



## CONFERENCE IN VIRGINIA.

## Good Instructions and Encouraging Reports.

In a letter dated Haran, Roanoke county, Va., June 2, and signed by Elders Earl E. Greenwood and H. T. Jepson, the writers say in part: "The Elders laboring in various parts of the state assembled at Haran, Roanoke county, May 31 and June 1, 1903. There were present 21 Elders, together with the president of the mission. The first meeting convened at 2 p. m. on the first day mentioned. President Lorenzo presided. After the usual opening exercises the time was occupied by C. O. Richmond, a local Elder who presides over the Patterson branch of the Saints; Elder O. L. Schow followed and closing remarks of the forenoon session were made by Elder Ben E. Rich. The afternoon meeting convened at 2 p. m. with an increased attendance, and was dismissed after timely remarks were made by various Elders. The following day attendance was somewhat smaller, due to the inclemency of the weather. Our place of gathering was at the premises of W. G. Ferguson in a newly erected building. The Elders were royally entertained by the Saints of the vicinity. The most noticeable feature of the conference was the singing, quartets were rendered after each speaker. Our efforts in the future will be for the building up of our branches and strengthening of the Saints. Accordingly our Elders were assigned to the various counties where the work will be prosecuted. The work is going on as well as could be expected under existing circumstances, but the work that has been done in the past cannot be followed up. It should be on account of the scarcity of laborers."

## LETTER FROM NORWAY.

## Notes From the Ancient City of Bergen.

Elder J. C. Westergaard writes as follows from Bergen, Norway, April 15: "Norway has the most agreeable climate of any land in the Arctic circle. At 70 degrees north it has open and ice-free harbors, nearly the whole year. The cause of Norway's moderate temperature is supposed to be the Gulf stream generated in the hot region on the western hemisphere. If so, America is giving to Norway not only bread, stuff, meat, fruit, petroleum products, machinery, tools and Columbia canned salmon, but also a good climate. A Norwegian of repute, with whom I was conversing about America's resources and possibilities, expressed fear (if earnest) that some American engineer would make himself immortal by cutting a canal through the state of Florida, close to the northern part, and convey the Gulf stream along Georgia and the Carolinas and the other Atlantic coast states and give to them and Nova Scotia a more moderate climate at the expense of Norway. It is supposed that the prominent south extreme of Florida directs the Gulf stream toward Norway's west coast. Bergen city is perhaps the most concentrated in the world with about 80,000 inhabitants. She has many places of antiquity, and a museum which would do credit to a city with 1,000,000 people. But the mountains were there first and by right of possession remain, and it looks as if they were crowding the city out of consideration into the river (fjord). There is not enough of level ground for a racetrack, and it is a question of some importance to find space for burial ground as the mountains are composed mostly of solid rock; the dead are deposited close side by side or on top of each other in one mutual grave or catacomb, to save space. The city is mostly built on hillsides; some of the houses have a facade of four stories, on one side, while on the other side the top story is level with the street. Railroads meet here, but the railroad is very short. While the city is not particularly adhered to by the bulk of the people, and called the state church, any other religion is at liberty to operate. The Catholics, Methodists and Baptists are most conspicuous next to the Lutherans. The Socialists are also displaying their uniforms. The 'Mormons' are not dormant. Christianity is the standard bearer. It is a large city in a populous district, where trade and commerce can be done on every hand. Bergen's conference is ably served by Brother N. C. Mortensen from Hunteville, Utah, who has been out close to three years on his mission. We have just terminated our semi-annual conference. Elders A. L. Schankey and C. B. Fieldstedt came via Copenhagen. Brother Fieldstedt is looked upon as the valiant, valid, vigorous, veteran and Lord's vineyard living in the Scandinavian lands; he is well qualified to advise with and worthy of confidence. Every public meeting was well attended with Saints and strangers, and it was generally conceded the most profitable gathering ever had in Bergen. A result of the conference was the transfer of Elder Axel L. Eikeland and the writer to labor in Haugesund, Nor-

way. Since I got my call it has been my earnest desire and sincere prayer that I might be an instrument in God's hands to bring at least one soul to repentance.

## FROM AUSTRALIA.

## Brief Report of the New South Wales Conference.

Elder B. L. Robins, writing from Eskineville, Australia, May 2, says: "The regular annual conference of the New South Wales conference was held in Sydney, April 19, 1903."

