elder Pearl of Fremont [illegible] Utah, and bearing the [illegible] tidings that he and Elder Robinson had been released [illegible] and that Elder Robinson would be back in a few days, and that Elder Pearl in company with Elders H. S. Ensign, Fred C. Graham and W. C. Clive would pay us a visit the following week, for the purpose of holding meetings in our town, and the surrounding country. Well they came, Elder Robinson on the 15th inst., Elders Taylor and Ensign on the 16th and Elders Graham and Clive on the 18th. [illegible] evening they began a series of [illegible] meetings. The meetings were well attended and each speaker listened to with [illegible]. Singing was furnished by the quartette, composed of Elders Ensign, Graham, Robinson and Crawford. [illegible] Elders Ensign and Graham, [illegible] Wednesday evening the Elders gave a concert [illegible] [illegible] and the audience manifested its pleasure and appreciation by [illegible] applause [illegible] every piece being encored. The editor of the local paper [illegible] pronounced the singing the "best that has ever [illegible]."

Thursday being Thanksgiving the Saints here desired to entertain [illegible] in honor of our visitors [illegible] the Saints and the friends of the ward assembled at the meeting house [illegible] and were called to order by Brother Jos. H. Dean [illegible] of Salt Lake, who [illegible] as master of ceremonies, stating that the first thing on the program would be a short meeting. After singing by the quartet and prayer, the missionaries each made a few remarks. All expressed their pleasure in being privileged to spend the day with the Saints, and their gratitude for the kind treatment they had received at the hands of the Saints while laboring in Manassa. Elder John W. Taylor commended the many blessings [illegible] reason to be thankful. In speaking of his experience with the people of Colorado he said he had found them to be a large hearted, hospitable people, built on the broad gauge plan. Meeting was brought to a close by singing, "Our God we raise to Thee thanks for Thy blessings free," after which two large tables were [illegible] loaded down with the good things of earth, to which the large company present did ample justice. [illegible] the tables were cleared away the missionaries rehearsed for our benefit the concert program of the evening previous. Towards the close of the party the quartet sang a song of farewell, which brought the tears [illegible] over the overflowing point with some of us.

The spirit of peace and love was manifest on every hand, and we all felt that it had been one of the most enjoyable days we had ever known.

The next day (Friday) the missionaries left us, Elders Taylor, Ensign and Clive going to Farmington, New Mexico, seventy-five miles distant, Elders Graham and Robinson to Durango, and Elders Crawford and Pearl to Cortez, and we have settled down to our own [illegible], but with a sense of loneliness that time alone can dispel.

L. M. W.

Lone Star Conference.

To the Editor:

The Lone Star semi-annual conference was held at Liberty Hill, on Sunday, Nov. [illegible], and the Monday and Tuesday following.

We [illegible] with us Elder William [illegible] Jack, and a good representation of the Saints from different parts, some of them having come [illegible] miles to be present at our meetings. All the Elders came in on good time to be present at our first meeting, which was called to order by Elder Hiram J. Harding, at 11 a. m. After the opening exercises [illegible] Harding and Alvin Condick spoke on the subject of faith and works, followed by others who bore testimony to the truth of the work. Elder Jack occupied the time in the afternoon and spoke on the mission of the Prophet Joseph Smith and bore a faithful testimony to the divinity of the same. Elders Wm. H. Anderson and J. M. Hillsgaley were the speakers at night and both spoke under the influence of the Spirit of God. All our meetings were greatly enjoyed by all who attended, as it was a spiritual feast for all. The Saints rejoiced in the instructions given in our Priesthood meetings; also in giving their own reports, which [illegible] the privilege of doing, and we were taught to know that our conference was [illegible] with the rest of the mission. The meetings closed on Tuesday and Wednesday. The Elders again started for their fields of labor with a greater determination to do their whole duty to the people in their part of the Vineyard.

We have entirely a new field but find that the spirit of prejudice is fast giving way to that of investigation, and in one year we have made many friends. [illegible] and we find Texas to contain many honest-hearted people who are anxious for a knowledge of God's laws. The Elders are all in good health at present, for which we are thankful to our Heavenly Father. Our number is but few at present, on account of our conference having been lately divided and a new conference made, which is at present presided over by Elder Wm. D. Jardine. We are sorry to part with those who have been separated from us, but with them success in their part of the labor. The Elders are laboring at present as follows: J. M. Hillsgaley and John A. Workman, Fairfield, Freestone Co.; Alvin Condick and Elder Morgan, Teague, Shelby Co.; Thomas H. Lee and Alfred Hamilton Crockett, Houston Co.; David Dunn and Albert Newman, Palestine, Anderson Co. Our conference address is Pinnacle, Henderson Co., Tex. Any of the Saints having relatives or friends living in our section and desire the Elders to call upon them, please send full address and introduction.

