

CHURCH INTELLIGENCE



GOSPEL WORK IN SAMOA.

Opening of a New Branch in the Atua Conference.

An Influential Chief Embraces the Message Brought by the Mormon Elders.

The subjoined letter is dated Solsolo, Upolu, Samoa, Jan. 4th, and is signed by Elders Martin F. Sanders and Joshua B. Cook:

Solsolo is one of the largest villages, if not the largest, on the islands, and in the past this district has been one of the "strongholds" of the London Missionary Society, the Catholic church having once been driven out, but by perseverance was finally able to again re-establish itself on firmer foundations, and now has a strong hold here.

For years past we have endeavored to find some people in this large district that would be strong enough in faith and purpose to embrace the Gospel, and assist in the establishment of the same. Among continued efforts to establish truth, two of our best English schools in Samoa, called last May at this village, and gave some school concerts, thus exhibiting the attainments of our schools; they also had some warm Gospel debates. With these and other efforts, our hopes ultimately found place in the person of Leota Leota, one of the three highest chiefs of the village, he being the most influential.

As a consequence of Leota's convictions, he in connection with Meotoga, one of the highest "Tulafale" (talking men) of the village, and a boat load of friends visited Elder W. G. Sears, and this resulted in bringing back with them, Elder Sears and myself—Martin F. Sanders—we arrived here at 10 o'clock p. m., Saturday, Jan. 30, 1901, and the following night was exhausted till 2 a. m., in expounding the Gospel to over twenty chiefs.

Sunday, July 1, 1901 we held meetings with three of our chiefs, Meotoga and Tofala, as our audience, which three also constituted our Sabbath assembly from a number of Sundays.

Monday, July 2nd, Elder Sears departed for Fagala (headquarters), leaving me in charge of the now hopeful village, though bigoted prejudice was very strong among some. To illustrate one phase of it, Elder Sears and I, while out Sunday taking a ride to view the village, "young men and women" who in a significant tone replied: "Oai la mea uli"—"What are the black things?"—the most contemptuous name they can apply to negroes. It was also a peculiar phase of the prejudice of the village, and district people to expel us from their midst; and no doubt they could have done it, had our convert not been in high office among them.

In like manner the work of the missionaries, also had to contend with difficulties in many other villages of the islands, because the general conditions that govern one village, usually govern others.

As is the inevitable desire of the natives to have an English school among them, so these villagers were very anxious that one should open here; therefore, as soon as we could prepare a blackboard and some slates, I started school, opening July 16th, with an enrollment of nine pupils. But the school was not long growing. Within two or three weeks, other village children began to come to school, and within two months there was a full enrollment of thirty-five pupils; yet this prosperity was not to last, for our opponent pastors were aroused to do something to thwart our growth.

By October 20th, two other good school concerts had been given here, and the bitter feelings of the villagers were being turned to friendship. This must be checked, was the evident sentiment of opposing churches, so the Catholics of the London Missionary Society forthwith all their children from coming to our school, threatening the children's parents with excommunication from their churches should they disregard the edict. The M. S. school of the village, also levied a fine of 25c on each of its pupils that came, as spectators to our concerts.

These aforesaid steps having been taken, our prosperous school was suddenly reduced to about fifteen pupils, and was overwhelming to me, to see such an immediate decrease, and it was some weeks ere I could learn these concealed causes. Those same edicts are still in force up to the date, Jan. 1901; and were it not for the fact that there would be many more of the children enjoying these golden opportunities. They are all anxious to come, but are forbidden.

Just at this turn of events, Elder J. B. Cook, who has recently arrived from Zion, was appointed here as my companion.

We now planned to do something to again awaken the interest of the people. As the holidays approached, we began to prepare a program for Christmas, beginning early in December, assiduously endeavoring to teach the children their English parts, as also the manner of attitude and deportment. By Christmas we had prepared a program of thirty-five English parts, songs, recitations, readings, dialogues, questions and answers, etc., five shadow pantomimes, four tableaux, and a few other incidents.

Christmas eve, at 8:30 p. m., our concert entertainment opened under auspicious conditions; having an audience of Mr. Ollendorff, wife, son and daughter; Mr. Coffin and sons, and fifty natives, about one hundred and fifty natives, all each of Messrs. Ollendorff and Coffin are now in school, one coming a distance of eight miles.)