There were in attendance of the Elders from Zion, James Duckworth and wife; George L. Stringham, George R. Richings, B. L. Robins, George H. Hall, Charles S. Storer, William Wheeler, Edward Powell, and Lucian Noyes. Two sessions were held; one in the afternoon and one in the evening. George L. Stringham, president of the conference, was the first speaker. He was followed by George H. Hall, who showed the necessity of obeying the first principles of the Gospel. In the evening Elder James Duckworth addressed the congregation on the character of our people.

Our conference was the largest that has ever been held in New South Wales. There were about 50 Saints present, and more than 50 strangers. Every one seemed to enjoy the meetings. Our Elders are treated well by the people of New South Wales. Every one is allowed freedom of speech and we take advantage of it. Each pair of Elders hold three outdoor meetings each week. And quite frequently outdoor meetings are held on Sunday. Regular services are held every Sunday. Sunday school in the morning. Sacrament meeting every alternate Sunday; meeting in the evening. Every Thursday evening our Mutual Improvement association convenes. The Elders are enjoying good health, and have the spirit of their mission. The "News" and the "Era" are welcome visitors. Mr. John Robins, 31 Pine street, North Sydney, New South Wales, Australia, would like to hear from Mrs. H. C. Gale who was some years ago living in Beaver City, Beaver county, Utah.

The following report is by Elder Geo. S. Barker, who writes from Brisbane, Queensland, Australia, April 30: "One of the most successful and interesting conferences ever held in the Queensland conference convened in this city Sunday, April 19, 1903, conference president, Elder Robert E. Young, presiding. Two meetings, one at 2 p. m., the other at 7 p. m., were held. Both services were well attended. Great interest was manifested in the remarks made. Strangers were heard to remark that these were the finest services they had ever attended."

The following Elders, representing their respective districts, were in attendance: Wm. Hoare, presiding Elder, Brisbane branch; Jno. E. Stephens, and George S. Barker, of Coorparoo; Richard D. Hooper and Martin L. Reeder of Paddington; Solon J. Foster and Bert Merrill of New Farm; Hyrum T. Marcroft and Caleb M. Marriott of Toowoomba.

Conference called to order at 2 p. m. "Five Ways" hall, Woolloongabba. After preliminary exercises President Young made a few explanatory remarks before the administration of the sacrament, for the benefit of strangers present.

The infant child of Brother and Sister Linds was blessed by Elders Foster, Marcroft and Merrill. The general authorities of the Church, mission and conference were then unanimously sustained.

Presiding Elder Hoare reported briefly upon the condition of the Brisbane branch. The different local organizations were in a flourishing condition. Elder Hooper followed with a report of the Paddington district. Stated that the Elders had a number of good friends and investigators in that part of the city. Elder Foster reported the New Farm district. He said that although the Elders had been laboring in that section but a short time, the outlook was encouraging. They had a number of good friends who were investigating.

Elder Marcroft of Toowoomba reported briefly conditions as they exist in that city. He said they had 23 baptized members, all of whom were striving to live their religion. Reported good success with both indoor and open-air meetings.

Elder Merrill spoke in an interesting manner upon the subject of "Salvation for the Living and Dead."

Although the evening was wellnigh suffocating our night service was well attended, the hall being filled to its full capacity.

After opening exercises Elder Marcroft addressed the meeting upon the "Restoration of the Gospel."

Elder Barker then spoke upon the divinity of Joseph Smith's mission and showed the necessity of yielding obedience to the Gospel ordinances.

Elder Stephens took up the "Authenticity of the Book of Mormon."

Elder Reeder spoke upon "Obedience," and here testimony to the truth of the Gospel.

Elder Young spoke upon the "Fulfillment of Prophecy." The speaker showed how the Latter-day Saints had been and continued to be a prophetic fulfillment.