The "News" is always read with interest and pleasure.

We remain your brethren,

H. J. HARDING, President.
WM. H. ANDERSON, Ass't.
JOS. G. ASH, Clerk.

An Interesting Letter.

The following letter from Elder John M. Whitaker, addressed to the 30th Quorum of Seventy, will be perused with interest:

28 Appleton St., Everett, Mass.,
Nov. 28th, 1898.

To the Council and Membership of the 30th Quorum of Seventies, Sugar Ward, Salt Lake Co., Utah.

Dear Brethren—On returning from the northern part of the New England conference, I was very much pleased to read the second letter from you since my departure, and I need not say it gives me much pleasure to hear that all are well. If you really knew how little one hears of home affairs, about quorum and other matters you would then better appreciate the value of such tidings. Outside of what my family acquaint me with Utah and her people seem hidden so far as general affairs go. I must make one exception to this statement—Bro. Thomas Aston who has given me more news than any other person besides from my own loved circle. They say silence makes one forgotten. Be that as it may, I am not one to complain over conditions I cannot well change. I presume my brothers at home are busy, which to some extent at least may be assigned as an excuse for not writing. When any of my brethren have the time and inclination, a few words would be of interest. Brother Alma Ash, who wrote on behalf of the Council and Quorum, states that there seems to be a lack of interest among the members of the Quorum, both in attending meetings and in the study of the scriptures. If you could see the condition of many Elders who come into the field, unprepared, lacking faith, afraid to make a move because of inability and sensible of golden opportunities lost, in Sunday school, Y. M. M. I. A. and Quorum meetings, and if you were sensible of the need of qualified Elders to carry on the work in New England, I believe there is no member of our quorum, but what would faithfully apply every spare moment, improve every opportunity and seek the Lord in mighty prayer to aid in qualifying such a one for the preaching of God's word. When you are told that Elders are being sent from here into western Pennsylvania, Virginia and other places where the "vulture" is not so great, that they might reach a class they cannot here, and when is added to this fact the thought that they have to "bone up" for several months qualifying themselves and praying to know if this is the true Gospel, you will readily understand how little progress can, under such circumstances, be made. These, all, are good brethren, but being negligent when they should have been faithful, they now see their great mistake, too late to correct. Every moment is golden. Every opportunity such as our brethren have in quorum meetings, should be sought as a means of improvement that they may be the more useful, see more of the beauties of the Gospel, advance nearer to the throne of grace, and become better qualified for devoted work here, and salvation hereafter. No one else can be justly blamed for our neglect, no other person will be charged with our own carelessness and neglect, but in the great day of judgment we will then keenly feel what we have lost by our indolence, idleness, lack of interest and insensible of duty neglected. If it were possible for me to say a word of encouragement to my brethren at home whereby they would seek with all their might to make members of our quorum eminently successful, and promote their own advancement, I should esteem it a privilege. Let me say, as your humble servant, one of the weakest of God's servants, attend faithfully your quorum meetings, [illegible] be prepared to discuss the lessons assigned, support your brethren, the presidents whom I have learned to love and know they earnestly desire your welfare, your progress in heavenly things, your eternal exaltation. Be one, be forgiving, be gentle. If any have hard feelings against another, seek his forgiveness and then putting yourselves right before your God, seek to know His will, His word, His promise and let every desire be to promote each other's welfare. Repentance is the watchword of this generation and oh, how greatly do we all stand in need of repentance. It will come only when we have done our part.

Brethren, perform, for your own sake, the duties imposed upon you. Perform faithfully the obligations of your calling for the love of your fellowmen; attend to the calls of your file leaders, neglect not the precious opportunities afforded in your quorum and other meetings, and when you are brought face to face with a stern infidel and hypocritical world, you will have a [illegible] God's power through which alone can you succeed, and be encouraged in your work.

Imagine hearing some say, well it is all right for Bro. Whitaker to give us this advice, he is on a mission, and has no cares but his missionary duties, but that could you see into the future, some would feel like neglecting any duty, [illegible] we are in eternity now, and it is expected that progress will be made by us all. If not in this [illegible] truth, or progress, we will certainly retrograde. Perhaps enough on that. I am very busy myself. [illegible] all the time. The press is of late very hostile. Vicious statements are continually appearing against us. The pulpit [illegible] with denunciation against us. The literature against the Mormons is being circulated in clubs, Sunday schools and associations throughout the east and it seems as if the powers of the infernal have marshaled their forces for the final struggle, for I believe we are approaching it. Peace seems to be leaving the hearts of the people, and murder, crime, corruption are running rife. But in Zion there will be peace, if our people will do their duty.