When order was called, all gave interested and unbroken attention throughout the exercises. The entertainment successfully continued till 11 o'clock. Ere dispersing, we instructed our children to come to our house in the early morning to see what we would have for them.

Christmas morning, first a couple of

children came, and we taught them "Christmas gift," and how children in Zion do on Christmas mornings, then gave them a few lumps of candy. This was their first introduction to Christmas and Christmas gift, but with which they were highly pleased. No sooner had these two been initiated, than they rapidly ran to give information to the others, and soon our whole school was taught. For a while, surely they were a happy band of little brownies, and even the adult men and women were glad to be treated in such manner. But we were not to be better than they; for ere the day had expired, both children and adults, each presented us with a native souvenir of one kind or other.

At 10 o'clock a. m., we held a meeting, our audience consisting of thirty-odd natives. During this meeting we explained to them the significance, origin and celebration of the day, from anciently down to present dates, and how it is celebrated now-a-days in America, detailing spits, games, etc., in which we were interested. These remarks were drunk in with eager interest, as this was the first light that they had received on the subject. Meeting closed at 11:30.

At 12 o'clock, we partook of a Samoan repast, that was spread by the parents of the school children, who also joined in the consumption of the same. The dinner consisted of taro, breadfruit, bananas, poi, and a few other things, such as sugar cane (as dessert) and other incidentals.

At 3 p. m., Bro. Cook, myself and school children gathered on the best grounds obtainable, then began our outdoor games and sports, all of which were of the most interesting nature. All was very sportive to them, causing much exhilaration and laughter. Soon a large crowd of the village people gathered, and also desired to participate, since we were giving prizes of candy. We were happy to oblige them. Thus continued a very joyous afternoon till 5:30. From beginning to end all was very successful, with the exception of one young man, who, while running a blind race, ran against a coconut tree. Our sports, through the village, as a whole, were intensely pleased with all our procedures, thinking that we did ourselves proud. Nearly all of them, with their parents, had never before had the significance of the day, but that the "Mormons" must be the first to bring them to light. They tell us that the whole village will join us next Christmas, and that we will have "a great big" party.

The Lord has been very merciful to this people, showing them numerous and wonderful healings, through the laying on of hands. Some that, at the beginning, were very prejudiced against us, have received such healings, and their bitterness is now changing to love. Thus through observing our "works," the people have better and warmer feelings for us, than they have ever previously exhibited.

We have administered twelve baptisms in this branch, since our arrival here, and we still have hopes of others in the not far future.

New Year's day was spent at Fagala (headquarters) in the company of eleven Elders and one sister. It was a joyous occasion.

The "News" is one of our most welcome visitors.

CONFERENCE ON SAVAI.

Elder E. M. Little writes from Salealua, Savai, Samoa, Nov. 9th:

Our conference was held at Salealua, the largest town on the island, in this island. It had been arranged that all the Saints from the Puanaleale district should gather at Tuasivi, our headquarters, on the 25th, and there receive the visitors from Upolu.

Thursday, the morning of the 25th, found the Saints from this district and Elder Sears and wife gathered at Tuasivi, but the schools had not arrived. However, we had not long to wait, for we were warmly prepared for them.

After partaking of a Samoan spread of barbecued beef, pork, chickens, taro and some of the tropical fruits, we were given a very entertaining and instructive address by Elder Sears, in which he demonstrated to us that the Elders and Saints from that island were fully awake to the responsibility that devolved upon them as the servants and children of Christ.

We have since been enjoying the privilege of the Elders and Saints very highly upon their success in a school line.

Friday morning bright and early we were on our way to Salealua, arriving there about noon, having had a very successful journey of twenty-five miles.

We found that the Saints from the west end of the island had arrived before us and were anxiously waiting for those hearty handshakes and words of greeting that are so prevalent on occasions of this kind.

There were over two hundred people gathered at that place. There were at this gathering, of the Elders, Elders Sears and wife, C. L. Warrick, presiding at this conference; Elders Spilsbury, Smart, McBride, Little, Roberts, Lewis Muir, Merkle, Goates, and Elder Hink and wife, making in all twelve Elders and two sisters.