The "Elders all feel well in the work and go forward with a determination to wage a vigorous campaign in the interest of truth and will sow the seed with the assistance of the Lord which they trust will eventually take root, bring forth and bear fruit. We meet with little open opposition from the 'ministers' but they sometimes attack us through the 'press,' which is closed against us here. As was stated in a previous correspondence to the 'News' was termed 'A Sugar-Coated Pill,' preceded our Elders in 'New Farm.' It was a piece, written by a 'minister,' who was at that time pastor of a prominent church in that suburb, warning the people to beware of the 'Mormon agents and not to allow 'breathing room' in the houses. Recently that 'minister' was turned down by his congregation, having lost their confidence, and is at the present time, it reports to be true, working upon the wharves at manual labor for his daily bread. 'All that want to draw away a party from the church after them, let them do it if they can, but they will not prosper.'"

Great interest has been taken in the recent war waged against Apostate Reed Smoot. Much of an antagonistic nature has appeared in the daily papers concerning the case, but very little in its favor. The fact that he was sealed has not been made known by the press here, to our knowledge. We had to await patiently the coming of the 'News' to be apprised of the results.

STREET MEETINGS. Friday and Saturday nights of each week are devoted to holding open-air meetings. A stand is taken on a prominent street corner, usually near some lamp-post, or "Mormon Barker," as some have been pleased to term them.

and there standing out a little way from the curbstone, meeting is opened by singing and prayer, after which the 'principles of life and salvation' are presented for the space of from one to two hours. We are usually successful in arresting the attention of any passer-by, thus much prejudice is put down and many have the privilege of hearing the Gospel preached in the truth and simplicity. We meet with little disturbance from the mob, and then from the 'laucian' element. Several attacks having recently been made upon us from that source. During the progress of our meetings, for three successive nights, a fusillade of potatoes and eggs came upon us from the rear of adjoining buildings. Fortunately, their aim proved poor, no one was hit and no damage done. The missiles came through the air thick and fast, with almost the velocity of bullets, judging from the force with which they came in contact with pavement and walls. The Elders held their ground, continued their meetings and as the conference president expressed it, in the words of Paul slightly paraphrased, upon his return to the city, and being informed of the disturbance, 'None of these things moved them, neither counted they their lives dear unto them, so that they might finish their course with joy and the ministry which they have received, to testify of the Gospel of the grace of God.' Such treatment is unusual, and is not countenanced by the public. Many who witnessed the affair showed by their actions and words, their indignation and disgust at such conduct.

The meetings upon the street are a source of great pleasure to the Elders, who are filled with the spirit of their missions, and who go forward without fear or favor, publishing the good year of the Lord and calling upon the people to repent and give ear to the Gospel in the sustaining consciousness that they have the truth and that there is a God in heaven who will fight their battles for them.

The 'News' comes to hand regularly and is greatly appreciated by both Saints and Elders.

## A MESSAGE FROM TASMANIA.

## A Good Conference Held—Remarkable Cases of Healing.

The following report, dated Hobart, Tasmania, April 27, is written by Elder William S. Burton: "The semi-annual conference of Tasmania convened at Hobart, April 25, 1903, Willard S. Burton presiding. In one of the most conspicuous buildings on Main street (Hobart) all the respective services were held."

At 10 a. m. the Elders and Saints met in fast meeting. The weather being inclement, comparatively few were present. However, the spirit of the occasion was strong; it was a feast seldom enjoyed. After partaking of the emblems in commemoration of the broken body and spilt blood of our Master, many testified of His mercy and goodness in their behalf. At 3 p. m. another again at 7 p. m. conference assembled. Gratifying reports were given by Elders William H. Bryan, Loran Dana, Henry Barker and Charles O. Saunders. Elder Burton emphasized that "unity" means truth, power and promotion. The Church and its authorities were unanimously sustained.

Tasmania has about 100 Latter-day Saints and many good investigators. The work is progressing. Several baptisms are prospective. Regular Sunday schools and evening services are held at Launceston and Hobart. In the country of Upper Huon well attended meetings are conducted every other Sunday.

