

have heard us either before or since. The people commenced gathering and by the time I began talking there were about fifty, which number kept on increasing as long as we stayed. I went home thinking that I would prefer preaching in Chorley to any other place on the earth. Since then I have always looked forward with pleasure to an out door meeting, and can truthfully say if my choice were given to preach in or out of doors I would say the latter, when the weather is pleasant. Of course at home I would prefer to be in the house, but I am satisfied it would not frighten me any worse now to go through the operation of walking out under the electric light pole near the Tabernacle block corner and commencing to sing for the purpose of gathering a crowd around to preach to than it did those first two occasions I have described. I am thankful that my fear has been taken away, and mention this to show that there was no need of it in the first place, and is not now for any one of you who contemplate coming over here, except perhaps to teach us humility. A mission is pre-eminently fitted in all its phases to make a man depend on the Lord, and he does not require a long time to find it out. It sounded a little hard when I heard before coming here about the insults offered, but it is a very easy matter to take them with a smile, and rejoice in them, if a person lives as he should.

The methods that are employed in proselyting now are different from what they were twenty or thirty years ago. Then there were a great many Saints in many branches where there is now not one of our people. The Elders travel from one place to another, stopping and meeting with the Saints one or two times and perhaps holding an out door meeting, then going to another place and doing the same, completing their circuit once a month or thereabout. At least that is the way I have been informed they did.

Now they are started two or three in a place, usually two, taking lodgings and systematically visiting every house and offering a tract. Most of the people will take one and perhaps two, but they don't care for any more. They say our doctrines are all right, but just as soon as you mention the necessity of complying with the Gospel requirements they think there is no need of that, any further than expressing a belief in the atonement of Jesus Christ. We can not get them to see that a true belief will manifest itself in obedience. A great many seem not to know us by the name of Latter-day Saints, and say they think we are all right, but as soon as the word "Mormon" is mentioned it is all over with them and us.

Only last Saturday another young Elder and I were at a place talking with two ladies who said something about Mormons, and one of them remarked that there was no more Mormonism. We told her that was what we had come here to preach, and she said it could not be for the government had put an end to that religion, which was nothing but idolatry, according to her idea of it. We began to ask her a few questions and almost insulted her by inquiring if she believed in the Bible. Of course she did. I read the whole of I Corinthians xii and a part of Ephesians ix and Mark xvi. She confessed that she didn't believe all that was there,

and no number of witnesses could convince her that apostles endowed with the same powers and authority as those anciently were upon the earth. She would have to see a lame person healed, a blind person restored to sight, a dumb one to speech or something equally wonderful before she would believe it was possible in our day. I asked her if she would be a Mormon if she saw one of the wonders performed by one of our Elders, and she said no she could not. I then asked her if she would have been a Christian in the days of Christ if she had seen all the wonderful manifestations mentioned in the New Testament, and if the Christians were looked on with as much disfavor as the Mormons now are. She thought a minute and then confessed her fear that she would not. We promised her that by yielding obedience to the principles of the Gospel she should see all the signs that would be good for her, but remarked that the greatest miracle connected with it would be her conversion and the removal of her prejudice, which she admitted. She said all of our people she had seen were very good and we must be sincere to come out here without any remuneration. That is a sample of nearly every talk we get. It is so strange that these things should be in our Church and not in any of the fashionable ones of the day.

The prejudice is a part of the nature of many people, and they can not think we are representatives of that awful Mormonism. I had no idea what a bad people I had been raised among until I got away from them, and the farther away I get the worse people are, if rumor is true. It is time you commenced a reformation. It must be necessary for you and not the missionaries, because everybody admits that they are not the kind of people to do such things as we are accused of. It is some one who has never been on a mission. The only way out of the difficulty is for each one of you to come out here and show the people yourself. They say I don't look like a bad chap, (this is not meant for boasting) but I can't possibly get them to think we are ordinary specimens of Mormons, or that you are all as good as we, and many of you better.

My labor at Preston was very pleasant with the exception of having to cook for ourselves. Any of you who have ever tried that will agree with me that it is not a desirable way to live, but we manage to get along without any great mishaps. When it was my turn the water in the tea kettle seemed to be come alive and wished to jump out upon the floor; the milk was especially bad for that, and the lady that came once a week to clean up the house was especially glad to have me move away from there. The Saints, what few there are left, are very kind to the Elders, but there being so few of them makes it so that they can't do as much as they would like to do. Four months "baching" it with me was enough for the president of the conference, and for fear that his digestive apparatus would not survive a very long siege of my cooking he sent me here and got a good shepherd who knew a little of the science of domestic economy to come in my place.

I had been here only one day and got acquainted with the lady where the Elders in Liverpool have been stopping when they sent for me to come into the *Millennial Star* office. The young man

who has been writing since July, 1893, was troubled with his lungs and President Lund telegraphed from Scandinavia for him to go home. Since coming here my teaching has ceased and it has been too cold to go out doors for meetings. They will commence next spring again.

The mission generally so far as I have been able to learn is progressing nicely. The baptisms are not so frequent as in early times, but a great many people are given the opportunity of hearing the Gospel who never have before, and all who desire can investigate for themselves, and be left without an excuse if they reject it. There are in the neighborhood of a million tracts given out yearly in the British mission. That gives many million people the chance of reading them if they wish to. The different conference reports show that these combined with the labors of the Elders in conversing, preaching, etc., are the means of bringing about three hundred into the Church annually. Taking out those who apostatize it makes an average of about two to each Elder yearly. One of the brethren said it costs much less to raise them at home than it does to convert them out here, and they are in many cases of a better quality, as they have not so much to unlearn. However, if a person does not baptize a soul, the experience is worth more than the time and cost. It has been nothing but pleasure to me thus far. Every move made has seemed to be for my especial good and I have several times wondered where the unpleasantness of a mission comes in. I think, though, that a person must experience it to know it entirely. We are all more or less doubtful about it, and wish to delay the time to the future, but my advice to any one who is called by the proper authority is to go at the time asked. There may be possible cases where men can not get away, but they are very few when the mind is made up. The Lord knows our circumstances and can see what will happen if we obey Him. He very seldom makes requirements that men can not fulfil and those few are given as a test of faith, requiring an exertion on our part at least.

ALFRED L. BOOTH.

PREACHING THE GOSPEL

GENEVA, August, 1863. By letter from P. A. Schettler, Rotterdam, Holland, I learn he has settled the Vanderwonde difficulty to the best of his ability, also that he had baptised Timothy Mets. Says at his last meeting he presented the Church authorities with myself as president of this mission, and all were unanimously sustained. The *Millennial Star* contains as follows: "Elders W. W. Riter and W. P. Nebeker are appointed to labor in the Swiss and Italian mission, under the direction of President John L. Smith."

On the 15th, by note from Brother Riter, I learn that he will leave Paris with Brother Nebeker in the morning for Geneva and requesting me to meet them at the station, which I did on the 16th. I wrote President George Q. Cannon, Liverpool, of the arrival of the brethren. In the evening Brother P. A. Schettler arrived from Holland, having visited the Saints at Stuttgart, Landschlacht and Zurich. Brother Riter's health is rather poor. Brother Nebeker is in good health. They are both com-