

three men who were badly hurt, and another man who was struggling to get his foot loose. He was self-possessed and told me he was not injured otherwise. He could not free himself and I was compelled to stand helplessly by and see him consumed by the flames. The five that were rescued were the only ones who could have possibly escaped from the car. It was crowded with men women and children. I should say that fully thirty adults were crammed there inside from the children."

Conductor William Hawthorne of the ill-fated train does not place the loss of life at so many as is generally supposed. On checking up his tickets as nearly as he can tell, eight were killed in the coaches.

### LETTERS FROM ASIA MINOR.

The following communications, written by a native convert to the Gospel, from a province in Asia Minor, are particularly interesting. They were translated for publication in the "News" by Elder F. F. Hintze of Holladay, in this county, who labored as a missionary in Turkey some years ago: Zaza, State of Livas, Asia Minor.

July 17th, 1897.

To Mr. F. F. Hintze:

My dear Brother in Christ, and all the Saints over there!

With great joy I obtained your letter this week which I had been hopefully and wishfully expecting. Although the three tracts you had sent, mentioned in your letter, have arrived here as I told you in my former letter dated May 13th (this letter has not arrived) they are still held securely by the postoffice officials and they will not give them to me, owing to enemies lying to the government and acting hypocrite to me, who say to the government that I am by my letters to America, Alepo and other places, communicating hurtful political information; therefore they are determined to open and examine all letters and packages addressed to me.

When they opened the tracts they did not find any temporal or political affairs but all was spiritual, and of course, they also understood they are spiritual. But for the purpose of torturing and afflicting me, or to receive bribes, they said: "It seems to us that they are harmful writings, hence we will send you to the governor with your letters, and you must take your punishment according to the decision which they render."

I answered them and said, "Bring them forth. If there be any political information in them I am ready to be furnished with a good will. We have no temporal (civil) or political relations with any people and all our writings are of the word of God, and the tracts are entirely spiritual. But if you misunderstandingly give the spiritual words temporal translations meaning something else you will remain sinners. I am ready. Do as you like with me for the sake of the word of God." When I used this style of language they said: "If it is so, let us sound the letters only; if they find them harmful you must go later on."

So they sent them without showing them to me, and up to the present time they have sent no information. According to my idea they could find nothing wrong, therefore they have thrown them into a corner and they are lost and the officials have said nothing about the matter. In the same way my letters have also failed to reach you, but now I am happy that you have proposed to write again to find out what was the matter.

Nevertheless you write—and I don't answer apparently—and I am waiting, and my eyes are turned toward Zion for a little sweet news. I then won-

der, shall I ever again obtain yours and our beloved Prophet's writings and good exhortations any more; or are you vexed at me and will write no more?

Excuse me, it is needless to again mention that they never as much as showed me. When I asked who had signed the letters they would only reply: They are from America. But now I comprehend they are from you and our beloved Prophet. This filled me with great joy for now I understand that you do not forget even a poor brother but will remember and console him.

My beloved, if it is good in your sight, for Christ's sake console again your fellow laborer and give my best respects to our beloved Prophet and Apostles, and I ask you to advise me as you feel directed.

Now, dear brother, we sent our brother Hagob Gagorian to you and I hope that you will receive him with pleasure. Indeed, you know that he left his home two years ago and by faith took his journey to Zion. Being very poor he labored and traveled, but last week I received a letter from him dated London, June 26, in which he said: "How blessed, for in eleven days my eyes shall see Zion. This ends my journey to Zion, and with tears of joy in my eyes I say to you, 'Goodby, and pray God to grant you also to see it.'"

When I read this, I could not read more for tears and for the joy of Zion which is in my heart. My dear brethren, truly he is lucky; his eyes will see the promised land, the congregation of the Saints and the holy Temple. He will be happy in meeting with you and all the Saints, and live there in liberty. And not only he, but blessed are all those who come to Zion in faith. At least all of you who live there are in easy circumstances, having the blessings of the living God, though we have consolations of the Lord, and through your advices to us and through the Gospel which has been sent to us in these latter days, we have liberty and mercy in Christ through His Holy Spirit which dwells in us. Yet any plant growing on the mountains, cannot grow as high nor give as good and well flavored fruit as those which are planted in the garden, because the latter has a special gardener who waters and tills in due season. But what can I do? The former has not only no one to till and water it, but stripped by wild beasts and men, its branches often break down; and sometimes they are destroyed entirely.

