FROM THE SAMOAN ISLANDS.

Interesting Items of Experience from a Missionary—A Judge's Baptism.

The following is taken from a letter written at Pagelli, Upolu, Samoa, November 29, 1895, to Elder L. M. Grant, Bishop of West Bountiful, Davis county, by a member of the West Bountiful ward now on a mission:

I have been here one year, and am pleased to say that I am blessed with the best of health and strength, and am trying to do my weak way to serve the Lord the best I know how, so that at all times He will be pleased to shower His choicest blessings down upon me. I feel a weak instrument in His hands, and realize that without His blessing I will be able to accomplish but very little good while here of all things.

I take great comfort from the words written in 1 Cor. ix. 2 v. I feel that this is truly the case as far as I am concerned, and therefore put my whole trust in Him, and believe if I strive at all times to serve and keep His commandments, that He will make me an instrument in accomplishing a good work among this dark and benighted people, in bringing them to a knowledge of the true and everlasting Gospel as it has been revealed to us in the latter-days through the Prophet Joseph Smith. I feel thankful that I have been called to represent such a noble cause, and I hope that I will be able to prove worthy of the high and holy calling.

Godliness is absolutely growing in this land. There have been about twenty-five added to the fold since the first of October. Among this number was a man by the name of Poloa. He is a native chief, judge, seems to stand in influence among the natives, not excepting the king himself; he is also one of the richest among this people.

About five years ago Brothers J. H. Dean and O. W. Lee visited this man. There were also present teachers from three other denominations. Brother Dean was asked to explain his belief. After he did this the chief gave the other teachers a chance, but none accepted the invitation.

Since that time the Elders have called on him off and on until two weeks ago. About two weeks ago Brothers Dean and I called on him. There were two teachers at his house at the time. He asked us some questions, which we answered to his satisfaction. He also gave the teachers a chance, but as they have poor ground to stand on, they made a very weak argument, which was very easily overthrown. He judge that one was the true Christ. We left him feeling good, and a few days later he drove down to Pagelli in his cart, his son coming with him. They requested baptism. We asked them some questions, among other things if they understood thoroughly the obligations they were taking upon themselves. They said they did. They also said they did not care for the scoffs of their fellowmen. They are about with sighing we walked up to the creek and, for the first time in my life, I had the happy privilege of performing the sacred ordinance of baptism. I first baptized Poloa, then his son. So this is the way the work progres; some sow, some water and prepare for the gathering, while others come along and reap. Brother Lee will be pleased to hear of this baptism. He has many friends here who inquire about him often.

I am laboring at the mission headquarters. This has been my home ever since I came here, excepting two weeks that I was at Tonga's. My companions are President J. H. Dean (one of the best men in the world), and Brother Sears, who is also a fine young man. In fact they are all good men. There are thirty-five Elders on this mission and there is work for that many more here. Ten of this number are at Tonga, 60 miles south of here, seven on Tutuila, seven on Savii, and eleven of us on this island. Brother William Winegar is on this island, and I want part of the way with him on his journey to his new field of labor, as it about twenty-five miles, and I went to show him the way and do the talking, as it is very difficult to understand them or talk to them until learning their language. I walked twenty-five miles with him, and got a place for him to stay all night. I started back the same night in a boat with six natives; we hadn't got far when the wind began to blow, and the rain began to fall in torrents. This caused the sea to be very rough, and the night was dark. We were afraid that we would run on the reef, so pulled for shore, and waited an hour or so for the rising of the moon; the moon came up and we continued our voyage. I arrived home the next day at 10 o'clock, after being out on the sea all night with wet clothes on. I must say I didn't enjoy my boat ride very well.

Elder Beck has been away from here for a month. He has gone to Manua, an island 100 miles from here. The object he had in view was to establish a new branch at that island. We are looking for him back every day.

I am pleased to hear of so many young men from West Bountiful going on missions. It will be a great help to the ward when they return, as well as an everlasting benefit to themselves. I would be pleased to hear of others being called.

The mail is soon to go out, and not having any more time I will draw to a close.

DUNCAN RIPPER.

Encouraging Report From Mississippi.

STURGIS, Miss., Jan. 4, 1896.

