

This meeting was held at the house of a very earnest soldier of the Salvation Army. The Elders received a cordial invitation to return at some future time. Recently a second visit was paid to the town, and the servants of God were heartily welcomed and hospitably entertained. In the evening their host informed them of his experiences since the meeting, how the Army officers had condemned his action in opening his house for Mormon services, and how the opposition had incited him to investigate and read carefully and prayerfully the works previously loaned to him. The Gospel theme was resumed, and it was shown very pointedly that God had revealed unto His Prophets in the latter day precious truths for the salvation of His children. A faithful testimony was borne by one of the Elders, and then the listener arose and abruptly left the room. After a short absence he returned and asked how long the visitors would remain. The answer was "As long as there is work to do for the Master." The Elders rejoiced exceedingly to learn that, during his absence, their host had been wrestling with God in prayer, and he felt impressed that he should yield to his convictions of the truth. He was baptized and confirmed a member of the Church the following evening.

Two weeks ago another visit was paid to the South island, at the urgent request of Europeans there. A beautiful drive of forty miles, thro' the Kaituna and Pylorus valleys, the road being lined with blackberry bushes laden with luscious fruit, quickly dispelled all feelings of seasickness consequent to crossing the Cook's Strait. The towns of Havelock and Canvaas Town were visited, and a series of public meetings arranged for, the town hall in the first named place being granted free for services.

Large and attentive audiences greeted the speaker, and it is evident that there were many honest-hearted souls in the vicinity. Five good meetings were held during the week, closing with an evening meeting in the town hall, Havelock, on the subject of divine authenticity of the Book of Mormon. After the Sabbath meeting, one member of the congregation introduced himself to the Elders, stating that he was baptized over twenty-five years ago, in the town of Plymouth, England, by Elder Willis, but since then he had not been privileged to associate with the Saints.

Many invitations were received to partake of the hospitality of the people, and a few sociable visits proved that a friendly spirit of investigation is in the hearts of many of the residents.

The Maoris of Canvaas Town were kindness itself, and rejoiced indeed to see the "Pakehas" flock into their meeting house at the "pah" to hear the Gospel message declared by the servants of God. They gave their visitors a hearty "Haere mai." It is quite embarrassing, however, for Elders, laboring amongst the natives, to divert their attention to European work. They are unable to stay long enough in one vicinity, and are compelled to devote much time to acquiring the Maori language. Special and continuous efforts amongst the English speaking population in the province of Marlborough would undoubtedly ac-

complish great good. "The harvest truly is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest that he will send forth laborers into his harvest."

PHOENIX.

### A "BATTALION BOY."

SCIPIO, March 29, 1894.—Thinking a short account of my travels with the Latter-day Saints might be welcome to the readers of your interesting paper, I submit the following and hope you will think it worthy of publication.

My father's name was John S. Martin, my mother's, Matilda Bigler, daughter of Mark Bigler, who was the father of Jacob G. Bigler, of Nephi. I was born on the 11th day of April, 1825, in Harrison county, state of Virginia. It is now called West Virginia.

The first Gospel sermon I heard preached by an Elder of the Church of Jesus Christ of Latter-day Saints was in May, 1837; the Elder's name was Lorenzo D. Barnes. He was preaching in the woods near the banks of the west fork of the Monongahela river. I received a testimony that day that Joseph was a true Prophet of God, and that testimony has remained with me from that day to this. My father emigrated to Caldwell county, Missouri, in 1838, and arrived near Far West some time in September, I think.

Soon after our arrival in the county David Patten led a company of the Caldwell militia against a mob led by Bogard. Brother Patten fell wounded in that battle and was brought to Stephen Winchester's, where he died about 10 o'clock at night. I was standing by his bed when he died. The last words I remember hearing him say were, "Lord Jesus, receive my soul." I did not see Joseph Smith in Missouri; he was betrayed by Colonel Hinkle into the hands of the mob and carried away before I saw him. I being a boy about 12 years old, my mother kept me hid in the thick brush, to keep me out of the hands of the mob, who were carrying boys off to make them tell where their fathers were hidden. I left the state of Missouri the following March. My father took a poor family to the Mississippi river before he took his own family.

The first time I saw the Prophet Joseph was at a conference near Quincy, Illinois. When he arose to speak there was a halo of light around his head. I knew then that he was the Prophet. After Joseph moved to Nauvoo, I visited him at his house to see the records of Abraham. He took much pains to show me the records. The last time I saw Joseph alive was a short time before he went to Carthage. He reviewed the Legion, riding his favorite horse. The next time I saw him was in his house at Nauvoo after his assassination at Carthage. I left Nauvoo on the 9th of February, 1846, driving one of George A. Smith's teams; went to the camp of the Saints at Sugar Creek. I was traveling during the winter and spring, through snow and mud, with the rest suffering much with cold and wet, at length arriving at the banks of the Missouri river, where I, with five hundred of the camp of Israel, enlisted to fight the Mexicans. The most of us were marched to Lower California and on the 16th of July, 1847, we were

mustered out of service at Los Angeles. Then we traveled north to Sutter's Fort. Some forty of us stopped and worked for Sutter and while building a saw mill in the mountains the gold was discovered. We worked in the mines washing gold for a short time. Quite a company came to Salt Lake valley in September, 1848. President Young had a feast prepared for us on the 6th of October (1848); it was a happy time for us after the hardships of our travels from the Missouri river to the Pacific Ocean and back to Salt Lake valley.

JESSE B. MARTIN.

### FAIR CLARA.

ST. GEORGE, March 28, 1894.

Perhaps you have never heard of the pretty and industrious town Santa Clara. It is situated about five miles a little south of west from the city of St. George, Washington county, Utah. Its residents are naturally proud of their town, and one of them tells me he believes it is one of the prettiest places in Utah. He also gives me the following: Spring has come and makes everything look pleasing and beautiful. Most all the fruit trees, except pear and apple, are in bloom; fall grain is about five or six inches, spring grain two or three inches and lucern about three inches high. All these give the place a very pretty appearance. Leaves are beginning to come forth from our shade trees, such as cottonwood, poplar and mulberry. There is but one weeping willow tree in the place, which John Graf owns.

The people of Clara suffered many hardships from want of food, clothing, etc., when they first came to settle the country. My parents lived in a cellar dug in the ground, with a willow and mud roof, which they thought was very nice at that time. They have suffered from a flood which washed away the whole settlement save one house, standing at present about one mile above the present location.

The population of Clara is small, numbering about 225 souls, yet it has a very good showing. There are five missionaries laboring in the Swiss and German mission, namely, Theodore Graf, Harmon Hafen, William Tobler, Edward Freland and Henry Gabler. They are all young and inexperienced men, still they are meeting with good success. Clara has a good record in regard to missionaries and tithing. The people fulfil their duties and try to live up to their callings and requirements. We have no drunkards on the Santa Clara and very few users of tobacco. We have an aged brother, Samuel Stuckl, who came with the handcart company. He is blind now, of old age.

I have been informed that a very sudden accident occurred to Susetta Hafen—a paralytic stroke striking the left side of her body. She is recovering.

The people are enjoying splendid health at present, though there was considerable sickness two months ago, three members having been called to the other side of the veil.

The people of Clara are talking of building a new meeting house, which they need, because the old one will not hold the people much longer, their increase is so rapid.

C. PAGE.