An entertainment was given Friday night by the Upolu schools, similar to the one given at Tuasivi, and was witnessed by about three hundred people. Saturday morning the conference began in earnest, the short Elder's meeting was held before the general meeting in the morning.

At nine o'clock the people began to gather in, and soon the new meeting house, which the Elders and Saints of the island had so creditably erected during the last seven months, was filled to overflowing. The time of the meeting was given entirely to the visiting brethren. Elder Warrick welcomed the people, and Elder C. Spilsbury was followed by Elder G. C. Spilsbury.

The time of the afternoon meeting was occupied by Elder Sears. An entertainment was given at night by the Upolu schools.

Our meetings on Sunday were better attended than those of the previous day, a great number of strangers being out. Elder Smart, in the morning meeting, gave a very inspiring feature of our conference was our Sunday school, which was held directly after our morning meeting. There were four schools represented, in all about one hundred and twenty-five children.

Elder Spilsbury presented the names of the authorities of the Church and those of the Elders laboring in this conference, in the afternoon meeting and exhorted the people to honor and obey these officers in their living lives of righteousness in the future.

Elder Sears spoke of the judgments to come.

After meeting two baptisms were per-

formed by Elder D. C. McBride, making in all twenty-seven baptisms since our last conference.

Priesthood meeting was held Monday morning at 10 o'clock, reports given in by Elder Warrick showed the work of this island to be in a prosperous condition. After the usual distribution of food the people began to make preparations to return to their homes.

Part of the schools and Elders came as far as Tuasivi by land, holding a number of concerts and meetings on the way, arriving at that place Friday, the 2nd of November, where a very pleasant Sabbath was spent.

STREET MEETINGS.

A Means of Much Good in the City of Adelaide.

Elders Robert Nish and Edgar H. Thayne write from Goodwood, South Australia, December 21:

Goodwood, South Australia, Dec. 21. About twenty years ago I arrived, a stranger in Adelaide, the city of churches. The first three months I spent with Elder B. Clegg, of Idaho, who gave me an introduction to preaching in the Botanic Park, a pleasure which I have never here, at his suggestion, we began holding meetings on King William street, Adelaide, which have been continued ever since. At our Botanic Park meetings sometimes over a thousand people, of one or two of our times we have a walking audience. Sometimes, although rarely, we have to be contented with the ever green trees and silent nature together with an Elder as an audience.

The park and street meetings have been the means of doing much good in allaying prejudice as the doctrines and designs of our people are very much misunderstood here, and many of those who, through our understanding us, were our enemies have become quite friendly. After Elder B. Clegg's departure, through a scarcity of Elders, I labored three months alone.

We then received a visit from the president of the mission, Elder F. E. Barker. On December 16th, 1899, Elder Robert Nish, of Plymouth, came from Balaarat, Victoria, and became my companion and is at present. As in other missions, our labors are chiefly devoted to the poor, and there are not many friends raised up to us; we feel that the work is in the progress, and that the Gospel seeds are being sown which will be gathered by and by.

We have been successful in renting a small church in Adelaide, Waymouth street, near the Light square, in which we hold Sabbath school meetings. The Elders who have labored in Adelaide, have been treated very kindly here both by the Saints and friends. Having been called by Elder Andrew Field to labor in Brisbane, Queensland, I shall have to say farewell to those whom I have met in South Australia, a trial best understood by an Elder.

The "News" is an ever welcome visitor, and a great factor in disseminating truth among the people. Letters from our little branch, also letters from those who have friends here whom they would like us Elders to visit are also welcome.

CHURCHES HAVE NO POWER

Learning is No Substitute for the Holy Spirit.

A Correspondent's Reflections on the Sectarian Churches of the Present Day.

A friend of the "News," Mr. Moses Mechem, writes from Hendley, Neb., Feb. 11:

About the middle of November I wrote a letter of inquiry relative to your kindred, which you kindly printed. It has brought me letters from numerous cousins. A few days ago, I received a letter from a cousin, Mrs. A. M. Orser, Jensen, Utah. Enclosed with this letter was a sermon by Elder Ephraim Jensen delivered in Salt Lake City, December 16, 1900, which I read and studied with pleasure and profit.

