

ult in such a disturbance. We called on the marshal a few days later and explained to him that we had taken no part in the disturbance, which was a religious gathering, but we were refused. We then appealed to the mayor of the city, and on laying our case before him, he requested us to be present at a meeting of the city council, which would be held on Monday evening, where he said he would grant us a hearing. His words were: "Boys, I'll give you a square deal."

We met with the city council according to appointment, at which time we were called upon by the mayor to state our grievances to the honorable body, and we did so. A policeman who was present at the disturbance upon the street was then called upon to state why we were denied the right of holding meetings on the streets when other denominations were not? His main reason, as stated to the council, was that we gathered such large crowds as to block the streets. On being questioned for the mayor as to who the aggressive party was, he (the policeman) admitted that the Josephite was said that if he had talked to me as he did to these men (us) I should have been arrested. Then said one of the councilmen: "It was your duty to have taken care of that man, he being the aggressive party."

While the sympathy of the council was in our favor, they were not able to decide at that time, but turned our case over to the committee on police, which, according to the same privilege as others, of holding meetings upon the streets and we were promised protection in the future. Notwithstanding the fact that the enemies are continually raging, the enemies are opening up the way before us, and we are making friends of some who were before our bitterest enemies.

Your brothers,  
R. S. SUTTON.

## CONVERSING WITH A SCHOLAR.

Elders Bearing Their Testimony to a student of the Scriptures.

Ashford, Kent, England,  
Aug. 9, 1900.

To the Editor:

It is over eight months since I left my home in Park City, as a missionary of the Church of Jesus Christ of Latter-day Saints, to preach the Gospel of Christ to the people of England. My trip across the continent was very pleasant, although traveling without any companions. We were in Philadelphia four days and a half, taking in places of interest. We had a very rough voyage, being thirteen days, and the weather was very bad. I was appointed to labor in the London conference, and was in that city for two weeks. I was then appointed to labor in Ashford, Kent.

Kent is called the garden of England. I had for my companion the first three and a half months Elder Orson Day of Kaysville, and the last month and a half Elder Edward Pay of Neph. He has just got his release to return home. We are sorry to lose him. We have had the pleasure of adding five new members to the fold of Christ since I came here. The people here treat us kindly and we have quite a few friends. But the majority are indifferent toward religion. We have as a rule good street meetings and the people listen attentively to the preaching of the principles of the Gospel. Our hall meetings are not so largely attended. I have for my companion Elder Ernest Taylor of Salt Lake City. He has been laboring in the Manchester conference for the last year, and has been transferred to this conference. Brother Taylor and I had an invitation to visit an old gentleman, who has been a Bible student all his life. He showed us twelve or fifteen books of the Bible, and he has delivered a great many lectures about the Bible. He told us in the beginning of our conversation that he was learned in the Scriptures and he could see deeper and understood a great deal more about the word of God than we could. In his estimation we were school boys and knew nothing about the Bible. But before we left he admitted that in several things we were right and he was wrong, and that we had enlightened him in regard to some parts of the Scriptures. Our conversation lasted for three and a half hours.

The "News" comes to us regularly, for which we are truly thankful.

FRED'K RASBAND.

## AN ELDER CALLED HOME.

Death of Elder R. A. Paxton, of Kanosh, in the Field.

Blackburg, S. C., Aug. 30, 1900.

To the Editor:

I write you today to give particulars of the death of Elder R. A. Paxton of Kanosh, Utah. He arrived in Chattanooga, April 17, 1899, and was assigned to labor in the South Carolina conference, where he made rapid progress as a canvassing Elder and was later chosen counselor to the conference president. He labored in the city of Charleston during the months of April and May, and there contracted malaria, which terminated in chills and fever. He was taken to be laid up at Columbia City, and was again taken sick at Greenwood City, and was later removed here to Blackburg, where he could receive our care and attention and be among the Saints.

He gave every evidence of recovering and gaining strength under the treatment of Dr. Anderson, until Aug. 25, when a change was noticeable. He gradually grew weaker until Monday, Aug. 27, when he quietly passed away. Elder Rich accompanied the remains as far as Chattanooga.

We very keenly feel the loss of this noble young man, as he was the embodiment of manhood, and possessed those qualities which are requisite for an upright man to God. He was full, energetic and fearless, and seldom failed in softening the hearts of his enemies. He won the love and respect of all with whom he came in contact. The doctor gave the cause of his death as "malaria and pneumonia."

