

FROM THE MISSIONARY FIELDS.

Work in Missouri.

Pursuant to an appointment made by Elder A. P. Kesler, president of the Eastern States mission, the semi-annual conference of the West Pennsylvania conference was held at Thomastown, Franklin county, Pa., on Oct. 1st and 2nd.

As soon as the time and place of holding the conference were known, efforts were made to procure a church or hall for the purpose, but without avail. It appeared that there was a concerted effort on the part of those who had charge of the churches, etc., to make the conference a failure by not having a suitable building to hold forth in, but in this they were frustrated, as the Saints and Elders went to work with zeal and built a large bowery in a private park.

The conference convened at 2 p. m. and Saturday and continued until Sunday evening, and the meetings were all well attended and good order prevailed throughout, and much interest was manifested in the doctrines as presented by the different speakers. The verdict generally was that it was the best treat Thomastown had been given in a long time, and especially in the singing and music. The selections rendered by the male quartet, conducted by Elder S. D. Winter, of Salt Lake City, the solos by the same brother, and the soul-inspiring hymns in which all joined, had an attraction that will long be remembered in this locality.

There were present at the conference Elder A. P. Kesler, the twenty-eight Elders of the conference, and Elders Heber Hogan and W. A. Williams, who were visitors from Maryland conference.

At the close of the last meeting it was announced that a "Musical" would be given the following evening free to all, and although the prospects were that there would be a downpour of rain, the people assembled to a great number in the bowery and an impromptu program was arranged and carried out to the delight and satisfaction of all, and many returned home feeling well repaid for the time thus spent.

The Elders gave a very encouraging report of nearly all the fields to which they had been assigned to labor during the last six months, stating that it was evident a better feeling was growing with the people toward the Elders, and an inclination to investigate the doctrines of the Latter-day Saints.

Elder Joshua Selley, who had officiated as president of the conference for eighteen months, was honorably released to return home, and Elder Heber E. Farr, of Dublin, Mexico, was appointed to fill the vacancy thus made, with Elder Geo. E. Hanks of Panguitch, Utah, as secretary.

HEBER E. FARR,
President.
GEO. E. HANKS,
Secretary.

Quincy, Franklin Co., Pa.

The West Pennsylvania Conference.

Springville, Oct. 22, 1898.

After nearly thirty months of missionary work in Missouri, I arrived in Salt Lake City on the 7th day of Oct., in company with Elders Jno. W. Kay of Mona, I. I. Jones of Idaho, and Miss Mabel Cooper, who were returning from New York City, where she had been studying music, she being a member of the Tabernacle choir. As to the work in Missouri, it is encouraging. The change of sentiment in regard to our people is gratifying indeed. In Jackson county, the promised land to

Latter-day Israel, where sixty-five years ago the blood of Saints was caused to flow, the people, many of them, are giving attention to the testimony of our Elders and some have rendered obedience to the Gospel of Jesus Christ. The prejudice of half a century ago is being buried with the passing generation, while a greater spirit of toleration is being born with their children. It is sufficient for me to say that we have two branches, three Sunday schools, in active operation, with fourteen energetic Elders working for the spread of truth.

I enjoyed my labors throughout my mission, having the best of health and the attendance of my Heavenly Father, to whom I give all praise. The last year of my mission I was called to preside over the Missouri conference, which labors I enjoyed very much.

I remain your brother,
THOS. LOYND.
Springville, Utah.

Among the Maoris.

This is a large gathering of some 400 or 500 people at the king's village. The chiefs are to discuss whether their king should accept a professed seat in the parliament of the whiteman.

"Yes! 'tis true," reflects the old tattooed sire, "the pakehas (whitemen) are now the more numerous and possess the power to make the laws, but I do not think a king should be made subordinate to another power. Why should we not have power to make laws for our people the same as other nations?"

The evening meal has just been finished; the people move lazily back on their mats, and soon the smoke from hundreds of pipes fill the large whare hui (a large one roomed rush house.) Next we hear the strains of music. It is a band of about 15 young boys whose instruments are tin whistles, a triangle, a base a snare drum. Their music harmonizes well, and, says the dark brother to his wondering pale-faced friend, "They have no teacher, all comes from the heart."

