

another small, bringing some into note, and burying others in the oblivion of forgetfulness, to subserve his purposes, and consummate his great designs. May the Lord bless you, Amen.

SANDWICH ISLANDS MISSION.

The following interesting letter and conference minutes have just been received by President Brigham Young, and knowing the anxiety and abiding interest that all our brethren and sisters feel in the labors of the elders and the prosperity of the great Latter-day work in all nations, we take pleasure in presenting these documents to our readers:

BARK ONWARD, Pacific Ocean,
October 30, 1864.

MY DEAR UNCLE BRIGHAM:—I will confess that it is with peculiar feelings that I see the minutes of our conference enclosed to you. I had to report and translate at the same time; it was new work to me, and I am sensible that it was poorly done.

I have been greatly blest while on this short mission. I have not wanted for food or clothing.

We sailed from Honolulu on the 12th of October, sister Burnham and three children are with us, also two native brethren.

Bros. Joseph and William wish a kind remembrance to you.

I am not ungrateful for your kindness to me, and hope that my future conduct will merit your friendship and good will.

I remain your nephew and brother in the gospel of Christ.

JOHN R. YOUNG.

To President BRIGHAM YOUNG,
G. S. L. City.

Minutes of a Conference, held in Honolulu, Sandwich Islands, October 1st, 2nd and 3rd, 1864.

Present of the missionaries: Elders Joseph F. Smith, W. W. Cluff, Alma L. Smith, Benjamin Cluff and John R. Young. Of the Saints about two hundred.

Saturday, 10 a. m.

Conference opened by singing. Prayer by Elder A. L. Smith. Singing.

John R. Young and J. W. H. Kou were appointed clerks of conference.

Prest. J. F. Smith said he was happy to meet so many in conference, and felt that we should enjoy a good time; we have met to be instructed and encouraged in this great work, and to inaugurate a reformation that he hoped would spread far and wide throughout this nation, and be the means of restoring the confidence and love of the Saints to the truth, and gather in many into the true fold. When bros. Cluff, Smith, and himself, in connection with two of the Twelve arrived here in March, they found the Church scattered and broken up, branches disorganized, meeting houses sold, and the Saints, with but few exceptions, turned away from the truth. We have labored, he said, faithfully for six months, trying to revive your love for the truth, and to persuade you to forsake error and sin and turn to the Lord with all your hearts. The fruit of our labor is manifested by the apparent desire to comply with our teachings; besides this we have regained a few meeting houses, built one, and reorganized branches wherever we could, but we have felt that you were living under a broken covenant, and should have commenced this reformation long since, but we desired to instruct you in this matter, and that you should have time to reflect upon these subjects. It is one of your greatest faults to be carried away by excitement; we want you to reflect and learn the truth, that no power may turn you from it. Here are elders who have been in the Church for more than twelve years, have you been faithful? No. True you have been allowed to keep your standing, because it was hoped that you would learn to do right. The time has come when such persons should be dealt with according to their works. We are now going to commence a reformation, and we want those only to be rebaptized who are willing to repent and forsake their sins.

Elder W. W. Cluff bore testimony to what had been said; we have not been hasty in this reformation; we have been pleading with you for several months. We want you now to choose "whom ye will serve." Reminded them of the children of Israel and the punishments that followed their disobedience. Exhorted them to cleanse themselves, and shun the society of the ungodly. The kingdom of God will triumph. One righteous man is of more worth than

many whose deeds are evil. The way of the transgressor is hard. Do right that God may bless you.

Adjourned for one hour.

2 p. m.

Meeting opened by singing and prayer.

Prest. J. F. Smith read to the meeting a translation of a letter from President B. Young, and made a few appropriate remarks, stating that three of the elders would return home after this conference, but two would remain at least for a season, for we did not feel that our labors were fruitless, and we do think that you should do something from yourselves, as it is expressed in President Young's letter. The Holy Priesthood has been restored to man through the Prophet Joseph. Many of you have been blest with a portion of this Priesthood. You have the power to preach, baptize and administer many of the ordinances of the gospel. You are a remnant of the house of Israel, and if you will live your religion the day will come when some of you will be gathered with the Saints in Zion where you can be further instructed in the ways of life and salvation. We have taught you correct principles, and it is for you to practice upon them and improve upon the talents you have already received.

Elder Kaloa said I bear testimony that what has been said is true, and declare that the doctrines taught by the elders of this church are of God. I have grown up as it were in the Church of Jesus Christ. I was a boy when these brethren first came to these islands. I am now a man; let us no longer be children but men in faith and good works. I desire to be faithful to the end.

Elder J. H. Napela—We have been listening to plain but great truths; we have sinned ignorantly. We were deceived and led away by Gibson's cunning words, and thereby have broken the sacred covenants we had made, but we are now undeceived, therefore let us renew our covenants and be faithful. I know this work is of God, that Joseph Smith and Brigham Young are prophets of God, and the time will come when they will be acknowledged as such by the world. I bear my testimony to this work in the name of Jesus Christ; I do know it is true.