I have for a good many years, held that the gift of healing was a permanent gift in the church, and that the only reason for its non-manifestation today is the general state of unbelief. I could not do many mighty works in Capernaum because of the unbelief, but I have experienced the Divine healing, and more. He keeps me well. Had I the space I would like to tell you of the gift of healing, and of the gift of prophecy and nothing of the gift of unknown tongues, except the boast of some men that they can speak so many foreign languages.

But how can I doubt it? These signs shall follow them that believe. There is no indication of a time limit. A sad change has come over the evangelical churches. Time was, when they seemed clothed with power. Even the Apostles, after the resurrection, had to be "clothed with power from on high," before they could preach the living word. But we shall receive power after that the Holy Ghost shall come upon you. Acts 1: 8.

I believe in an educated ministry; but when the gift of the Holy Spirit, that was to teach all things and so give mouth and utterance, was taken away from them, they were brought before kings, governors and councils, but would need no preparation for defense; but the Holy Ghost would teach them in the same hour what to say, and in deed the Holy Ghost, I say, is speaking through them. When this, I say, is changed for scholastic polish, as is plainly seen, the churches have lost their power, with God and men; and instead of being a spiritual force, it has become a great world power. The fight over man-made creeds and the scramble for salaries, individual and denominational popularity, members and wealth is so great that, very least, the blessing of God and man is lost.

In 1896 and again in 1900, all the Methodist bishops but one, turned politicians and worked for the "high leisure" party. And the result? It was with all their infant sprinkling and probationers who never claimed conversion, at the end of the year, they numbered more than 20,000 less than they did at the beginning. To say the least, the blessing of God was withheld. I partly believe that where there is spiritual life, it will be manifested by visible power.

I singled out the Methodist church but the other great denominations, Baptists, Presbyterians and Congregationalists, are little more than holding their own.

An Inquiry.

Brother Robert Holmes, of Spanish Fork, referring to a letter, recently published in the "News" from Elders Hyrum Manwaring and J. Rex, now

laboring as missionaries in Van Diemen's Land, says:

I have long been waiting to hear news by our Elders from that far island, but because I have an uncle who was sent there about the year 1840, of whom nothing has been heard for over 60 years. Now, sir, will you be kind enough to allow me to communicate with these brethren through the Deseret News, and ask them in canvassing from house to house, they will be kind enough to watch for a household by the name of Holmes. This man's name is Robert Holmes. He was born in the village of Croxtwick, Norfolk, England. He would be about 30 years of age when he was sent to the above named island. News of him will be thankfully received by me and others of our family.

I would like very much that the research be kept up by the succeeding Elders as it may open doors that might be shut against them otherwise.

A GOOD WORD FOR UTAH.

The Impressions Received by a Delegate to the Stock Convention.

Elder W. T. Clarke, of Ammon, Idaho, writes from Salem, Oregon, Feb. 8:

While on my way, Brother J. H. Niele, and myself were visiting the halls of the legislature the other day, a friend of ours informed us that he met one Mr. Richard Scott, of Clackamas, Co., who was a delegate of this State to the live stock convention which was recently held in Salt Lake City.

Our friend, Mr. W. H. Mattson, ventured to ask Mr. Scott: "What do you think of Salt Lake City and the people there?" In response Mr. Scott said in substance that Salt Lake City is a fine place and that the people were very courteous and took much delight in showing him about the city, and while he was not a member of any church, he was very much impressed with the doctrine of the different creeds, he would say that if there is a people on earth that are teaching and living in accord with the Bible, it is the "Mormons." Conditions among them, he said, were of the best. If there were any poor among them, they were taken care of, for he saw none, which statement seemed to be a surprise to many.

GUIDED BY THE LORD.

An Interesting Letter from Elder Mischa Markov.

He Relates His Experience in the Missionary Field in Eastern Europe.