I inclose clipping or two, not because I desire to advertise myself, but to show that sometimes justice is being done.

This is a new field in New England, 45 years is a long time since which missionary work has been carried on. If we can lay the foundation, we shall be very much pleased. I sincerely pray you will bear us humble remembrance up before God, for of all men, I feel my need of strength and grace for the perplexing duties of each day. Write soon.

Your brother,
JOHN M. WHITAKER.

On Historical Ground.

Chardon, Geauga Co., Ohio,
December 1, 1898.

To the Editor:

The clouds of prejudice have commenced to disappear, as the work of the Lord is progressing. At our recent conference held October 29, 30 and 31, at East Liverpool, Ohio, Elder E. A. Hardy of Farmington, Utah, and myself were appointed to labor as companions to open more new the Gospel seeds in Geauga Co., Ohio. We left for our new field on November 1. On arriving at Chardon, the county seat of Geauga County, we soon found a friend and then started for Kirtland, Lake County, which lies among the hills about seven miles west of Chardon. We were anxious to see the place where the Prophets of Mormonism had once lived and struggled to build up Zion. As we neared Kirtland village we could see the temple which stands on a beautiful little hill surrounded by a narrow valley. When we arrived at the village we obtained permission to go inside of the temple. Elder F. C. Smith, of the Reorganized Church, was our guide. He was very kind to us and took pains to show us the interesting features of the old relic of the early rise of the Church. When we got on the third floor we could see all around the country for several miles. It was a very beautiful sight. The temple looks very nice on the inside, as it has been repaired and repainted. We were next shown the houses where the Prophet Joseph Smith, Brigham Young and Sidney Rigdon had lived, all of which were in a good state of preservation, considering the length of time they have stood. They are all occupied by families. It filled our hearts with joy to have the opportunity of walking over the same ground that our noble Prophet Joseph Smith, and also many other of the servants of the Lord, had trodden while working hard to proclaim the newly revealed Gospel. In visiting the people of this country and talking with them on the principles of the Gospel and distributing tracts and holding meetings with them, we find that they are a very clever, hospitable class of people and very much set in their righteous views. Some are prejudiced at first, but when we tell our side of the story, they become more friendly. We have found a good many in our travels that have relatives who joined the Church in early days and went west with the Saints. They are always anxious to know if we are acquainted with any of them, and know of their welfare. It would be well for those having relatives in this section to write to them, as it would result in much good and aid in the spreading of the Gospel. Some of the people here have heard horrible stories about their relatives and are anxious to know whether they are true or not. Those having relatives in this section wishing us to call on them would do well to send us names and addresses.

The "News" is always a welcome visitor and a missionary's friend.

Yours respectfully,
J. P. WILSON, JR.
E. A. HARDY,
Chardon, Geauga Co., O.

The Mission in Idaho.

To the Editor:

The Elders of the Idaho mission met in conference, Nov. 27th and 28th, with the Saints of Little Wood River, in what is known as the Blaine Ward. Some of the Elders came a great distance. We had with us Elder Dewsnell who presides over the Northwestern Mission which embraces Montana, Idaho, Oregon and Washington. The afternoon prior to the convening of conference, an Elders' meeting was held, at which the Elders gave in a report of their labors since coming into the missionary field, and we are pleased to say that the success that has crowned the labors of the Elders here is gratifying. A number of the Branches, and Sunday schools have been organized to which members are being continually added, and the prospects are that in the near future nearly every county in the state will have an organization of the Church of Jesus Christ of Latter-day Saints. The work of the Lord is spreading into these beautiful valleys of central and northern Idaho where the people as a rule welcome us and extend to us the hand of hospitality. We often hear the remark, "This valley or that valley is in need of a colony of Latter-day Saints." This is owing to the reputation the Latter-day Saints have won by their wonderful industry, and systems of colonizing.

During the entire conference a most enjoyable time was had. The kind treatment of the Saints located here and the strong testimonies borne by Elders Dewsnell and others of the Elders made the conference an oasis in our missionary labors.

After our two day's conference the Elders met in Priesthood meeting and received many valuable instructions. The mission was divided into three conferences as follows: Kootenai, Shoshone, Latah, Nez Perces, and Idaho counties will be known as the Moscow conference, with Elder Jas. H. Smurthwait as president. Washington, Boise, Canyon, Ada, Owyhee, and Elmore counties, will be known as the Nampa conference, with Elder Thos. Preston as president. Blaine, Lincoln, Custer and Lemhi will be known as the Blaine conference, with Elder R. V. Call as president. After the necessary business had been transacted and appointments made the Elders indulged in a hearty handshaking and parted for their respective fields of labor.