C. R. HUMPHREYS,  
President of Conference.

## MANY ADDED TO THE CHURCH.

That is the Report of Elder Lofgren in South Carolina Conference.

Seneca, S. C., Aug. 11, 1900.

To the Editor:

Since our general conference held in Columbia, February 2nd and 4th, the Elders have done a great work, and many souls have been added to the Church. Our working force is very small at present, there being but twenty-nine Elders laboring in this conference, while last summer our noble band of workers numbered forty-six.

The last few months a number of Elders have been released on account of sickness and others have been released, having filled honorable missions of two years and over. Our president, Elder Sylvester Low Jr., returned home in the latter part of July, having been released on account of sickness at home. We were together with him, but he was called to his home by the will of the Lord. Elder C. R. Humphreys, successor of Elder Low as president of this conference.

At this season of the year our reports are not so large as during the winter months. Protracted meetings are being held by the different religious denominations and opportunities for the holding of meetings are scarce, but the

Elders are quietly distributing the written word of God, and doing all in their power for the spread of truth. Elder James C. Harrington and myself have been laboring in Greenville county for the past two months. We find the people here, as a rule, very hospitable and willing to accept our tracts, but please to preach in a few of our labors have principally been in the northern part of the county in the Blue Ridge mountains, which remind us very much of the "Rockies," and we indeed enjoyed climbing the mountain peaks, searching out the honest heart, for "We're the fishers and the hunters Jeremiah said should come to search the hills, the rocks and the mountains, to gather scattered Israel home."

From the top of the mountains one can see for miles around, beholding the towns of Tryon and Columbus, North Carolina; and Landrum, South Carolina.

The "News" is a welcome visitor, and the "Church Intelligence" is the first part read by the Elders.

I am your brother in Christ,  
ED. T. LOFGREEN.

## THE BRITISH MISSION.

A Number of Utah Saints on a Visit to the Old Home.

The Peaceful Departure of Elder R. Christensen for the Great Beyond.

42 Islington, Liverpool, Eng.,  
August 31, 1900.

To the Editor:

On August 25th, 1900, I had the pleasure of attending our monthly Priesthood meeting in Accrington, where we all spent a very pleasant time.

The Elders from the different districts gave in very good reports of the work being done in their different fields of labor. All the Elders are well and enjoying their labors.

Our President, W. R. Hill, was over to pay us a visit last week and also to give us some good counsel. While here, Brother Davis and myself were invited by one of our investigators, a Mrs. Graham, to spend the evening at her home where we had the pleasure of meeting six other investigators. We spent a very pleasant evening singing hymns and talking over the principles of the Gospel.

Last Thursday, August 23rd, there arrived from Utah on the steamship New England a number of Saints, some sight-seeing and some missionaries. Among them I noticed Brother Henry Wallace and wife, Sister R. E. Little and two daughters, Sister Ada Cannon, Brother and Sister Carlos Kimball, W. B. Douglass and others. They were all well and had had a pleasant voyage. They all attended our meeting in the evening, and we had a very pleasant time. We also had the pleasure yesterday of meeting another company of Saints, who arrived on the steamship Beland, all well. I noticed Brother W. S. Owen and W. A. Shepherd of Salt Lake among them.

On August 25th Brother W. B. Douglass gave me an opportunity to accompany him on a visit to the home of his childhood. We took the 9:05 train at the L. & Y. station, and after a 35-minute ride through the lovely green fields of England we arrived at the quaint old town of Ormskirk, celebrated for its gingerbread. After a walk of ten minutes we came to where the old school house stood. Next to the school house stood the home of the schoolmaster, but things had changed. The school house was gone, the schoolmaster was dead, and a new house and found a gentleman by the name of Anderson, the leading doctor of Ormskirk, who also was a scholar in the same school with W. B. Douglass. He said in existence. We also visited the home of Brother Peter Harrocks, built in 1894, a grandson of Brother Harrocks resides there at present. We then went to the parish church of Aughton, which was erected in 1869. It was a fine building, and had some statues of births and deaths from the sexton of the parish, but we could not find him at the church. It was open and we looked through the interior. As we came out of the church a curious thing happened. We were going to see if we could find the graves of his friends. When about two rods from the church door, Brother Douglass stepped onto a gravestone (the head-stones are laid flat on the graves) and he fell. He was looking for that of the father of Brother Peter Harrocks, who died October 25, 1849, aged 75, and on each side of his grave were the graves that he was looking for, so he was able to get the data without the sexton.