## CASES OF HEALING.

Two remarkable cases of healing occurred here recently. Lenna, the 10-year-old daughter of Brother and Sister Suckling, became a prey to the dreadful disease, consumption. Twice she was despatched into the country for her health. Her returns marked slight improvement. Finally the case got too perilous to permit her departure from home. Lenna's refuge was the Gulf. She could no longer stand on her feet. Her soul was tiled with the love of Christ and she often pronounced this self-benediction: "I am going to be a sunbeam of Jesus." She had implicit confidence in Betty. At the same time her life was ebbing away in agony and distress. Blood and matter were constantly ejected from the lungs. The parents, being alarmed, considered money no object in procuring the best medical skill of Tasmania. The doctor pronounced Lenna's case fatal, even designated the measure of her creation on earth. "It is rapid consumption in its worst stages," said they: "one lung is gone, the other is being attacked; three weeks hence she will be in her grave." The last resort and only hope was an appeal to God. Elders Hyrum Manwaring, Henry Barker and Charles O. Saunders administered the holy ordinance of anointing with oil and invoking power from on high. The day appointed for little Lenna to be dead, she walked the streets of Hobart and was pronounced sound and entirely void of consumptive symptoms. The physicians said: "nature took its course."

Another circumstance quite as miraculous was in the person of Mrs. McCauliffe, a country resident who for 10 days after childbirth remained unconscious. She was brought into Hobart hastily and in the shadow of death. Her body was black. Again the doctors could do nothing but pronounce the case fatal and of short duration. Henry Barker being the only Elder within reach at the time was called upon by Brother Longshaw to administer to the patient. While officiating the power of God was so manifest that a shock was transmitted to Elder Barker to the sick woman. She opened her eyes, became talkative and conscious; apparently well. The doctor came the next morning and was awe-stricken when he observed the change. He pronounced her out of all danger but thought it wisdom to give her medicine that she might be strengthened and built up. No sooner did he apply his remedies than the patient grew worse and worse. Within a week she was as bad as ever before. The doctor discontinued his applications and gave up for a second time. Immediately after this dismissal and while all were in the depths of sorrow Elder Burton appeared on the scene. He promised Brother Longshaw his sister would recover but it must be demonstrated all the praise, honor and glory is due to our Father in Heaven. A second administration proved quite effective. Mrs. McCauliffe ate and drank the same evening. Within a week she was about the house and able to return home. Again the doctor said: "nature took its course."

These testimonies have caused much talk and suffered many explanations. Saints and true investigators are convinced upon the deity's authority and are delegated to "The Church of Jesus Christ of Latter-day Saints."

## DEATH NOTICE.

## Elder George O. Stanger Called to Another Mission.

Elder J. R. Bennett sends this report from Kansas City, Mo., May 26: "It becomes my sad duty to inform the readers of the 'News' of the death of Elder George O. Stanger, who came to this mission Feb. 15, 1903, from Neeley, Ida. Elder Stanger was assigned to labor in the Missouri conference, and left Kansas City, with his companion, Elder J. T. Carver, to labor as a canvassing Elder in Vernon county."

After a short time he was changed from that county and joined Elder E. J. Blair in Dade county where they labored together until the 5th of April when he was taken ill. Thinking his sickness soon would wear off, he continued to canvass from house to house until he was compelled to come to the office at Kansas City, arriving there about the 15th.

After remaining in the office a few days a doctor was called in to see him, who pronounced his case typhoid fever. The doctor advised us to take him to a hospital where he could receive good care, and after considering the matter, we decided to do so.

On Sunday, April 26, he was taken to the St. Joseph hospital, where he was given every attention. The Elders and lady missionaries laboring in Kansas City, visited him regularly, and the time being with him almost constantly, day and night. Two Elders would sit up every night he was there.

After he had suffered with typhoid fever for 10 days, pneumonia set in, thus making his case very serious. The doctors and nurses said he could not live. But he recovered from these complications, and was taken with spinal meningitis, and had partially recovered from this when he was stricken with emphysema which resulted in his death.

Elder Stanger was a zealous worker and was loved by all who became acquainted with him, and while his mission was a short one, it has been a great one for he has been the means of the Gospel being taken to many people who otherwise would never have heard it.

The hospital where he was in Catholic, but its doors were thrown open to us and we were given privileges and courtesies that are rarely ever given to others. The sisters and nurses were very attentive and much credit is due them for their untiring efforts. He lay unconscious for nearly four weeks, only regaining consciousness for short intervals.

About 20 minutes before his spirit took its flight he tried to say something, but we could only understand "Home." "Tell them," "That's all." He then turned his face and appeared to be calling home. Elder James G. Duffin at once made arrangements for him to be removed to undertaking parlors where his body was prepared to be shipped to his home in Idaho.