Elder B. Goddard, of this city, has received the following letter from Elder Mischa Markov. It is dated Temesvar, Hungary, Jan. 25:

When I was driven out of Sofia, Bulgaria, I was at a loss where to go. I felt prompted to go back to Hungary and so, I took boat on the River Danube. On board, a deep feeling of sadness took possession of my soul, for I did not know what city to flee to. I was almost tempted to remain on the boundary line, between Hungary and Rumania, in a town called Orkhons, so that in case of persecution, I might easily go to the Rumanian side. I concluded to lay this plan before the Lord, in earnest prayer and I asked him to reveal unto me the name of the city I should go to. The same night, I had a dream. I thought I was near the city of Temesvar and I saw several congregations of people collected together in groups. A fog, or rather a shadow, was over the people and they said, "Oh, when will that servant of God come to us?" and they also asked, "How can we be baptized in the name of Jesus Christ?" As they spoke thus, I dreamed that I saw the sun rise and a great light streamed forth. It then appeared as if I were amongst them, and they had great joy and were shouting, "The Lord is here!" At that moment, I awoke and I felt wonderfully strengthened, nay strong as a lion, for I believe that the Lord had shown me this place. I asked the captain of the boat to put me off at Temesvar. On arriving there, I went direct to the mayor and officers of the city and reported my arrival as a missionary. They took my name and I was then at liberty to preach the Gospel.

I commenced forthwith to distribute tracts from house to house, but there are many people who cannot read, and nearly all are Catholics, with a few Baptists and Nazarenes.

As I had been eighteen months all alone in this mission, I found the work very difficult, and I wrote to President Schultze, asking him to send me a companion. Accordingly, he sent Elder H. M. Lau of Soda Springs, Idaho.

When Elder Lau arrived in Temesvar, I went with him to the mayor, to be recorded, and we then intended to begin the work in real earnest and with more force. This aroused the hatred of the Catholics against us, and they burned the number of our tracts. On November 7th, we were summoned before the mayor. The Lord was with us and the judge was very kind, asking us about our religion, and he let us go without a fine. He handed him a few tracts, and we continued our work and had the privilege of finding many honest souls.

They liked to listen to us, but our enemies continued also to work against us. On November 10th, we were again summoned before the mayor; he questioned us very closely. He asked us the worst name of our religion, and we told us of him. He told us further that if we intended to establish a branch of church in Temesvar, that we should have to get a permit from the minister. He took our names and my mission certificate (Brother Lau did not have his certificate with him) and also four tracts. These were packed and forwarded to the cabinet at Budapest, Hungary.

However, Brother Lau preached in the city of Temesvar, and he had religious liberty and hence Brother Lau and I labored together in harmony and love, and there appeared many who were prepared to receive the Gospel and we felt that the Lord had sent us into their midst.

On the 5th of December, we received our passports from the government council, but my missionary certificate was not among them. I went to the mayor about it and he informed that he had not been returned from the minister. The people here were ready for the Gospel, but could not find a true servant of God and as soon as they heard us, they received the truth and I have never met a more ready people. I have already baptized three, making in all nine new members. How much joy also these new members have! One lady, when very sick at her home, received some of our tracts, and she never met a man who had her hands upon her. Brother Lau and I went and administered to her and, almost immediately, she was healed and recovered. To say the least, she regained her appetite and felt well. Another lady, her friend, had witnessed the change and also received a testimony. They immediately took the pictures of the Catholic Saints from the wall and threw them away. They had books, and were both baptized for the remission of sins. All who have thus far been baptized were formerly Catholics and many more expect to be baptized in the near future. We now hold regular meetings and consequently, we went to the mayor, but he forbade us, saying we would not be

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permitted to do so, until our permit should arrive from the Government. It is already ten weeks since we asked for such a permit. We fear they will not allow us to hold public meetings and some say they will give notice concerning us to the American consulate in Budapest. The Catholic priests oppose us, and have warned the people against our tracts, stating they would obstruct our path. Others have followed us and have obtained our tracts, after we had distributed them. Six times our names were published in the papers and many thousands were circulated to intimidate us. We are very thankful to God that He has blessed us.

BEARING THEIR TESTIMONY.

"Mormon" Elders Preach the Gospel That Paul Proclaimed.

Elders John S. White Jr. and Thos. P. Reese write from Lebanon, Pa., Feb. 5:

We are having quite an enjoyable time presently visiting among the people and holding cottage meetings. The people, as a rule, treat us very kindly, until their respective ministers cry "wolves in sheep's clothing."