R. V. CALL, Clerk.

In Michigan Conference.

Corunna, Mich., Nov. 24, 1898.

To the Editor:

The past three or four days have been an occasion of rejoicing to the Elders laboring in the Michigan conference of the Northern States mission. The Elders to the number of fourteen with Elder Kesler of the Northern States mission met at Reed City, Saturday morning, Nov. 19, 1898, from which place they went by wagon eight miles into the country to what is known as the Tarry school district, where Elder Miller, president of the conference, had perfected arrangements with the hospitable people of that place for the use of a hall and the accommodation of the Elders while there, free of charge.

Meetings were held Saturday evening, Sunday afternoon and evening and Monday evening, at all of which the Spirit of the Lord was manifested by the interest and conviction of the people of the neighborhood who were present in numbers sufficient to fill the hall.

Monday forenoon a Priesthood meeting was held at which the Elders received their new appointments, and gave in their reports. Very encouraging reports came in from several parts of the field, and showed energy and faithful work on the part of the Elders. At the Priesthood meeting Elder Miller, who has labored assiduously for the past two and one-half years, acting as president of the conference the greater part of that time, was released to return to his home in Murray, Utah.

We all have enjoyed the weekly visits of the "News" as that of an old friend and wish them to continue and may the young men of Zion prepare themselves to assist in gathering in the harvest of the Lord.

Your brethren in the Gospel,

ALVIN ALLEN,
President.
JOHN T. SPENCER,
Clerk, Michigan Conference.

Tempestuous Voyage.

Steamship Adria,
Near Queenstown, Ireland.

To the Editor:

The company in charge of Elder Platt D. Lyman are this a. m. (Wednesday 16th inst.) thus far on their way to their several destinations, there is joy on every countenance after a very severe four days northwester, when the seas ran "mountain high," and the steamer rolled until her sides dipped into the water. To the young men of the party this was a grand, if fearful sight, and one they will never forget. A few were fairly good sailors; the others "hugged" their berths and anything they could lay their hands on if they moved. The party left Philadelphia two weeks ago yesterday (Sunday) after a couple of very enjoyable days in Washington, where all the usual sights were interestingly scanned. The White House and Capitol, the Monument, Museum, Art Gallery, and other famed national institutions in turn created surprise and admiration. The Library is a glorious building, under the bounty of electric lights it was "a miracle in stone," the very acme of architectural power and beauty—or rather grandeur. To visit the Capitol is an education and "Young Utah" were very loath to leave its grand avenues and majestic buildings.

In Philadelphia, Wannamaker's was the surprise. Its 5,000 employees catering to some twenty thousand visitors seemed to embody the very genius of modern methods of trade! The captain and officers of the Adria are very models of German suavity and breeding, the specimens of men, cautious and deliberate in extremity, yet always pleasant and polite in manner; the storm was the drawback, but as the mother remembereth no more her anguish for joy that a manchild is born into the world," so is forgetting for the moment, anxieties and fears in joy at the sight of land.

It seems an age since the familiar "News" with its laden columns greeted our waiting interest, but we look for "a feast" of "it" and thereafter. News—good news from home; from the plain waters of this uplifted bay we send kindly thoughts and greetings to all the friends in well-loved distant Utah.

Yours kindly,
H. W. NAISBETT.

The following is the roster of company:

P. D. Lyman, Bluff city; H. W. Naisbett, Salt Lake City; Severn Neilsen, Mill Creek; August Mineer, St. John's, Ariz.; S. H. Tenney, Luna Valley, New Mexico; Olaf Larson, Randolph; F. H. Tarbuck, Salt Lake City; Joseph Holland, Grant, Idaho; Jens C. Poulsen, Graham, Ariz.; Andrew Fuhrimen, Providence, Utah; John C. Neilson, Hyrum, Utah; Chas. D. Ahlstrom, Tropic, Utah; John A. Blomquist, La Bell, Idaho; John A. Pearson, Rexburg, Idaho; Susan Durden.

Maricopa Stake.

Mesa, A. T., Nov. 27th and 28th, 1898.

Present on the stand were Elder C. R. Hakes, president and counselors; Patriarchs, High Priests and Bishops of the various wards. Elder A. O. Woodruff of the Council of Apostles and Elder Seymour B. Young of the First Council of Seventies and a good representation of the 98th quorum of Seventy, and Elders.