To the Editor:

The opposition to Mormonism, so called, in this community manifested at the visit of Elders Dobson, Helgi and Pard in last summer, has cooled down wonderfully. In a former communication I gave a short sketch of the state of affairs here at that time. The parties most outspoken in their opposition then are quiet now. Elders Pard and Burks are with us, and have been for the last two or three weeks, and from the quiet that now reigns in the community, I imagine that their opponents are ashamed of the stand taken last summer. However this may be, we acknowledge the hand of the Lord in it. The people are softening down to a great extent, without knowing the reason why. They don't know what they are fighting against, and perhaps, in a sober sober thought, they are ashamed to small further development. But while the world rages, and sectarians are carried about to every wind of doctrine, crying Lo here! and Lo there! the work of the Lord goes on apace, gathering in the blood of Israel, and friends are raised up on every hand who shelter and feed the Elders whenever they call, and doubtless many are led to treat them kindly without knowing why. It is quite a couple to the mountain wolf, that the Elders give all their time and talents in traveling and preaching without purse or scrip, while they themselves cannot afford to do it. They are, many of them, fine Biblical scholars, as well as up in all the sciences, and a common sense view, it seems to me, is that they must be men sent by God to do work, and when that energy is cut off momentum, enterprise or coming comes to naught. This is a strong argument in favor of more system in the ministry as taught by sectarian preachers. Many boldly declare that they will not preach except they are paid for it. The Elders preach for the work will step as far as they are concerned. God's plan is, if a man is called to this office by the proper authority the same power will put it into the hearts of the people among whom he labors to see that he is sustained to be faithful to his call and office, and then to see the manifestation of the energy of the Lord carry things to run.

H. F. DUNBAR.

Philosophy of the Monroe Doctrine.

The Monroe Doctrine is the application of the principle of protection to the evolution of a monarchic institution on the American continent. It is an entire misconception of the Monroe doctrine to assert that it involves or remotely implies a dictatorial attitude on the part of this Republic towards other countries. It is like the every free-soil demand for the non-extension of monarchical institutions. It is protesting the opportunity for the normal and symmetrical development of democratic institutions throughout this hemisphere.

It is a bold of anti-protectionists to represent protection as the "paternal-ing Israel-ism." This really shows a misconception of the essential features of protection, not merely as applied to total tariff, but as a principle of government and sanitary development everywhere. No country ever reached any considerable advance in civilization with out protection, which is the dispensative condition of the survival of the fittest. In order to prove its fitness to survive, any colonial formation in nature of society must develop the capacity to protect itself against the unfeeling of determining contact of inferior types and forms. Not to do that is to succumb to the superior existence and demonstrate its unfitness to survive.—Dawson's Magazine.

LITTLE-KNOWN NOTES.

The North American Review for January begins the one hundred and sixty-second volume of that periodical, with the usual instalment of a series of articles on "The Future Life as the Condition of Man Therein," by the Right Honorable W. E. Gladstone, the first of which is devoted to a masterly treatise of Bishop Butler, familiar as great subject with astounding vigor and skill.

The January number of The Progress of the World magazine is filled with valuable and instructive articles. In its department of Scientific and Mechanical Progress an interesting description is given of the electric plow, that has come into use in Germany. The article on Mechanisms of Compressed Air shows the varied uses of that power at the present day, and a paper by Dr. S. Millington Miller describes opposite experiments lately made. The month's review of the world's finance and trade, as well as of the literary and artistic field is entertainingly written.—156 Fifth Avenue, New York.

OBITUARY NOTES.

HANNER MAGLEBY.

MONROE, Sevier county, Utah, Jan. 7, 1896.—On the 3rd inst. the town of Monroe and neighboring settlements were deeply affected at the announcement that Brother Hanner Magleby, who had just returned from a successful mission to Norway, had passed from mortality.

Brother Hanner was the son of Hans O. and Marie Magleby born at Mission, Weber county, Utah, February 24, 1857; moved with his father's family to Monroe in 1875, and has grown with us to be beloved from childhood, ever being a model boy, walking in the paths of righteous methods. As a youth he was a diligent student, ever doubtful to his calling in the Lord's Priesthood and assessing in Sunday improvement meetings and Sunday school class. He graduated at the B. Y. Academy and afterwards taught school. He left home June, 1895, to fill the mission spoken of above, waiting over a few days to see the World's Fair. While there he listened to a lecture on the ancient inhabitants of America or mound builders, by one of the exhibitors of ancient American relics. After the lecture he spoke to the gentleman and told him he would get more correct information on the subject by reading a book entitled the Book of Mormon, telling him where he could purchase it, and bore testimony of its truth, thus entering upon his missionary labors at an early day.

