

bor in Launceston, Tasmania. I arrived there on January 13, 1898, being met at the wharf by Brothers C. A. Orme and John Clayton. Both were in good health and I was welcomed among them. Brother Orme has been laboring here twenty-two months and Brother Clayton sixteen months.

What Saints are here, are from the ranks of the poor. "The poor have the Gospel preached unto them," is verily fulfilled here. They, however, are full of love for the truth, and are very thankful that the Lord sent His messengers to them. They are full of confidence and love for the Elders laboring in their midst.

The first baptism in Launceston occurred on August 9, 1897. Baptisms followed in quick succession up to January 29, 1898. Shortly after I came here I suggested the advisability of organizing a M. I. A., which was seconded by Brother Orme. January 30, 1897, an organization was perfected, taking as the basis of studies the first five lessons as incorporated in the M. I. A. manual. The manner in which the Saints have taken to it, and with what assiduous labor they take to try and qualify themselves to fulfill the duties assigned them, would do justice to many of our home organizations. The organization here is necessarily young yet, and their numbers, but few (18 members), but it is to their credit that in no meeting so far held has any lecture or question gone unfulfilled. Three of the brethren have been ordained to the Priesthood, and others will quickly follow, as soon as it is manifested to us that they are ready to receive it. We have a good Sunday school, first started with but three members, but now numbering twenty. For both the M. I. A. and Sunday school we have sent home for literature that will be suitable to aid us in strengthening these souls in the Gospel of Christ.

Up to within a month ago we held meetings in the house of Brother Nash, who kindly permitted us the use of one room for that purpose. Thinking that a more public hall would help us reach others who would not go to a private house, we sought and found one suitable for our purposes, but it was in the hands of the Congregationalists of this city. We were referred to the gentleman, who wanted to know what denomination it was wanted for, adding: "It isn't for the Mormons, is it?" After admitting such to be the fact he said: "I don't think they will rent it to Mormons."

I had with me an album of Salt Lake City views, which were shown him, and especially pointed out to him the picture of the Congregational church, and also informed him that the Mormon Tabernacle choir had sang there upon several occasions by invitation of its pastor, etc., etc. We had the great satisfaction to witness considerable false ideas of what Mormonism is fade away and the eradication of much error concerning our people dispelled from his mind—so much so that when we were about leaving, he said he would send in our application to the board and would acquaint us of its result. Two days afterwards, we received the following:

Messrs. Anderson and Orme:

Dear Sirs—Referring to your application for us of Sand Hill school for the purpose of holding services in connection with the "Church of Jesus Christ of Latter-day Saints," I beg to inform you, that I brought the matter up before the deacons with the result that they declined to grant the application. I beg you to believe that I placed the matter before them in an impartial manner, without attempting in any way to influence their decision. If you could get the Percy Street hall, you would find it more central and so more favorable for your purposes."

While the deacons refused our ap-

plication (which we were prepared for), we had the satisfaction to note the spirit of the letter.

We then made application for the Percy Street hall, but found that it had been rented to other parties.

We had, previous to this, fasted and prayed that the way would be opened up so that we could obtain a hall to preach the Gospel in, and while all looked dark and almost every avenue seemed closed up against us, our faith led us to believe that our prayers would be granted. There is a large vacant building a short distance from our lodgings, originally built for a public house (saloon), but the citizens in the immediate neighborhood refusing their consent, which by law is necessary before a license can be obtained to sell spirituous liquors (local option law, as they call it), it has remained vacant for some time. We applied to the owner for permission to use one of the rooms, and obtained the use of the same at our own price, only the building to be in his possession. From religious people we were refused permission to worship God in their vacant buildings, but from this man, reputed as being irreligious, we obtained permission. We have furnished it with seats, table, chairs, etc., and have advertised our meeting place in one of the papers here, and while we haven't had crowded attendance, our expectations have been fulfilled. Thus the work rolls along in this section of the Lord's vineyard.

Your brother in the Gospel of Jesus Christ,
S. W. ANDERSON.

INTERESTING CONFERENCE IN SAMOA

Tuasivi, Savali, Samoa.

March 19, 1898.