His body was embalmed and laid in a beautiful metal lined casket, and at 10:30 a. m., May 24, in care of President Duffin left the Union depot for his home in the west.

His fellow missionary companions extend their heartfelt sympathy to the bereaved parents, and may they take some consolation in knowing he has left them pure and free from sin. The sisters and nurses at the hospital say that during his long suffering and unconsciousness, not one impure expression passed his lips. Which in their long experience had never been equalled. This, they said, was evidence to them of his perfect life and character.

The work of the Lord is progressing in this part, many friends and a number of true investigators being found. A great interest is being awakened in our street meetings.

We have four Elders laboring in each of the cities of Joplin and St. Joseph, and good reports come from them. We also have six Elders working in the southern part of the state among friends and investigators, and they report as having good success.

Other conferences throughout the mission are having fair success. Elder Charles England who has been laboring in this mission for 26 months, in the president's office 4 months, was joined by his wife on the 25th of the month and together they are visiting from New Orleans and Ponchatoula on the south to Niagara Falls on the north.

The health of the Elders throughout the mission is good.

## ELDERS IN CONFERENCE.

## Large Crowds Gather to Hear Their Testimony.

Writing from Louisville, Ky., May 24, Elder A. J. Bishop says: "The Elders laboring in Kentucky met in their semi-annual conference at Joy, Livingston county, Ky., May 14 and 15. On account of sickness in the family of Elder Ben E. Rich, our mission president, he was unable to meet with us, and the vacancy was filled by Elder C. H. Hyde, his secretary."

Our first meeting convened at 2 p. m. Saturday, the main speaker being Elder C. E. Cluff, who spoke upon the Gospel and its first principles. At our next meeting Elder H. C. Kimball was the first speaker who spoke in accordance with the first principles. He was followed by Elder C. H. Hyde.

Elder W. C. DeLong then delivered a sermon on the persecutions of the Saints. The schoolhouse, in which we were holding our meetings, was filled to its utmost capacity.

Sunday morning our conference president, Elder A. W. Neeley, spoke on the "Kingdom of God," which was followed by Elder G. Wilcox, whose subject was the "Origin and Destiny of Man." A quartet, composed of Elders Nebeker, Howell, Reese and McFarlane, then sang, "My Father." After service the Elders took of the good things that had been provided by the Saints living in this vicinity.

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The quartet then sang, "Earth with her ten thousand flowers," after which Elder W. C. DeLong spoke upon the resurrection. At 4:30 p. m. a council meeting was held at which the Elders received valuable instructions from Elder Hyde in regard to our labors for the next few months.

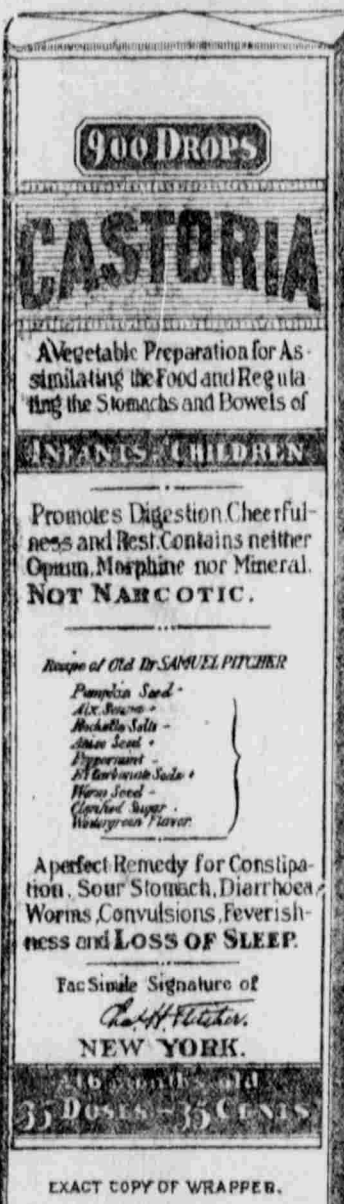
At our night meeting Elder H. A. Hess discussed the subject of "New Revelation," and was followed by Elder T. D. Smith on "Divine Authority." The "Necessity of Repentance" was ably discussed by Elder H. Peterson.