It was a few evenings since when Elder Reese and myself by invitation, went to a meeting which was held in one of the neighboring churches. On entering we were very cordially invited to the front seat, although we had previously introduced ourselves as representatives of the Church of Jesus Christ of Latter-day Saints, to the person who had invited us. At a late hour, and after the exercises were ended, we were asked to speak. We stated that we were two "Mormon" Elders from Utah, and that our mission was to preach the Gospel of repentance and to give our people a small company of converts.

After I had explained at some length our views and Church organization, the minister exclaimed: "I have never heard of any other Gospel than that which Paul preached, let him be accused." I demonstrated to him that I did not preach another Gospel than that which Paul preached. We bore our testimony to the people, and the interest taken over these things had been said.

Lebanon is a thriving city of 30,000 population. It is sustained almost entirely by its many factories, more especially those of the hard metal and iron ore is taken from the hills near by and run through the blast furnace, run off in molds, dumped into cars. This is what is known as pig iron. It is then distributed to the "different" factories; thence it comes out in the shape of all kinds of bolts, castings of all descriptions. It would, no doubt, be interesting to many of our Western people to read something of the process that is employed in these monstrous machine shops.

As we are making friends here and are selling a good many of the Church books, we think the "News" much in advance of most other newspapers published; and it does much good among the people to whom it comes.

ITEMS FROM WEST VIRGINIA.

Hospitality of the Southerners—A Sister Called Home.

Elder Albert E. Miller writes from Grafton, W. Va., Feb. 4:

Six months ago I left my home, as I had been called to preach in the hotel in the city of Grafton, West Virginia. When I arrived in Brooklyn, N. Y., I was appointed to labor in West Virginia. I was somewhat acquainted with the people of this section of country, and I felt that I could do some good. I was met by a man named Sheba, I could not help but exclaim: "The half was not told me." I found them to be a liberty-loving, God-fearing, hospitable people.

On Monday morning, Elder Joseph Ekersley, presented the general and local authorities, all of whom were sustained by unanimous vote.

Patriarch Elias H. Blackburn bore testimony that God reveals his will to men in this day as He did formerly. He reviewed the history of the Church.

Elder C. D. Fjeldsted spoke of the different degrees of glory prepared by the Father for His children.

Elder J. W. McMurry spoke upon the necessity of the Saints sustaining the Stake presidency and local authorities, and honoring their counsel in all things temporal and spiritual.

Elder Willis E. Robinson, in a few well chosen words, thanked the visiting brethren for their attendance at conference, and exhorted the Saints to remember and do the will of the Lord, as expressed by the speakers of the conference. After the singing of an anthem by the choir, Elder Ole Okerlund pronounced the benediction, and conference adjourned for three months.

On Saturday evening, Feb. 2nd, Elder J. W. McMurry and Jos. W. McMurry met with the presidents of the 112 quorums of Seventy and discussed matters pertaining to the welfare of the quorum.

On Sunday morning, Feb. 3rd, they met with the Loa Sunday school, and at the close of the exercises addressed those present. On Sunday evening, they attended the M. L. conference and spoke at some length upon mutual improvement work, and the first principles of the Gospel.

JOSEPH ECKERSLEY, Stake Clerk.

San Luis Stake.

Sanford, Colo., Feb. 1.—The quarterly conference of the San Luis Stake of Zion convened in Manassa, January

GOD'S POWER TO SAVE.

The Elders Preserved from the Prevalent Affliction.

They Waited on Smallpox Patients Without Contracting the Disease, Themselves.

The following is an extract from a letter dated Woodbury, Tex., Feb. 6th, and signed by Elders Edgar Hunsaker, A. B. Randall and J. A. Call:

About three months ago your correspondent and Elders Chandler and Anderson were staying at Brother Smith's at whose home we have our conference office. We had received word from our mission president, that he would meet with us in conference on the 25th and 26th of November. So we were here making the necessary arrangements.

Two weeks before our conference was to meet, Brother Smith's son, came home from an adjoining county where he had been picking cotton. His father was sick, but nothing serious, we thought. But she gradually grew worse and three doctors were called in. They said she had some symptoms of smallpox. But not until she had been buried did they say that it was smallpox. This news spread and the result was that our conference could not be held.