The band has now entered the house followed by all the people, who are eager to listen to the evening discussion. But a young man (a pakeha) arises and addresses the chiefs: "Have you not time to listen to us before you begin?" The young man is recognized by his dark skinned friends as a Mormon missionary. The reply is favorable and soon hundreds of black eyes are centered upon the young speaker and as he tells the Gospel story they hardly realize he has strained the allotted time.

Next day is Sunday, and we are given the opportunity to preach before the time of our regular Sunday school, which is held at another village some two miles away. After Sacrament meeting with our Saints we return and are given a seat of honor at the evening meal, and later in the evening we again hold services assisted by our Saints.

The people listen attentively to our story of their forefathers, of the reason why their traditions tell of a chief who ascended to heaven, and why a great storm or earthquake, is the sign of the death of one of their great men, and why God had brought them to this beautiful island, and last, how through divine justice they had been scattered and trodden down, but God had promised a "Deliverer;" the Gospel and power of their forefathers has been restored to them.

Upon returning Monday morning, a grave old chief answered our talk.

"We know you are a good people," he said, "but you have brought us the same Bible, the same God the other ministers brought us. They told us to look heavenward for God and salvation and behold while we obeyed them they took from us our lands. Now we are afraid, as you are also whitemen, and may do the same, but, I believe the time will yet come when we shall be one in your principles."

These are the Maories of the Waikato district who follow their king, a son of the old war chief Tawhiao, who fought the government so long and stubbornly. When the Gospel was first preached to the Maori people about fourteen years ago, and when so many converts were being made among the Christian tribes or those who had always been friendly to the government, these people said, "Our king is our God, we want to hear of no whiteman's religion." However, we find a different spirit today.

Ever praying for the welfare of Latter-day Israel, we are your brethren,
FRANCIS W. KIRKHAM,
RUFUS K. HARDY,
DAVID M. HAUN.
Ngaruawahia, Waikato, New Zealand, Oct. 1, 1898.

The Gospel in California

No. 528 South San Joaquin St.,
Stockton, Cal., Oct. 25, 1898.

The "News" seldom contains anything regarding missionary life and the progress of the work of the Lord in California. The cause of this may be due to the fact of so many of the Saints visiting the land of sunshine and flowers that information sent through the columns of the "News" is deemed unnecessary. But there are doubtless hundreds of Saints as well as a large number of friends who never have the privilege of meeting those who visit this mission.

I have enjoyed my labors very much since coming to the mission field. It was on the 27th of April, 1897, that I bid farewell to all that I held dear on earth and in company with Elders Geo. J. Fox of the Fourteenth ward, Salt Lake City, Isaac Hatch, W. F. Egan, I. E. Willey and Ezra T. Hatch of Bountiful, Davis county, boarded the train for San Francisco. The two latter named Elders continued their journey westward, as their lot had been cast to preach the Gospel to the natives of the South Sea Islands. Since that time my experiences have been many and varied while engaged in the work of the Lord.

On arriving at 'Frisco we received word from Elder Nye to come to Los Angeles. I was there assigned to labor in Orange county with Elder G. E. Ellsworth of Payson, Utah, where I remained two months. I was then changed to labor in the city of San Diego, where I labored in company with Elders Geo. F. Harding of Brigham City, Utah, and E. A. Bushman of Lehi for nearly four months. Since that time I have labored in Los Angeles three months and in San Bernardino county. While laboring in this county I visited the old Amasa Lyman residence in San Bernardino City. This town reminded me very much of our Utah cities, it having been laid out by the Mormon people. Since leaving there I have labored in San Francisco and Stockton; I am at present located at the last named city with Elder Alvin Benson of Parowan, Iron county, and W. F. Egan of Bountiful, Davis county, as my companions. Branches of the Church have been organized at San Diego and Los Angeles in the south; also San Francisco and Sacramento in the northern part of the state. The Saints are a happy and contented people and are abundantly blessed of the Lord.