The conference was well attended by the people, to whom much valuable instructions were given by Elders Woodruff, Young and the local brethren. The conference meetings closed Monday evening with a general Priesthood meeting at which five of our brethren were set apart to travel as Y. M. M. I. A. missionaries in the adjoining Stakes during the winter. The people, who are at this time enjoying a general good time of health and prosperity, rejoiced much in the visit and teachings of our brethren, and expressed the same by giving the brethren a surprise picnic in the desert, seven miles east of Mesa City, a large congregation of the people having gone there in carriages, while Elder Hakes and party with Elder Woodruff and S. B. Young drove up the river to the head of our canals, meeting the people in the desert, at which place two hours was most pleasantly spent in songs, speeches and picnic.

Wednesday morning the brethren held meeting in the Papago Ward and preached to full house of the Lamanite people and left in the evening on the S. P. R. R. for St. Joseph Stake.

JAS. T. JOHNSON,
Stake Clerk.

As to "Rebaptizing."

Decatur, Ill., Dec. 1, 1898.

To the Editor:

For some time I have been traveling among people who tell me that a great mistake was made by the "rebaptizing" done in Utah. No argument is produced to show it to be wrong, and in one case I met an "Elder" who said that he, as a member of the Reorganized Church had been rebaptized, but while he could see no harm in the course he had taken, he did not consider it necessary.

Brigham Young, we are informed, "rebaptized his co-associates with himself in the waters of Utah."

All who know anything about the baptizing done in Utah understand that the "rebaptisms" spoken of was simply as a renewal of covenants, and not because they had "departed from the faith," etc.

Those who are interested in the question can find a clear case of "rebaptizing" recorded in the Book of Mormon.

From III Nephi, 7 chapter, we learn that Nephi, ministering in the name of Jesus Christ, cast out devils and unclean spirits, raised his brother from the dead, preached repentance and remission of sins and baptized and ordained men unto the ministry. All who repented were baptized, and this we must remember was during the time when Christ was engaged in introducing the Gospel among the Jews.

The Book of Mormon tells of the great destruction on this continent at the time of the crucifixion and informs us that it was the more righteous people who were saved. (III Nephi 10:12.)

The Son of Man said to the Jews: "Other sheep I have and they shall hear my voice;" so in fulfillment of that prophecy He came to the Nephites soon after His resurrection, and "Nephi went down to the water and was baptized," then "he baptized all those whom Jesus had chosen." Here we have a righteous man who had been preaching repentance and remission of sins, being baptized; a careful reading of III Nephi will show that there must have been "rebaptizing," but here is something on the subject from the True Latter-day Saints Herald and at that time Joseph Smith, of the Reorganized Church, was editor with M. W. Forscutt as his assistant.

I quote from pp. 161-168 of the Herald of Feb. 15, 1871:

"REBAPTISM."

"A reply to H. Smith's Question."

"I had intended to answer H. Smith's article on rebaptism at length but sickness in our family has forced delay till so after you than when [illegible] the [illegible] and rendered my efforts unnecessary. My grateful thanks to our worthy brother H. S.

"I will answer a direct question propounded by H. Smith, however.

"He says, 'But now Sister, have you known an Elder in the Reorganized Church to rebaptize anyone?'

"Second, did he say 'I baptize you or I rebaptize you?'

"I answer, I have known a goodly number of persons rebaptized by Elders in the Reorganized Church,—rebaptized to all intents and purposes, because their former baptism was legal and true, and they had never been expelled from the church.

"Secondly, I did hear an Elder say 'I rebaptize you' and I have the real testimony of these. It was in Fox River, Illinois, and the Elder officiating was our beloved and honored President Joseph Smith, time, August, 1863.

"Anything more, Brother H. S.?"

"FRELA WILD."

The above quotation shows what the Reorganizers have been doing and the following from the Times and Seasons, Vol. 3, p. 732, shows the position of the church in the days of the Prophet Joseph Smith.

I quote from the minutes of a conference held at Nauvoo, April 7, 1842.

"Pres. Joseph Smith said: 'Baptisms for the dead, and for the healing of the body must be in the font, those coming into the Church and those rebaptized may be done in the river. A box should be prepared for the use of the font, that the clerk may be paid, and a book procured by the monies to be put therein by those baptized, the remainder to go to the use of the Temple. Sing a hymn, ordinations to take place tomorrow morning, baptisms in the font also.'"

Again from the same minutes of April 8th, "John Taylor preached a sermon while the ordinations and baptisms were going on."