On Monday our Priesthood meeting was held and we were assigned our new fields of labor and compensation. Too much praise cannot be given to Brothers J. Graham, J. Croster and Sister C. Davis, who did all in their

## The Kind You Have Always Bought.

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It is to be regretted that there are people who are now engaged in the nefarious business of putting up and selling all sorts of substitutes, or what should more properly be termed counterfeits, for medicinal preparations not only for adults, but worse yet, for children's medicines. It therefore devolves on the mother to scrutinize closely what she gives her child. Adults can do that for themselves, but the child has to rely on the mother's watchfulness.



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## GENUINE CASTORIA ALWAYS

Bears the Signature of

Chas. H. Fletcher.

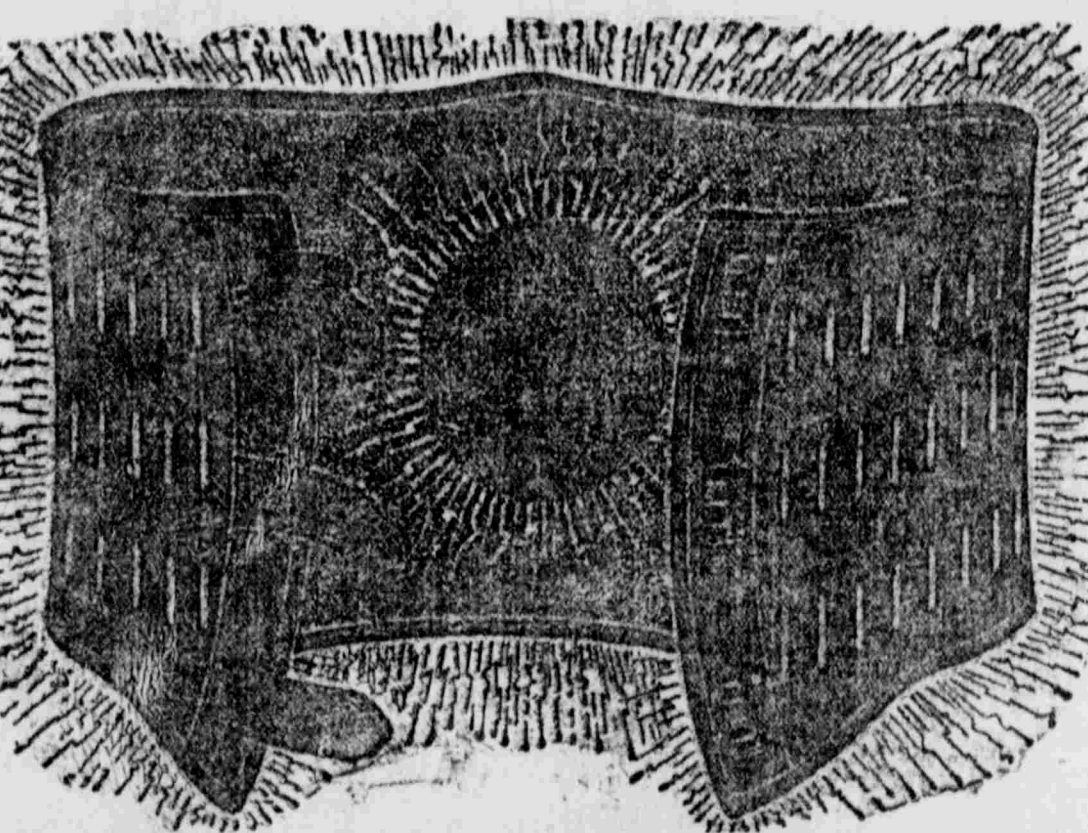
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For the purpose of popularizing my wonderful MAGNO-ELECTRO treatment, I am going to send to each sufferer who writes to me at once my NEW MAGNO APPLIANCE absolutely without any cost. FREE AS THE AIR YOU BREATHE. All I ask in return is that you recommend my appliance to your friends and neighbors when you are cured.

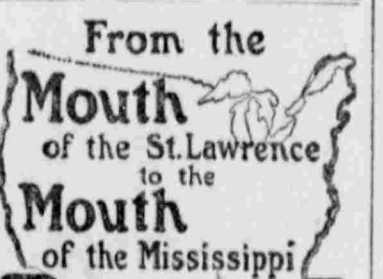
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