But this faith is always with us that: He who commenced a good work among us will, of course, finish it. And we hope that the Lord will ere long gather us to Zion when we shall succeed to see you and be happy with you. Nevertheless, the sufferings which we undergo purify us and we possess the experience lest we also are consumed on the journey for our unbelief as were the children of Israel who had the promise. . . .

Give my best regards to Brother Stauffer and ask him to write and mention his address. And I ask you also to answer me speedily. You know all about us, you have heard and seen with your eyes. May God deliver us from Babylon because our patience is nearly exhausted. Come, O Lord, come soon! Our properties and our honor even are not ours; we are mocked and persecuted as captives. We have more tribulations which I cannot state here.

Your brother and fellow-laborer in Christ and in the Gospel.

NISHAN SHERINIAN.

Following is a letter addressed to Brother Levon Abraham, received at the same time:

My Dear Brother Levon Abraham!

Though we do not know one another, yet we are of the same spirit and of the same country, and we must be diligent and love one another. You perceive by the love of the Lord which is in your soul that you have a special duty to labor as much as you can for the benefit and salvation of your fellow citizens. You know all of our tribulations and afflictions before we mention them and you can relate them to the brethren and stir them up for our deliverance. Being of one spirit they partake of our sufferings; still you can cause them to do all for us by your petitions and prayers, and by the grace of the Lord. Do not forget your promise, as the butler of Pharaoh forgot Joseph after his release from prison. It is true that if you forget us we shall get out of the prison anyhow, as did Joseph. Yet the more you do the more you will be blessed and commended in the future as our deliverer. May the Lord be with you and make you faithful and honest. Amen.

I am troubled with an affliction, dwelling as I do among fierce wolves for nothing save to feed this little flock. Yet were I to seek nothing but my own peace, each day would be as long as a year, for I long for Zion. O! when will the time come when I may depart, saying good bye, as Hagab did.

I consider this always that it is better for my wife and children for me to come to Zion, but for my brethren and sisters it is good that I stay here, I do not know which. I shall soon have to choose, hence with prayers I deliver myself unto the will of God.

We are all well in the Lord. Give my regards to Brothers Hintze and Stauffer and their families, and all the Saints. I say the mercy of the Lord be with us all. Amen.

Your brother and co-laborer in Christ and in the Gospel.

NISHAM SHERINIAN.

### SNOWFLAKE STAKE CONFERENCE.

The regular quarterly conference of Snowflake Stake was held under a howery at Woodruff, Navajo county, Arizona, on the 29th and 30th of August, 1897. President Jesse N. Smith and Counselor L. H. Hatch of the Stake presidency were present; also most of the Bishops and High Councilors, and a very good representation of Saints from the various wards. The weather was beautiful and very pleasant. Good health and spirits prevailed throughout all the meetings, and the speakers all spoke with that earnestness and power that should carry conviction to the heart of every listener. Besides the regular day meetings there was a Priesthood meeting held in the evening of the 29th, at which some of the more important business matters were attended to. Arrangements were also made for some of our returned missionaries to continue their labors among the towns of non-Mormons in this section of our territory.

The general and local authorities of the Church were unanimously sustained by vote of the conference. The reports from all the wards were encouraging; as showing an improvement both spiritually and temporally.

Respectfully

L. M. SAVAGE.

Clerk of Conference.

Perry Pennington, who resides about six miles north of Eugene, Or., and who owns a hopyard in that vicinity, met with a serious accident recently. He was getting down some hop boxes from a loft, when he fell and the box came down also and struck him on the right side, breaking a rib and forcing a splinter from it into his right lung. It is a serious injury.