This quotation shows that under Joseph's direction baptisms, with various objects in view, were being performed and that besides the rebaptisms they were baptisms for the dead and for the "healing of the body" in the font of the Nauvoo Temple, which font had been dedicated Nov. 8, 1841.

There can be no objection raised to these minutes, for at that time Joseph Smith was editor of the Times and Seasons and had the conference clerk reported him incorrectly, he would have made the correction. The minutes are correct.

ELDER J. A. HULME.

A Kind Reception.

Wisconsin, Dec. 7, 1898,
Portage, Wis.

To the Editor:

I have a few moments to spare and I thought perhaps the Saints who are assembled in the valleys of the Rocky Mountains would like to know how the work of the Lord is progressing in this part of the world. My companion, Elder James E. Anderson of Toquerville, Washington Co., who hailed from the west some three months ago, and I were sent to open up the little city of Portage. We can say the little city is made up of a number of different sects, who are claiming to be members of the true church of Jesus Christ. We have called on the mayor of the city, and told him we were two Mormon Elders expecting to take up our labor among the people of Portage, and explain the doctrines of Jesus Christ as we understand them. He said you are at liberty to preach the Gospel; this is a free country and every man has a right to his belief. We also asked the mayor if he allowed us to hold some open air meetings on the street. He said we have given permission for other denominations to hold forth on the public square, and we cannot refuse you gentlemen from preaching. Go right ahead. We thanked him very much for his kindness and left him a tract and our cards.

The weather here is very cold and some snow has fallen, so we have not held any open air meetings as yet. We are busy every day tracting from house to house, and talking when an opportunity presents itself. We have called on some of the newspaper offices and they have treated us kindly thus far. We can say that we have not met much opposition as yet.

The "News" is a welcome visitor and we look forward to every Tuesday morning when we read the news of the west. Anyone having friends or relatives in this part of the world, and wishing Elders to call, please address to Elders

L. T. JONES.
J. E. ANDERSON,
Portage Mission, Wis.

Elder Ensign.

The Chama, N. M., Tribune of Dec. 2 has the following local notice:

"The return popular Elder Ensign and his little band of co-workers in the Church of Latter-day Saints, is hailed with much rejoicing by the people of Chama.

"Mr. Ensign held a series of meetings here last summer which were well attended and aroused considerable interest. Mr. Ensign is one of the most popular men in Salt Lake City—the finest baritone singer in the Salt Lake choir of six hundred voices and an all around good fellow, pleasant and social to the highest degree.

"Mr. Graham is a magnificent tenor singer and his voice and Mr. Ensign's blend exquisitely in several duets at the meeting last night.

"Mr. Clives' splendid rendition of 'Nearer My God to Thee,' on the violin held the audience spell-bound with its beautiful harmonies.

"The subject of last night's discourse was 'The Trinity'—explanatory of the mystery of the 'Three in One.'

"Mr. Ensign is a speaker of forceful attributes and his arguments are well supported by logical reasoning.

"These gentlemen are the guests of Mr. and Mrs. George Barton."

A Testimony of the Gospel.

Des Moines, Iowa,
November 29, 1898.

To the Editor:

Thinking some items of my missionary experience may serve to strengthen the faith of the Saints and encourage my fellow workers in the cause of the Lord, I shall relate some of them.

Not long after reaching my field of labor, I and companion, Elder Clark, of Hiber, Utah, were directed to go to Spencer, in Northern Iowa. It is a town of about 3,000 inhabitants. We arrived a little after 9 o'clock in the afternoon of May [illegible]. Leaving our heavy valises in the baggage room, we went to a grove south of the town and spent some time in earnest prayer for guidance. After prayer, we were led to go to a certain street, and each with new energy, we distributed tracts and sought lodgings, and were refused at a few places.

At the next house, my rap on the door was answered by an elderly lady. I told her who we were, and explained that we were preaching the Gospel "without purse or scrip."

After an apparent effort to find an excuse to turn us away, she suddenly said, "Come in, I'll do the best I can for you."

Her husband soon came in, and in a short time we were conversing on the Gospel. Supper over, we took up the Bible, explained some of its truths relative to pre-existence, and, before retiring for the night, were invited to read a chapter and pray with them, which we did.

Our host showed us to our room, and bade us good night. We bowed in prayer, and thanked the Lord for leading us to this house, and prayed him to give our friends a testimony of the truth of our message.

Next morning after breakfast, we were given permission to leave our bundle of tracts, heavy valises and clothing at their house. We brought them from the depot and left them in the room where we had slept, and during our stay in that county we frequently returned.

On one occasion we were somewhat surprised to hear our hostess declare that she knew the Gospel as taught by us was true.