During the sickness of Sister Smith the Elders did all they could to wait on her. We helped to lay her out and put her in the coffin, took her to the graveyard and laid her away. Yet with all of this exposure God's protecting hand was over us. In about two weeks after her death, her husband came down with the disease; also his brother. We were with them until the time they broke out with the disease, and waited on them as best we could. Yet we escaped the dreaded disease, by the power of God. I know that God heard and answered our petitions. Brother and Sister Smith were also preserved by the same power. It is a strong testimony to

Myself and companion, Elder A. B. Randall, have just returned from a trip through the Conference. We had an enjoyable time with the Elders. All are well and striving to do their duty.

IN THE MISSION FIELD.

Prayer a Power for Good—Literature Scattered Broadcast.

Elder George Davis, who is performing missionary work in the city of Liverpool, in a letter dated Jan. 26, relates his experience as follows:

I started in to labor very zealously, but put out from fifty to seventy tracts per day, but the people seemed very indifferent. I could not engage them in conversation. I felt bad over it and would think that the Lord would only open the way for me to be an instrument in His hands to bring one soul to Him, who great would be my joy. I was humbled to perfection, I fully sensed my inability to do any good without divine assistance.

Heavenly Father, I prayed fervently that I had ever done before. He heard my prayers and raised up friends to me. On the 16th of January, 1901, I had the joy of leading one man and his wife into the water's baptism, an on the following Saturday, I baptized four more. I have put out thousands of tracts, and I find that many of them are read and also mailed to relatives and friends in other lands. I am acquainted with parties who have read the books I have furnished them, and have acknowledged every word to be true. Others will investigate some and then stop for fear they might become interested in the Gospel.

The interest taken by the leaders of the Church in furnishing the Elders with the Deseret News, Improvement Era, pamphlets containing instructions given at our annual and semi-annual conferences, etc., I take pleasure in distributing them among the people.

STAKE CONFERENCES.

Wayne Stake.

The quarterly conference of the Wayne Stake of Zion convened at Loa, Wayne Co., Utah, on Sunday and Monday, the 3rd and 4th of February. There were present of the First Council of Seventies: Christian D. Fjeldsted and Joseph H. Blackburn, the Stake Patriarchs Elias H. Blackburn and Benj. F. Brown, and a good representation of High Councilors, Bishops and Stake officers.

Elder Willis E. Robinson, president of the Stake, presided over the opening prayer and singing. Elder W. E. Robinson gave an excellent report of the Wayne Stake. He referred to the increased demand for missionaries in the West, and the mission of the world which God has in various ages of the world warned the people of impending judgments. Elder Hans M. Hansen, of the Stake presidency, endorsed the report made by the president, and spoke of the blessings to be received by attending conferences. Elder Jacob L. Bastian, who leaves in a few days for a foreign mission, said he felt the necessity of humility and that he might become mighty in the power of the Lord. Elder Christian D. Fjeldsted spoke of the importance attached to our partaking the Sacrament, and the necessity of supporting the authorities after we vote to sustain them. Elder Jos. W. McMurry discoursed upon the subject of obedience. He spoke of the necessity of Latter-day Saints erecting suitable places of worship, and pleaded with the people of Loa ward to erect a new and comfortable house to the name of the Lord. Elder Gerson L. Bastian admonished the Saints to keep sacred the words of the Lord and abide by the teachings of his servants.

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Patriarch Elias H. Blackburn bore testimony that God reveals his will to men in this day as He did formerly. He reviewed the history of the Church.

Elder C. D. Fjeldsted spoke of the different degrees of glory prepared by the Father for His children.

Elder J. W. McMurry spoke upon the necessity of the Saints sustaining the Stake presidency and local authorities, and honoring their counsel in all things temporal and spiritual.

Elder Willis E. Robinson, in a few well chosen words, thanked the visiting brethren for their attendance at conference, and exhorted the Saints to remember and do the will of the Lord, as expressed by the speakers of the conference. After the singing of an anthem by the choir, Elder Ole Okerlund pronounced the benediction, and conference adjourned for three months.

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