Elder Kanahunahupu—The words that have been spoken to-day are like coals of living fire. I was glad when these brethren returned to us. I doubted Gibson, and did not rise up against the Priesthood. I have been a member of this church for eleven years. My father prayed that his sons might know the truth; his prayer is answered, though he died before the gospel came to us. I bear testimony that Joseph Smith is a true prophet.

President Smith read the names of fifty persons selected to be rebaptized this evening.

Meeting adjourned until to-morrow.

Benediction by Elder Kapule. At the appointed hour met at Puehu-chu, and after invoking God's blessing on our labors, we rebaptized those previously selected.

Sunday, 2d, 2 a. m.

Those who had been rebaptized were confirmed, and those holding the priesthood re-ordained under the hands of Elders J. F. Smith, John R. Young, C. Wing, W. W. Cluff, A. L. Smith and Benjamin Cluff.

10 a. m.

Meeting opened by prayer by Elder J. H. Napela.

The authorities of the Church were presented in the usual manner and unanimously sustained.

The following appointments were made:

Elder Kanahunahupu to preside over the Maui, Lanai and Molokai conference. Elders Kapule, Geo. Raymond and Makuakane, traveling elders.

Elder Kauihou, to preside over the Hawaii conference. Elders Kanahunahupu, and Kakuakani, traveling elders.

Elder Puoanui to preside over the Oahu conference. Elders Keoeoe and Kahukaipo, traveling elders.

Elder Nephi Kekuahaoli to preside over the Kauai conference. Elder Holi, traveling elder.

Several native elders then addressed the meeting in a spirited manner, making many very appropriate remarks.

Benediction by Elder W. W. Cluff.

2 p. m.

Meeting called to order. Prayer by Elder A. L. Smith.

President J. F. Smith remarked: At a conference held on Maui, Aug. 14, Elders Puoanui and Makuakane were appointed to visit Lanai, and ascertain the condition of the branch of the Church on that island; they report fourteen persons as still adhering to Gibson, and who wished to be dropped from the Church; motioned and seconded that they be cut off from the Church; car-

ried unanimously. He had written several times to John and Henry Gibson, but had received no reply; if they did not report themselves soon he would be in favor of cutting them off from the Church. In consonance with President Young's letter we have decided that Elders Joseph F. Smith, W. W. Cluff and John R. Young be released to return home, and that Elders A. L. Smith and Benjamin Cluff be appointed to take charge of this mission; put to vote and carried. Sixty-three brethren and sisters were selected to be rebaptized this evening.

Elder A. L. Smith said: Br. Benjamin Cluff and myself have been appointed to preside over this mission, we want you to sustain us by your faith and prayers. The responsibility of traveling and preaching rests upon us, let us be united; arise and magnify your callings, otherwise the blood of this nation will be upon your own heads. We have charity for you, but that is not sufficient, you must have charity for yourselves; we cannot save you if you do not try to save yourselves. Referred to the war in America as the result of rejecting the truth and slaying the servants of God. Also referred to the calamities that are yet to come upon the nations of the earth for like sins.

Conference adjourned until to-morrow.

Benediction by Elder Solomon. Monday, 10 a. m.

Meeting opened with singing. Prayer by Elder Kapule.

Elder J. R. Young was pleased to meet the Saints in conference; since his return to these islands he had not seen the spirit of the gospel manifested to the degree it had been enjoyed during this conference. He said that himself and br. Alma had visited the Saints on the Islands of Hawaii and Maui, and they were grieved to see the indifference manifested by many on those islands. Admonished those who had renewed their covenants to live their religion, then the work of the Lord will prosper; if they did not the Lord would withdraw His spirit from them.

Elder Benjamin Cluff said, I can not talk long. This is my first attempt to speak in your language. I have only been here about four months, but hope soon to be able to preach to you. May God bless you. Amen.

Elder W. W. Cluff said if you should never again hear an elder from Zion you would have power to continue the Church on these islands, but if you are faithful you will not be left alone. We have labored faithfully among you; the Book of Mormon has been translated and published in your language, and we should like to see you appreciate it as you ought. We have tried to dispose of copies for the price of binding, but could not. I should not be surprised if the day would come that you will be glad to get them, and can not. I am soon going to return home, and hope when we meet again it will be in Zion. Several native elders briefly addressed the meeting in a spirited manner.

Elder J. W. H. Kou was appointed general recorder of the Sandwich Islands mission.

Prest. J. F. Smith, in his closing remarks, impressed upon the minds of the Saints the necessity of keeping sacred the covenants they made; cautioned the elders to rebaptize none save those who brought forth works mete for repentance. Suggested that the first Sabbath in each month be observed as a day of fasting and prayer, and blessed the congregation in the name of the Lord.