On our road back to Ormskirk we paid a visit to Aughton Old Hall, erected in 1400. Mrs. Newsham, the present occupant, was very obliging and showed us through, and also sat out some milk and ginger bread for us.

We were getting tired, so we turned our faces towards Ormskirk and took the 7:20 train for Liverpool.

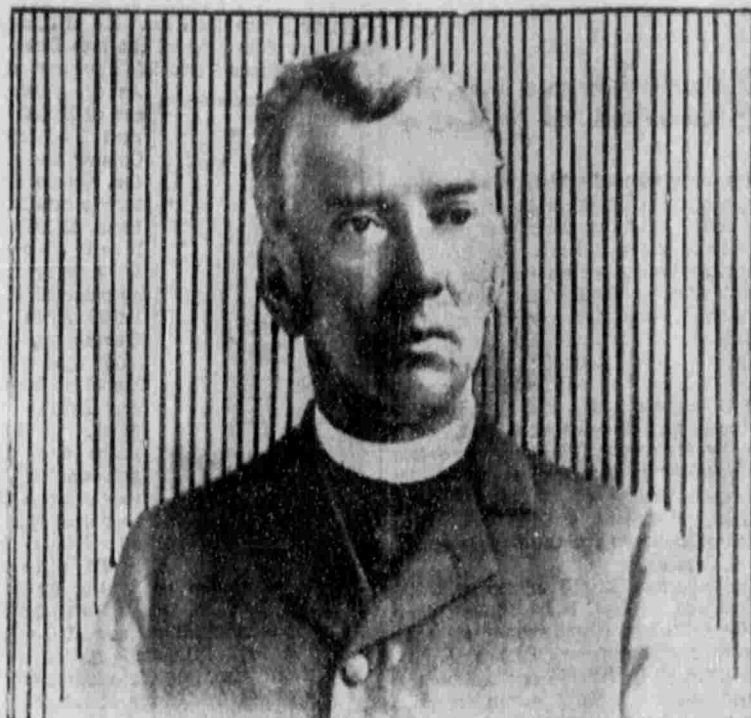
I am sorry to state that Brother Harrocks' peaceful departure this life on the 23rd inst at 8:49, in the Royal Infirmary of Liverpool. I was at his bedside when he died. He passed away as one going to sleep. He gave one sigh of relief, and then was gone. He had been sick and in the infirmary just four months to the day. Twice we had great hopes of his recovery, but both times he had a relapse. For a week or ten days before he died he wandered a great deal in his mind. He would ramble on, and two days before he died I went to see him, and could see that he was not long for this world. I spoke to him and he opened his eyes and said, "Brother Harrocks, they have come for me," and on Wednesday night he said to the nurse, twice, "A little nearer." He became unconscious about 1:30 Thursday morning and remained so till the end.

Brother George Davis and myself visited him every day. On Thursday I asked permission to stay with him until he died, so that he would not die entirely among strangers, and they granted the request. Everything that could be done for him was done. Elder Lyman and the rest of the brethren and sisters at the office did all that lay in their power for him. The nurses at the infirmary were very kind indeed.

The "News" comes regularly and is always welcome, and is read with interest and profit.

HENRY HORSLEY.

## FATHER PHILLIPS, THE PEACEMAKER.



Rev. Father E. S. Phillips, of St. Gabriel's church, Hazleton, Pa., is working might and main to avert the threatened coal strike. His reverence daily begs the miners not to act hastily. This is Father Phillips' latest photograph.

## OLD STORIES REVAMPED.

A Reverend Gentleman Speaking Against the Gospel.

The Result is, as Usual, That People Commence Investigating the Doctrines.

Dayton, O., Aug. 23, 1900.

To the Editor:

We have for the past two months been laboring in this city with a great deal of joy and satisfaction in our labors, having made many true friends who are investigating the Gospel plan and are seeing the beauties of the glorious revealed truth.

There has recently appeared in the religious arena one who purports to be a minister of Christ, coming with the credentials that he has officiated for twenty-one years in the service of the Lord among the Mormons. He is known in person as S. L. Gillespie of Brigham City, Utah. He is working in the interest of the Presbyterian church. The special feature of his labors is to vigorously oppose "Mormons" and "Mormonism," and in order to accomplish this he has resorted to the use of lies and calumnies, saying with whom he is affiliated, he is lecturing in various churches in this city and also laboring among the Y. M. C. A., delivering lectures on "Utah and the Mormons."