A little more than a year afterwards, I again visited Spencer, and my good friends. During my visit the lady told me that on the first night we spent at their home, after her husband had shown us to our room, they had gone to their room, spent a little while reading our tracts, and then put out the light and gone to bed. She was pondering over our message. She relates her experience as follows: "I saw the room begin to grow light, and it continued till it seemed as if the house was filled with fire. I sat up in bed to make sure I was awake. Suddenly, there appeared near me a personage, clothed in a robe of dazzling whiteness. His countenance shone like the sun. He came and sat on the edge of the bed near the foot of it, and looking kindly and earnestly at me, said, 'These are my brethren, and this is the truth.' A moment later he vanished from my sight, the light gradually faded, and the room was left in darkness. Ever since that, I have known that the Gospel as taught by you is true."

In July, 1898, I was without a companion for a while. One evening I was sent for to administer to a boy seven years old, who had malarial fever. I arrived about eight o'clock in the evening, and found him with a high fever and rapid pulse. I administered to him and in a few minutes he was asleep, and next morning walked six blocks to where I was lodging, to show me he was well. He has been well ever since.

Many sick have been healed, the lame have walked with ease, devils have been cast out, and the Lord has vindicated His declaration that these signs shall follow those that believe, and the heathen rage and the people imagine vain things.

JOSEPH F. THOMAS.

The Work Advancing.

Brooklyn, N. Y., Nov. 28, 1898.

To the Editor:

The work of God in the Oshwego conference is steadily advancing notwithstanding the zeal manifest by ministers striving to persuade their members not to attend our meetings or have anything to do with us. As an example of such appeals I quote from an article published two days before our Wellsville conference (Nov. 19 and 20). After some lengthy abuse Mr. Hayes (pastor) said: "Let every Christian villager in our community make the proposed object of these 'Elders' a failure in our village from the very start." How much influence he had I don't know. Our meetings, especially on Sunday were very well attended, and the Gospel principles were clearly set forth by Elder A. P. Kesler and others. In all there were eighteen Elders present; all cheerful, contented and rejoicing in their labors, happy to meet one another, filled with a love known only, as I think, among God's messengers to the world. Finally they were each given a new companion and with light hearts and rejoicing they dispersed to their various fields of labor, having renewed energy and determined to ferret out the chosen seed.

Elder W. L. Rich succeeded J. M. Calderwood in the presidency of that conference, the latter coming to Brooklyn and Elder Rich taking up his quarters at Cohocton, Steuben county, N. Y. Anyone desiring information or having relatives or friends in western New York is referred to him in expressing their wishes. The Elders do not feel to complain but it is their earnest hope and sincere prayer that our young men and young women, boys and girls, will keep themselves pure, honest and true, free from the carnal inclinations of humanity; that their virtues may be preserved and their bodies undefiled, that the blessings of God may always be a result of their faithfulness and salvation their destiny.

J. M. CALDERWOOD.

STAKE CONFERENCE REPORT.

Alberta Stake.

Cardston, Alberta, N. W. T., Canada,
Nov. 29th, 1898.

To the Editor:

The regular quarterly conference of the Alberta Stake was held in the Cardston meeting house, Sunday and Monday, November 20th and 21st, 1898, Elder C. O. Card presiding.

Present on the stand were the presidency of the Stake, a number of leading Elders and Bishop Milton D. Hammond from Cache Stake, Utah.

Sunday, 10 a. m.—After the opening exercises, Elder C. O. Card made the opening remarks.

Elder John A. Woolf followed, giving appropriate instructions to the brethren of the Lesser Priesthood, and spoke of the favorable circumstances of the Saints in this region through the blessings of the Lord upon the labors of the husbandmen the past season.

The Sunday schools, Seventies' quorum, and other societies of the Stake were then reported by the different representatives present, showing a laudable energy manifest among the members of said organizations.

Elder A. Mercer followed, comparing the beliefs of many of the sects of the day, with the knowledge gained by the Latter-day Saints through the revealed will of God in this generation.

Sunday, 2 p. m.—After the opening exercises, and administration of the Sacrament, the High Priests' quorum, and the Young Ladies' Mutual Improvement associations of the Stake, were reported favorably by their representatives, showing due diligence by the members in the different wards.

The general authorities of the Church were then presented and unanimously sustained in the various callings they had been called to labor in.

The choir of home missionaries who had been laboring in the Stake the past two years were then honorably released from their labors, and others appointed to continue that work.

Elder Henry L. Hinman then spoke of the danger of carelessness among the Saints in regard to their duties, especially in regard to the law of tithing and the sin of Sabbath-breaking.