Arriving home December 21, he was warmly greeted by his family, relatives and friends. A few days later he went out in his two horse, accompanied by his brother Alma, to drive by some cattle from the edge of town. On morning home he complained of being tired, and having perspired freely. Shortly the throat and back became sore and a heavy cold had formed in his system. Simple remedies were applied and in a few days he felt so well he had to go to bed, from which he never arose only by spells to rest for a short time in a stupor. He received with his brother Ephraim, and all the living brothers and sisters, kind parents and a host of friends could do for him was done, he was surrounded with every comfort possible. The beautiful ordinances for the sick were applied by the Priesthood often, which gave him immediate relief, and had a permanent effect. The best medical skill was brought to bear, but no permanent relief was gained. Diphtheria and typhoid fever had now secured hold, and nearly the robust frame became emaciated and death seemed slow and the pain had twenty-one days after his return.

Funeral services were held at the meeting house, and while it was a mournful sight to see each of his brothers, whose hearts were broken with grief, over the beautiful coffin, yet it relief to feel that we by our presence to know that these brothers and honorable men and magnified the Priesthood. Services were conducted by S. W. Gould, our Bishop being a brother of the deceased. The speakers were Elders Jesse Gibson and the house crowded to excess by a sympathizing audience, many from adjacent settlements having come especially out of respect to the departed. The choir rendered appropriate singing, and the congregation sang "Oh, My Father." Thomas Ransom was truly inspiring. Prayer was offered by Joseph H. Jensen. The speakers were O. P. Arrowsmith of Manti, James Christensen of Richfield, Bishop Jensen of Elsinore, Partners C. N. Smith, and Wm. H. Bengtsson, president of the Stake. All expressed the deep regret they felt at the departure of Brother Hanner, enlighted on the subject of the gospel and its duties, stating the thought that so he was the only one of the family who had not received the other side of the veil, he sorry was wanted there. Immediate time was offered to Yergen Yergensen, also which fully 200 took a farewell look at the face of the departed.

The funeral procession consisted of twelve young men who bore the remains down to the hearse, nearly crowd. Then the horses and empty sadiles belonging to the deceased, led by his warm friend and companion in exile, Thomas Wardrop, over which of yokes vehicles followed the remains to the grave, where a short and solemn and earnest prayer offered by Elder William A. Wardrop.

Brother Magleby has had a remarkable experience for his life of 38 years. He met his mother when I was in only three months 5 years of age he entered upon the mission, of which he had ever for. He also intended to visit Palestine, always having a desire to see the birthplace of the Redeemer. After accomplishing a good work he returned home to spend a few days of sabbath with relatives and friends and one to whom he was betrothed, whom heart is deeply in sorrow. Unfortunately for his hope he was to labor with those whose principles he had embraced.

W. A. W.

Diphtheria and familiarities near, please note.

WILLIAM ALBERT SNYDER.

PRICE, Carbon county, Utah, January 6th, 1896.—I pen you for publication the sad news of the death of our dear and only son, having lost two and two daughters previous. William Albert, son of Albert and Mariah Pace Snyder, born Dec. 20th, 1895, at New Harmony, Washington county, Utah, and died January 2nd, 1896, at Price, Carbon county, Utah. The leaves us with only one little daughter, aged 5 years. The trial is very hard to bear, as I have had received twelve months ago from the Swiss and German mission and the deceased son he proved a father in my absence, which lasted 2 1/2 months.

ALBERT SNYDER.

Swiss and German Stars please copy.

ELIZA GORDER.

POCATELLO, Idaho, Jan. 7, 1896.—A sudden death occurred in this city December 31st—that of Sister Eliza Gorder, aged 55 years. Sister Gorder was in her usual health the day before. Cramps was the cause of death. Funeral services were conducted by Bishop C. J. Cannon at the Pocatello meeting house, on 2 p.m., January 3rd. The speakers were Elders J. B. Hawkley, T. L. Cox and N. P. Nelson. All spoke words of comfort in the bereaved appropriate to the occasion. Closing Prayer was offered by Bishop Cannon. The remains were then interred in the city cemetery.

T. L. COX.

UNTOLD MISERY FROM RHEUMATISM

C. H. King, Water Valley, Miss., cured by

Ayer's Sarsaparilla

"For five years, I suffered untold misery from muscular rheumatism. I was every bone, finally, consulted the best physicians, visited Hot Springs, Ark., Eureka Springs, and other places, but to no avail. I was so lame that I could scarcely move, and my nerves were all unstrung. My back was bowed down so that I weighed two months than I weighed two years ago. I was so crippled that I could not dress myself, and my wife dressed me. I was so lame that I could not walk. The pain in my joints was so severe that I could scarcely walk without a cane. I was so nervous that I could not sleep. I was so lame