We visited one of his lectures, and he began by showing the people that the first revelation Joseph Smith received stated that all other sects and denominations are in error and not recognized by God, and that he was to be the instrument in bringing about a restoration of the true Church. He then stated that the Book of Mormon was a product of Spaulding and Rigdon, and associated its origin with some alleged inconsistencies, saying it was a counterfeit of the Bible. He cited the passage which he declared condemned polygamy, and then he gave vent to malevolent maligning of the characters of the Church leaders.

His lecture was a complete failure, for the commandment, "Thou shalt not bear false witness against thy neighbor." We believe the people are able to judge from his fruits by what spirit he was actuated, knowing that the fruits of the Spirit of God is love, long-suffering, meekness, brotherly kindness and charity. Notwithstanding the prejudice ranking in the hearts of many, caused by the testimony of wicked falsifiers, who, like the Roman guards, pervert the word of God to their own ends, but honest-hearted people who are willing to hear our defense for truth, and who treat us with courtesy and kindness.

The city of Dayton is one of the most unique, tidy and best governed cities in the East. Our labors here have been pleasant and successful. We meet many who have been to Zion, who are ever pleased to meet people from the West. The work throughout the conference is in a flourishing condition. The Elders are well and enjoying their labors. With the help of the Lord we will maintain the standard of truth.

Your Brethren,  
C. O. CHERRY,  
C. R. FISHER.

## CONFERENCE IN VIRGINIA.

Well Attended Meetings and Instructive Addresses.

Radford, Va., Sept. 3, 1900.

To the Editor:

Radford is a city in the State of the Old Dominion, which has beautiful surroundings on every side. Fine mountain air is breathed by its inhabitants, which makes them very gay and cheerful. Although its population is but small at the present time, there is and has been among them a few scattered sheep of Israel, and as is always the case whenever they hear the Gospel preached by the servants of God, they are convinced of the truthfulness of the message.

Upon the morning of September 1st, at 11 a. m., we were called to order by the counselor of the Virginia conference, Elder John D. Morrill, who welcomed every one present. The morning services were not so well attended, but at 7:30 in the evening a large crowd assembled at the residence of Brother James Ross, and as the house was unable to accommodate the congregation, we moved out in the yard under a large tree, where the principles of the Gospel were expounded with much force. Elder John D. Morrill took charge of the meeting. He again welcomed the congregation. Elder Morgan Rich was introduced to the assembly. He dwelt upon the kingdom of God as it was established in early days of the Savior. Elder C. A. Miller followed by explaining the great apostasy.

Sunday was a day appointed for fasting and prayer. At 10 o'clock a. m. Sunday school was held. The sacrament was also administered, and as soon as the school was dismissed, the meeting was turned into a fast meeting, and every Elder and the Saints present bore strong testimony. Again at 3 p. m. meeting was called to order. Elders C. F. Furrow, James Ross, A. W. Larson, and Adam Fletcher were the speakers.

After dinner we again assembled for the last time during this conference. Again the open-air was the most suitable place for the services on account of the large gathering.

The clerk at the office was unexpectedly called away to accompany one of our beloved brothers, who departed this life while laboring for the Master.

J. D. Morrill spoke on the subject of pre-existence of spirits. Elder Morgan Rich followed him by a few remarks,

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Wednesday morning, the Elders all reported their fields of labor. In nearly all instances the reports were encouraging. Many friends have been found, the great wall of prejudice is being broken down, and we received some very appropriate instructions relative to missionary work.

The following named Elders were released, viz: Ambrose Hibbert, I. D. Zundel, Jessie Pay, Albert Mabey and Elder.

Elder Orren Packard was selected as president of the conference, with Elders F. W. Kingston and T. C. Barlow as his counselors.

Since we met in conference, six months ago, a great deal of work has been done among the southern Indiana people. The fruit of our labors consist of converts, friends and investigators. During the summer not a little success has been met with.

Secretary of Conference.

## STAKE CONFERENCES.

WARDS ORGANIZED.

Various Vacancies Filled in the Kanab Stake of Zion.

Orderville, Sept. 3, 1900.

