

known as Amoa and Faga. Before entering on the latter we were called into a large native house in a village called Sasaai, which was filled with some twenty or more chiefs and speaking men. They were just making "ava" and desired us to partake, which we gladly did; they then desired me to talk to them about the "lotu Mamona," as we are here called. I gladly availed myself of the chance, and spoke to them on the restoration of the Gospel and the authority given to Joseph Smith, as well as baptism. We had quite a large crowd who came into the house, also many outside, I should say some sixty or seventy people, and I must have spoken for over an hour to a very attentive audience. They then dispersed to get some food prepared which they desired us to remain and partake of. Several came round us and asked questions and brought their Bibles to prove my quotations, and we had a standing offer from three or four to visit their homes and converse when passing. We rejoiced to think we had had such a chance of preaching and conversing in a village where they knew but little of us.

Elder T. and myself then resumed our journey in the hot sandy path and about two miles further on visited a family I had called on and preached to with Elder Booth some nine months ago. They would insist on us staying until dinner was ready and we spent the time, an hour or two, conversing with them on the Gospel and bearing our testimony and left them with feelings of kindness towards us. We thus passed along and reached the south side of the island and commenced going west. Here we were greeted by "Sei malia mal ma malole" (i. e., come in and rest); although the day was getting along we felt inclined to accept the invitation. Two young men and their mother and a young woman formed the household. They asked many questions concerning our work, and hoped when things were a little more settled in Samoa that we would get an opening in their village, which has hitherto been closed to us; "ava" was made, but I was so interested in speaking to the people that I did not notice the method of its manufacture; but when we left Brother T. told me that the dusky damsel had first chewed it with her teeth instead of grating it as is now the custom on a grater, or pounding it with a rock, and I must confess the truth of the adage. "Where ignorance is bliss 'tis folly to be wise," applied in my case, and also that all the months I have been on Samoa, this is the first and only time I have been caught drinking "ava" thus manufactured, and if I had not been told perhaps it would have been all the better. We were pressed to stay longer but the sun was low and we had two miles more to walk, so had to leave and refuse two or three other invitations on the way to call in and rest. We at last reached Iva and put up for the night at the judge's house, who received us very kindly. We sat up until midnight talking on the Gospel, which was something apparently new to him. His daughter was the maid of the village, a young girl of 17, and the only Samoan girl I have ever met who could talk and understand English, for Samoans seem to be very backward in acquiring a

foreign language. We were treated here with great kindness, and we trust were enabled to remove much prejudice. We left next morning and stayed with a family who I trust in the near future will be one of us, for they believe. The chief's wife came from Tutuila and some of her family joined the Church over 20 years ago when Manoa and Belio came from the Sandwich Islands, having been sent by Mr. Gibson during his rule in those islands. So we had a long interesting talk of those old days; and how the work fell through lack of proper authority. We stayed there that night and finished the last ten miles of our trip through a rocky, weedy part and reached Palauli at noon on the 7th inst., having been blessed with beautiful sunny weather and no rain, which is the bane of traveling in Samoa, as the paths are so choked with weeds that it is like wading through a river. We found our family here in good spirits and pleased to see us.

We feel to rejoice in our labors, although it seems but few Samoans have at present joined us. Yet much Gospel seed has been scattered among them, and I can see a growing interest awakening in their hearts towards us and our message; but only the Spirit of the Lord can teach them; therefore we ask your many readers, the Saints, to remember us in their prayers, also their poor brethren on Samoa.

I fear my letter is almost too long for space to be spared it in your valuable publication; there are many other items I would like to have written about, but time and space forbid. Samoa is very unsettled just now, and we never know when war may break out in our midst, but we feel the Lord is directing His work and all will turn out for the best, and for the redemption of fallen Israel and prepare them for their gathering from their long dispersion. Ever praying for the fulfillment of the same, believe me to remain yours sincerely,

J. HATTEN CARPENTER.

SCANDINAVIAN MISSION.

In the fall of 1892 I was called to succeed Elder Edward H. Anderson in the presidency of the Scandinavian mission. Having arranged matters in the Aarhus conference, where I had presided sixteen months, I came to Copenhagen to acquaint myself with the affairs of the mission office, which I found in very satisfactory condition.

The dates for the fall conference had been fixed, and we held our gatherings in accordance therewith, in the three Scandinavian countries, visiting first the Aalborg conference, in northern Denmark. From this portion of the Danish peninsula, many of the early Saints, now leading citizens in our Territory, have emigrated to Utah. Notwithstanding the length of time the Gospel has been preached here, we are yet meeting with striking success, since many are joining the Church, and the prospects for progress for the future are bright. Meetings are well attended, and there is but little opposition. Occasionally an Elder is exiled, but this is done not so much from the prejudice of the people as from the jealousy and hatred of the priests. Three Elders have thus been exiled from Denmark during the past year.

In the Aarhus conference, embracing the southern portion of the country, we have seventeen Elders zealously laboring to proclaim the word of God, and their efforts are successful. The large hall was crowded with people who listened respectfully to our testimonies. New fields have been opened in this district, so that during the year many have heard the Gospel for the first time.

Schleswig, as far south as Flensburg, was added to this conference early in 1892, and we have made some efforts to introduce the Gospel there. In Haderslev we had two Elders working for a time, but, as their influence grew, fears were entertained by the officers that the citizens would join the Saints, and the Elders were invited to leave the country within twenty-four hours. There are many honest in heart, good people, in Schleswig, and we hope to enjoy the privilege of proclaiming the truth to them, but with present surroundings it must be done under difficulties.

The Copenhagen conference embraces the remaining portion of Denmark. We have a good Sunday school here. The pupils occupied the time of one conference meeting, showing that commendable progress is made in teaching the children the principles of our faith. Quite a number attend whose parents are not Latter-day Saints, by which means the Gospel is preached to many who would not otherwise hear. The hall was over-crowded at conference, many not being able to find room, and it must be said that the Copenhagen branch particularly, is in a prosperous condition. The singing attracts many who are thus led to hear the testimony of the Elders. A flourishing Relief Society renders material aid to the poor, and is a source of comfort and assistance to the afflicted and sorrowing.

In Sweden there are three conferences—Malmö, Göteborg and Stockholm. In the first named there are fourteen Elders laboring; in the second, twelve, and in the last, twenty-seven. The first embraces southern Sweden, and, notwithstanding it is the oldest field in the land, the work is progressing favorably, thirty-eight new members having been added to the Church since the spring conference. A new field has been opened in the Halmstad branch, in which many have heard the word for the first time.

In Göteborg conference forty-three new members were added during six months, and a new branch was organized, with headquarters in Kalmar, on the Baltic coast.

The Stockholm conference includes the whole of northern Sweden, stretching north for hundreds of miles, and west to Norway. Out of the twenty-seven Elders in this region, six are natives. Since last conference seventy-nine new members had been baptized. The prospects are good, and the Elders are extending their labors north into new fields along the Bay of Bothnia, as rapidly as their limited number will admit, in which field they have borne faithful testimony to thousands who have never before heard the true plan of salvation.

The whole of Norway is included in