Motioned and carried that this conference be adjourned until the 6th of April, 1865, to meet in Honolulu.

Benediction by Elder J. W. H. Kou.

Miscellaneous

THE POPE ON POLISH MATTERS.—An encyclical letter of the Pope, addressed to the Polish bishops, was distributed among the cardinals at Rome. It draws a vivid picture of the persecution directed by the Russian Government against the Catholic Church. The Pope stigmatizes the Russian Government as cruel, rebukes its excesses, and condemns it before heaven and earth. He censures also the confiscations and deportations carried out in Poland, and the treatment of the Archbishop of Warsaw, unjustly despoiled. His Holiness condemns, however, the Polish revolution, and reminds the Catholics of their duty to obey all civil authorities. The bishops and all faithful Catholics in Russia are enjoined to persevere in the faith with courage and resignation, and warned that they do not owe obedience to measures contrary to their consciences and to Divine laws. The Pope, in conclusion, threatens the persecutors with Divine justice,

"which," he says, "will soon appear, for the time of mercy is short, and the powerful are powerfully chastized."

"CHOLERA PROTECTORS."—The most dangerous of all forms of malarious disease is chronic diarrhoea. Though the *materia medica* has been exhausted in experiments upon thousands of patients, no drug has yet been found that will baffle the persistence of this wasting complaint. There is one simple application, however, that has proved so beneficial in the English army in India, that, it is stated, the surgeons have directed its use by all of the soldiers. It is merely a piece of flannel worn over the bowels next the skin. None but those who have tried this can form any idea of the relief which it produces. The dull pain and weakening sensation in the bowels vanish as if by magic. And the remedy, simple as it is, has been found the most efficient of any means that have yet been tried for the cure of the disease. The piece of flannel should be about a foot square, with a tape sewed across one edge, the ends extending a sufficient length to reach round the waist of the patient. It is not only good as a remedy, but is a most efficient preventive, and should be worn by all soldiers who are located in malarious regions.—[Scientific American.

TO ERADICATE CORNS.—The shape of a corn is exactly similar to that of a carpenter's nail, having a crown or head, and a stem pointing downward which, piercing through the true under-skin, irritates the nervous fibres in its vicinity. To cut off the head of the corn is only temporary relief—a cure can only be accomplished by cautiously digging out the stem, which may be thus done by a steady hand: steep it in hot water, and rub it with a coarse towel; or the finger nail will not remove it; place a small quantity of oil on the corn, and let it soak well in. Then with a pen-knife, or what is still better, a sharp bodkin, work it out of its bed as you would a thorn. Not a drop of blood should be shed during the operation, and its success may be tested by finding pressure unaccompanied by pain. A small piece of diachylon plaster, with a cessation of pressure, will complete the cure. Should inflammation have been excited—which may be known by the redness prevailing around it—rest and emollient applications, such as linseed poultice, or a fig, will be found beneficial.

HOW TO GET RID OF RATS.—For some years I was considerably annoyed with rats. I tried various "vermin poison," traps, etc., with very little success, until I thought of a mode which we adopted for destroying dogs that used to hunt our rabbit-warren in the old country. So I got a quantity of broken bottles and window-glass, and with a hammer and an anvil, triturated it pretty fine (a stone would do to pound the glass on.) I then sifted the coarse part out, and mixed a cupful of the fine with a cupful of flour and another of oatmeal, and, scenting it with a few drops of aniseed to attract them, I placed it on boards in the cellar, etc. They ate it up so fast that one of the family observed that "instead of poisoning, it must be fattening them;" but a few days told a different story. The last morn served for them remains untouched yet, though put down last fall, and no appearance of rat or mouse, living or dead, since. Neither have we noticed any smell, or blue-bottle (meat) flies, as there would have been had they died on the premises. It was a happy riddance. The mixture must be kept from children, dogs, and other silly animals, as it would kill them as well as rats.

THE EDUCATION OF THE EYE.—We not be called upon to hunt white foxes in the snow, or, like William Tell, to save our own life and our child's by splitting with an arrow an apple on its head, or to identify a stolen sheep by looking in its face and swearing to its portrait; but we must do many things essential to our welfare, which we would do a great deal better if we had an eye as trained as we readily might have. For example, it is not every man that can hit a nail upon the head, or drive it straight in with a hammer. Few persons can draw a straight line, nor cut a piece of cloth or paper even; still fewer can use a pencil as draughtsmen; and fewer still can paint with colors. Yet there is not a calling to which an educated eye, nice in distinguishing form, color, size, distance and the like will not be of great service. For though it is not to be denied that some eyes can be educated to a greater extent than others, that can be no excuse for any one neglecting to educate his eye. The worse it is, the more it needs education; the better it is, the more it will repay it.