To the Editor:

Elder E. D. Woolley, president of Kanab Stake, met Elder F. M. Lyman of the Council of Apostles at Hatch, Garfield county, and returned with him to Kanab, Kanab Stake, where they held meeting on Monday evening August 27th. The Stake presidency accompanied him on his way to Kanab Stake conference, stopping at Glendale and holding meeting with the Saints on Tuesday, viz: 28, organizing a new Bishopric for that ward. Royal James Cutler was made Bishop with James D. Carpenter as his first and Conrad John Smith as second counselor. On the 29th they held meeting and instructed the Saints of the Orderville ward. On the 30th Mt. Carmel was paid a visit. That ward was organized with a new Bishopric, their Bishops by their moving away from those wards. Hane C. Sorenson was made Bishop of Mt. Carmel with Heber Moncur and Newel K. Palmer as his counselors. The same day the brethren journeyed on to Kanab, resting Friday and holding conference Saturday and Sunday, September 1st and 2nd. During the conference the reports from the Bishops were very satisfactory. The people more generally comply with the principles of tithing than heretofore. Elder Lyman gave special charges and instructions to the Saints and Priesthood to live up to the principles of the Gospel. Many testimonies were borne on fast day. During this conference the following business was transacted: Elders James Leithard, Patriarch Charles N. Carroll and Edwin Ford were honorably released from the High Council on account of old age. Elders Leithard and Ford were made Patriarchs. Elders Taylor, Crosby, Berryman, Hamblin and Isaac O. Brown were released from the High Council and John E. Robertson as alternate. Elder John C. Brown was released from acting as president in the Eighty-fifth quorum of Seventies. Robert E. and Joseph E. Robinson were released from the High Council, they having moved away. Elders Benson J. Wadsworth, George E. Leithard and William H. Houston were set apart as presidents in the Eighty-fifth quorum of Seventies, filling up the vacancies in the council.

The following brethren were called to fill the vacancies in the High Council: Jonathan Heaton, George Heber Robinson, Edward K. Pugh, Heber J. Meeks, Myron Edwin Roundy, Edward Carroll and Wallace O. Bunting, and as alternate John S. Carpenter.

On account of the scattered condition of the Stake officers of the Y. M. I. A., they were honorably released and Sister Mary Woolley was chosen as president, William Brown and Hattie Spencer as counselors of the Y. M. I. A. in Kanab Stake.

The Bishops and Local Authorities were presented by Elder F. M. Lyman and all were unanimously sustained. We had pleasant showers of rain to cool the atmosphere and moisten the earth, as the sun had been so hot for some days. On Monday Elder Lyman and ex-Bishop Jolley started for the Dixie creek.

Respectfully,  
F. L. PORTER.

## IN KENTUCKY.

Journeys and Labors of an Elder—Healed in Response to Prayer.

Nelson County, Kentucky,  
September 10, 1900.

To the Editor:

About six months ago I left my loved ones in Parkers, Idaho, and took my departure for the South to preach the Gospel. I arrived at Chattanooga, Tenn., March 26th. After spending a day and night in that city I was assigned to labor in the Kentucky conference, Christian county, with Elder J. E. Myler, of Clarkston, Utah. I reached my county on the 27th. We commenced our labors, going from house to house, leaving pamphlets wherever we could, and holding meetings in school houses and private houses. We labored there three weeks, but not with very good success. We were then called to Marion county to attend a conference held by sixteen Elders. Elder J. E. Myler appointed Elder Oliph, of Pleasant Grove, Utah, and me, to labor in Nelson county, where we arrived on the 26th of April. I am now called to labor in Marion county with Elder Horne.

Elder Oliph and I have met with pretty good success in some parts. "We have been visiting a friend, Mr. Jno. E. Ruby, for the last three days. A short time ago the president of our conference came to visit us and he gave us some very good instructions. Elder Myler, his companion, was very sick, but with the help of the Lord and the faith and prayers of the Elders, he was made well and is now about his work among the Saints.

We are having good health and are enjoying the work.

D. E. OLPHIN,  
G. H. BROWER.

## THE WORK IN INDIANA.

A Clergyman Rebuked for Attacking "Mormon" Elders.

Some Missionaries Urged to Debate, but the Challenger Too Busy to Meet.

Brazil, Ind., Sept. 4, 1900.

The semi-annual conference of the Latter-day Saint Elders, of Southern Indiana, met at Cincinnati, Green Co., Ind., August 1st and 2nd, 1900.