Thursday, March 17th, at 2 o'clock in the afternoon, Brothers Fred and George Kenison and Willie Laurenson arrived from Upolu, having in company Elders E. J. Wood, Abinadi Olson, J. W. Dangerfield, Elesala, a native Saint, besides a native woman and the boat crew. Elders Wood, Olson, Fred and George Kenison, Willie Laurenson and several natives left Apia by boat Thursday morning, March 17th, at 1 a.m., sailed down the coast for 25 miles to Tisitā, where Elder J. W. Dangerfield joined them. Sailing across the straits, a distance of 12 miles, they reached Salelavalu, at 2 p.m. Thursday afternoon after a pleasant trip. These brethren remained at Salelavalu until Friday afternoon, when all of the Salelavalu Saints and Elders went to Tuasivi, arriving there about dusk. We found the Saints, Elders C. L. Warnick, A. Hendricks, W. A. Moody, Geo. S. Burnham, and Geo. W. Home, at the beach to greet us all with a hearty hand shake and were made welcome by Brother and Sister David Kenison Jr., who extended to the Elders the use of their comfortable home and all of its environments.

After a splendid supper prepared by Sister Taumusu Kenison, the Elders met in the parlor for the purpose of holding a testimony meeting that all might be better prepared for the spiritual feast we were about to partake of. Each Elder bore a faithful testimony and Elder Wood gave some powerful instructions to the Elders, with regard to their duties.

Our conference convened in the newly erected meeting house, built by the Elders and Saints of Tuasivi, Saturday morning at 8 o'clock, with the largest attendance that has been held on this island. Meeting called to order by Elder William Jeppson, presiding Elder of the Savali conference. It opened by singing by the Salelavalu choir and prayer by Elder W. A. Moody. Villai, a native Elder, was the first speaker. He advised the people not to listen to the spirit contrary to the Gospel. Elder

Geo. S. Burnham presented the names of the First Presidency and the Apostles of the Church, and also the Elders laboring on Savali, with Elder Wm. Jeppson presiding, and Elder E. J. Wood president of the Samoan mission. All were unanimously sustained. He also spoke on the Priesthood. Elder Olson next spoke on repentance. Elder Wood occupied the remainder of the time. Benediction by Elder Dangerfield.

During the intermission between meetings we Elders and Sister Roberts presented ourselves around the table of our kind Brother and Sister David Kenison, who prepared a feast for the occasion. Testimony meeting was held, each bearing a testimony and giving a reason for the hope that was within them. Also much business was transacted, being necessary for the advancement of the work of the Lord in this part of His vineyard. Elder Wood filled with the Spirit instructed the Elders to seek diligently for the Spirit of God, so they might overcome all opposing influences, in order to make friends instead of enemies, and do their duty as sons of God and ambassadors of righteousness. A good spirit prevailed; all felt to rejoice in our coming together.

Meeting commenced in the afternoon at 3:30 with a good attendance. Elder Horne was the first speaker, touching briefly on the first principles of the Gospel. Elesala followed, taking the 13th chapter and 24th verse of Luke for his text. Elder Dangerfield next spoke, his subject being the Atonement. Brother David Kenison being called upon bore his testimony, after which Elder Jeppson spoke on Authority.

At 8 o'clock in the evening the Elders and Saints went to the sea with lamps and witnessed some baptisms by Elder Hendricks, bringing three more into the fold of Christ. Returned to the house, where they were confirmed; a child blessed and a marriage ceremony performed.

On Sunday, March 20th, a full attendance of Saints, and many strangers were present. One of the native Elders, Opapo, spoke some time on the purification of the soul. Elder Hendricks spoke on Church organization; after which Elder Warnick and Brother Fred Kenison each spoke a short time. A beautiful hymn was sung by the choir. Elder Wood spoke and reproved the Saints for hypocrisy and pride, calling on them to prepare for the judgment day.

At 11:30 a.m. Sunday school exercises commenced. A program was rendered by members of the different schools. The Articles of Faith were recited in concert by the schools. Reports were given in by a member of each school. Salelavalu school rendered a recitation, "The Welcome Greeting," followed by questions and answers on the Life of David by Saleaula. Fogatuli school recited a short recitation, after which a song was sung by Tuasivi. Questions and answers on the Life of Paul were given by Salelavalu; questions and answers on the first principles of the Gospel by Fogatuli.

Priesthood meeting was called to order directly after Sunday school. A good representation of the Priesthood, both local and general, was present. All bore their testimony and felt to praise God for the many blessings received from time to time and for the light of the Gospel. A good spirit prevailed. Elder Wood, filled with the spirit, spoke with regard to the honor due the Priesthood. Some business was transacted in which Bros. David and Fred Kenison were ordained Elders, Sa, a native, ordained a Teacher, and Willie Laurenson a Deacon in the Church of Jesus Christ.

The afternoon meeting was well at-