Elder C. O. Card reminded the Saints of the obligations resting upon them to sustain the Elders of the Stake who were in the missionary field, by their faith, prayers and means; spoke of the necessity of building more suitable buildings for worship, that we might [illegible] together and learn of the ways of the Lord; and also erecting suitable [illegible] for recreation.

Sunday, 7 p. m.—Ward reports were given in, after which Bishop Milton D. Hammond, from Utah, addressed the conference, speaking impressively to the youth of the necessity of learning the ways of the Lord, and putting in practice the teachings given from time to time by those appointed of the Lord; spoke of the evil of entertaining bitterness of heart against our fellow beings, which would grieve the Spirit of the Lord, and cause Him to leave us to ourselves, to grovel in the dark.

Elder J. P. Low followed, addressing the youth upon the necessity of diligence, that they might progress in the scale of intelligence, and thus qualify themselves for usefulness, as knowledge coupled with humility, purity of heart and the Spirit of the Lord, was a great power in doing good.

Monday, Nov. 21, 10 a. m.—The members of the High Council, being called upon, addressed the [illegible], giving their experience in their labors as home missionaries for the past two years, and exhorting the Saints to faithfulness.

In the afternoon, reports were given in from various wards by their representatives, after which Elder Card gave instructions to the Bishops in regard to the government and organizations necessary in the different wards; urged the people to avail themselves of the advantages given by the different publications issued under the instruction of the general authorities and counseled the Saints to be temperate in all things, and set good examples before our fellow beings; he referred to the large increase of our numbers the past season, and the necessity for keeping our organizations intact under all circumstances, and gave timely instructions to those newly arrived in our midst.

Elder John A. Woolf followed, exhorting parents to guard carefully the footsteps of their children, that they might not be led astray.

Elder H. L. Hinman spoke of the necessity of the Saints being careful in observing the laws of the land in connection with the obligation of keeping the laws of the Lord; referred to the judgments predicted to be poured out on the earth in this dispensation, and urged the Saints to so live that they might escape these calamities.

Conference adjourned for three months.

Your brother in the Gospel,
SYLVESTER LOW,
Stake Clerk.

Tropical California.

To the Editor:

I suppose that everybody who is acquainted with me knows how much I think of Salt Lake and her people and that I think that Salt Lake is the best place on earth to live; provided, of course, that you have as good health there as anywhere else. So that in the following remarks that I may make in regard to this part of the country, if I appear to say many nice things, just remember that I say things about Salt Lake every day.

In coming to Southern California from Utah at this time of the year we see a great change. The day that I left home it was raining and had been snowing some, in fact it had every appearance of winter being right upon us. How great the change. Here in Los Angeles everything has the appearance of spring well advanced, or early summer at home. The people dress in clothing very similar to that worn in Salt Lake, the first of June.

All vegetation is green, the flowers bloom out in the gardens with no signs of blight, the roads are dusty and everything has the appearance of summer to me. Those beautiful roses that we buy in the flower stores at home grow here in the gardens in great profusion, together with other choice varieties of flowers, such as heliotrope, Cala lilies, etc. Of course, these flowers have not the odor that our home raised flowers have, but as for beauty, the Southern California flowers beat the world.

They have a greater variety of ornamental shrubs and shade trees here than any other place I ever visited. Some of these are very beautiful, especially the various kinds of palm trees that are grown both for ornamentation and shade; these trees, to my mind, being one of the great attractions of this part of the country.

I should say that one of the best businesses in this part of the country would be house painting. Nearly all the houses are frame, and they seem to be kept well painted. Some of them are nearly covered with climbing vines of different kinds, many of them just loaded with beautiful flowers, but the part of the house that is exposed is always well painted. I should judge that building houses is cheap here as compared with Salt Lake, because of the cheapness of material and the walls being thin, there being no necessity of having them thick, it being warm all the year round.

There are different styles of architecture here, the favorite at this time being of the "Mission style," adding a variety and picturesqueness to the city that you would not otherwise get.

Whenever we talk about Southern California it always suggests to our minds, orange groves and grape vineyards in great abundance. Of course these two fruits are the ones that are the most noted of all the fruits grown in these parts; but there are many others that are being produced here that will bring just as great laurels to this country in the future as the orange and grape have in the past. In coming into this country from the country on the north we passed through much country devoted to the grape culture, but the orange growers are not to be seen along the road we traveled over. Of course we have seen the orange trees loaded with fruit, but we haven't as yet seen any groves.

We expect to take a trip into the country where the fruits are grown, and packed and shipped to market. If I get any satisfaction I will write a letter in regard to some of these industries.

CHAS. M. CANNON.