The people kindly tendered us the free use of their church house, which we thankfully accepted.

The people in the vicinity of Cincinnati, Ind., have been very prejudiced against the "Mormon" people, but we managed to get a hearing, and were changed considerably; that the reader may more fully understand their attitude and feelings relative to the "Mormon" Elders, I relate an instance which happened the Sunday previous to conference, convening on Tuesday.

A circuit preacher, who had been preaching there for years and with some success, thought to make himself popular by denouncing the "Mormons," which he did his Sunday evening discourse, in the presence of a number of the Elders. His abuse was received with disgust by most of those present. After his meeting he was taken to task by some of the best citizens of the town, who informed him that his conduct was very unbecoming a man who made pretensions at Christianity.

In and about Cincinnati, Ind., there is a sect of people who call themselves Free Gospel People. Their great claim is that the ordinances are not essential unto salvation. Some of these have urged us to hold a discussion. We accepted the challenge, and fixed a date and framed the propositions, but the challenger failed to materialize, his reason being that he was busy.

The Elders prefer not to debate, but when challenged time and time again, they stand up for the truth, and defend it to the last.

The first public session of conference was held Tuesday at 7:30 p. m. A large crowd gathered in from far and near to hear "Mormonism" explained. Wednesday evening a public meeting was held followed by one at night, at which great interest was manifested in the address of Elder Louis A. Kelsch. At the Priesthood meeting held on

the Spirit of the Lord, and exhorted the Saints to lead lives of purity. Elder Wayne H. Redd spoke of the great responsibility resting on those who hear the Gospel.

Elder Leifol C. Snow said he was a very appropriate instruction story to be told in every particular.

The Spirit of the Lord was richly felt in our meetings. Elder Hammond said it was made known to him that our conference was going to be a success, and the building was full of good spirits. There were his brothers and all well attended. Quite a number of non-"Mormons" were in attendance.

Conference adjourned for three months, to meet at Marion, Colo.

The general and Stake authorities were presented and unanimously sustained.

L. H. REDD,  
Stake Clerk.

## ST. JOHN'S STAKE.

St. John, Ariz., Sept. 7, 1900.

A pleasant and beneficial conference just terminated in St. John, Ariz., at which there was a fairly good attendance.

The Young Ladies' Mutual Improvement Association and the Relief Society conferences were held on Saturday, Sept. 1, 1900, and in the evening an enjoyable entertainment was rendered by the young people. Sunday and Monday the instruction from the brethren of the Priesthood was such as to encourage the people in their life's duties. The spirit of the Lord rested mightily upon the speakers and a spiritual feast was the result. A wonderful feature of the conference was the cheerfulness and religious energy shown by the Saints regardless of the sad financial condition caused by scarcity of water this summer.

Some forming settlements of the Stake raised no crops at all, and others very little of either grain or hay, while all over the grass for sheep and cattle is poor, still the Saints in this locality by their actions seem to say: "The Lord giveth and the Lord taketh away and blessed be the name of the Lord." The faith of the people is that there are better times coming soon. The Bishop's reports showed the Priesthood and organizations performing their duties better than usual.

It was decided to dedicate our magnificent Stake academy building at our next conference, providing the time is approved of and we can have the presence of one or more of the Apostles. The structure is nearing completion, and it is the intention to hold an academy in the same this fall. It will be a beneficial result to report that a new road is completed to the Gila river, so that Saints going to southern Arizona or Mexico may come by way of St. John, Springerville, Nutrioso, Alpine, thence on new road down to the Gila river, and then on to Clifton. This cuts off quite a distance.

The health of the people is splendid. Rains are beginning to give the soil the necessary dampening, and the Saints here are trying to do their part in the glorious work of the Lord.

JAMES W. LESTER,  
Stake Clerk.

## MORGAN STAKE.

The Saints of the Morgan Stake of Zion assembled in conference Sunday and Monday, Sept. 9th and 10th.

Besides the presiding Elders, the High Council, Patriarchs and Bishops, there were present on the stand Elders George Teasdale and Reed Smoot of the Council of Apostles, and on Monday Elder Rulon S. Wells of the First Council of Seventies.

Attention was given to the Stake as being in a fair condition, the Saints striving to serve God.

The Stake and several of its quorums and associations have, for the past five months, been disorganized, on account of either death or migration of the various presidents.