

mission we are performing among them.

Since our conference, a little over three months ago, 29 honest souls have been added to the fold, 16 children blessed, 2 Sunday schools organized, 14 counties re-visited, 1 new one closed and 7 new counties opened, and during said time 158 meetings have been held. Thus you can see the Elders have not been asleep.

The 28th inst. the state of Louisiana was opened by Elders from our conference, they entering the city of New Orleans, the largest city yet opened in the mission, containing a population of 275,000 people; and this week three pairs of Elders will open counties or parishes as they are called in that state. They will, for the present at least, remain under the jurisdiction of the Mississippi conference. Thus are we extending our borders, opening up new fields, under the leadership of our worthy brother, E. S. Kimball, in the sincere endeavor to emancipate mankind from their fallen condition.

Owing to the multiplied duties entailed by our increasing numbers, we have established headquarters for the conference in the city of Jackson, which we entered the 30th inst. and were kindly received and established in fine quarters in the best section of the city.

Your much appreciated paper will reach the Elders of this conference, if you would be kind enough to change their addresses, and send newspapers to those who do not now receive them, at the following addresses; and all others coming to Elders in this conference can be cut off:

Frank T. Rimney and Alonzo Gowans, Jackson, Hinds county, Miss.

Leo C. Woolley, Raymond, Hinds county, Miss.

P. P. Lichtenbury and J. F. Jardine, Braddon, Rankin county, Miss.

F. C. Best and Wm. G. Palmer, Meville, Franklin county, Miss.

M. H. Preece and R. W. Brown, Paulding, Jasper county, Miss.

J. F. Atte and S. H. Jones, Foust, Scott county, Miss.

J. W. Chipman and C. J. Block, Meridian, Lauderdale county, Miss.

C. H. Johnson, DeSoto, Clarke county, Miss.

Wm. Martin and W. W. Buchanan, Brookhaven, Lincoln county, Miss.

Geo. F. Shelley and Geo. B. Morse, Raleigh, Smith county, Miss.

Geo. B. Cox and Wm. P. Pratt, Crystal Springs, Copiah county, Miss.

Wm. M. Holt and Wm. H. Kerr, 613 Chartres street, New Orleans, La.

C. A. Matthews and J. C. Lovell, Franklington, Washington parish, La.

Jos. P. Sharp and S. L. Swenson, Amite city, Tangipahra parish, La.

Axel Nelson and D. M. Faddies, Greensburg, St. Helena parish, La.

Thanking you greatly for your valued paper and favors in past, we join with you in prayers for the Elders in all fields, and that God will hasten the day when "truth and righteousness" will cover the earth, and "His kingdom may come, and will be done on earth as it is done in heaven," and in all this that we each may perform his full part, is the desire of your brothers in the cause of Christ.

ALONZO GOWANS.

FRANK T. POMEROY,

Pres. of Mississippi Conference.

INTERESTING REMINISCENCES.

MESA CITY, Ariz.,

Nov. 5th, 1895.

The historical and descriptive notes by your correspondent, Elder E. Stevenson, relating to the place of Adam-on-di-Ahman with the promontory on which Adam erected an altar and before his death gathered into the valley around it the multitude of his children, and, offering sacrifice to God, blessed them and prophesied of what should transpire through his generations upon the earth, are interesting to all and appear to engage the special attention and prompt further inquiry in many who perhaps without due reflection would take the idea that this was the place of the "garden," forgetting that Adam was driven from the place of the Tree of Life and was then some 100 or more miles away, and that Adam-on-di-Ahman was his city home in the outer world. The idea is being taken by some, and especially by the youth, and is being discussed in their gatherings, that the altar constructed by Adam is still standing "in a fair state of preservation." Such a statement would be very misleading for there are those still living who in 1838 were familiar with the city seat of Adam-on-di-Ahman as surveyed by Bishop Alanson Kiple, who as agent recorded upon the city plat the names of those to whom lots were given, and I well know to whom was given and recorded the lot at top of the hill on which was scattered the many different sized stones, some of which had burned—all partly buried; and while there appeared a center from which they were scattered, yet no one stone remained laid upon another to show the form or size of the altar. This was before the identical place with the rock of the altar had been pointed out by the Prophet Joseph.

Public reference is still often made to that small though thrilling historic episode of Sidney Rigdon's claim to be guardian for the Church, and of Apostle B. Young's reply. In that reply I do not quite remember that President Young at once set up the claim that he was "President of the Church;" but he did in the voice of Joseph and in his very look and appearance, set forth the calling, Priesthood and duty of the Twelve to then step forward and assume the responsibility to bear off the kingdom of God, just as it had been placed upon them by the Prophet but a short time previous to his martyrdom. In the midst of his fifty chosen associates and in view of the great future before them and of his speedy release, he reviewed the labors of his life and said that he was weary of the too great burden that had rested upon him; that the day of his release was at hand, and that he now placed upon the shoulders of the Twelve the responsibility of bearing off and establishing the kingdom of God upon the earth, and that he then and there shook his garments clear of all further responsibility and of the blood of this generation. He spoke with power and such was his vehemence that in shaking his skirts before us he raised himself from the floor. This evidence is ever before me and so is the further fact that when Brother Brigham arose to reply to Sidney,

Joseph was personified in him in every appearance both in height, in form and in voice, while a halo of light shone around his person.

This is my testimony in part upon these subjects. B. F. JOHNSON.

LIFE IN JOHANNESBURG.

Less than ten years ago Johannesburg was a mining camp, with a few tents and primitive galvanized huts. Now it is a bustling city. The enormous traffic of ox and mule teams and transport-wagons, tram-carts, rickshaws, vehicles of all kinds and up-to-date bicycles, shows what is going on in the brick-and-mortar oasis on this vast African veldt. Outside Eekstein's buildings is a sort of open-air stock exchange, known as "the chaine"—the chains keep the traffic out of this side street and allow men to trade without danger of being run over. The coach that runs to Heidelberg is the most ranshackle, dingy affair ever seen. The driver holds a horn, while a Kaffir holds the reins and drives a ten-in-hand team. Horses are used in the town for effect, but crossing the veldt they will drive anything that will pull. The other day a box containing 2,000 pounds in gold was missed when the coach arrived, but nothing had been said about it. Hotels are chockfull with a tariff of \$14 a week and upward for board and lodging. The principal club is the Rand club, "which," says a correspondent of the Sketch, "is managed with a business method that rather takes your breath away. Elected as an honorary member, the notification informed me that I must send a check for 2 guineas for one month (this is at the rate of 24 guineas a year) and the rules further state that members must pay £1 an hour if they stay there after 2 a. m. I don't grudge the fee, for the club has every well-known paper, well-appointed card, billiard, reading, writing and dining rooms, neat and well kept lavatories and a bar. Trials are conducted in Ditch, which may account for the unpopularity of litigation and the insignificance of the temple dedicated to the disputes of mankind. The Dutch rule is fit matter for a Gilbertian comic opera. Every one speaks English, yet the postoffice notices and directions are in Dutch and every one is bewildered. The bitter feeling against the British government, that lost the country of gold and diamonds, is easily understandable.

A big Samoan named Simisi is lost somewhere in San Francisco, and Mrs. Simisi, a young Simisi and a lot of Samoans are mourning for his return. The missing man was one of the twelve Samoans who have been out with Bailey's circus under one of the usual show contracts. They arrived here yesterday on their way home to the South sea. They came in on the overland and were consigned to the care of George Eberhard & Co., 14 Drumm street. They were booked for the Mariposa for Apia, but the Australian liner does not sail until Friday, so it was necessary to secure quarters for them. Arrangements were made for the care of the consignment at a place on Second avenue, and it was while they were being taken out that Simisi got away.