

FROM THE MISSIONARY FIELDS.

A Protest Against Persecution.

Vilas, Grant Parish, La.,
August 8th, 1898.

After reading of the treatment of the Latter-day Saint Elders at Mechanicsburg, Miss., on July 30th, it is gratifying to note in contrast the treatment accorded the Elders of the Louisiana mission on the same day at this place.

The Summerfield tabernacle at this point had been selected as the place for holding conference for this state, and on Friday, July 29, the Elders began arriving here by twos, by fours, and by sixes, until thirty-six were present to participate in the services. Arrangements had been completed beforehand for the entertainment of the Elders, and our citizens, rich and poor alike, opened wide their doors and proffered the hospitality of their homes. As many more would have received as warm a welcome. Elder R. S. Hunt had charge of the matter of entertainment, and as he assigned his brethren on Friday evening to their respective stopping places, his countenance plainly reflected the happiness of his heart. Elder H. is beloved by the people of this neighborhood.

Services were held Saturday, Sunday, Monday, and on Tuesday. The sermon of Elder Cornwall on Sunday morning was one of the most pleasing this writer ever had the pleasure of hearing. The sermon of the evening by Elder Nelson, of Chattanooga, Tenn., was an able and masterly effort, but its delivery was greatly interrupted by a violent rainstorm, which marred the effect it might otherwise have produced. This was the only interruption during the four days' sitting of the conference. About 400 people attended the meetings.

I know that Elder Joseph Tomlinson, of Heber City, will experience a happy heart-thrill to know that his legion of friends here extended such a warm hospitality to the Mormon preachers. Elder Tomlinson labored in this part of the vineyard part of last year. All the Elders are greatly liked by our people generally.

The writer is no church member, and never was, but he believes in the Christianity as taught by Jesus, and cannot accept persecution and hypocrisy as any part or parcel of that Christianity, and prays that he may never close the door to one who seeks shelter in His name.

Respectfully,

JOHN B. LYMAN.

Florida Conference.

New Zion, Bradford Co., Fla.,
Aug. 9, 1898.

At New Zion, in the proverbial "Land of Flowers," were gathered together a noble band of workers in the "cause of truth. The call that brought this host of Israel's army together, came from the president notifying them that annual conference would, at the place and dates above mentioned, be held. Although we missed the smile and welcome greeting of our former president, Elder Elias S. Kimball, our hearts were gladdened at the presence of our new president, Elder Ben E. Rich.

The conference was opened at 10 a. m. by a call to order from Elder John Z. Brown, and singing, "How swift the months." Opening prayer by Elder E. L. Black, followed by singing, "Come, come, ye Saints." Elder Brown gave a short address of welcome to all present. We were then instructed by the following brethren of the traveling Elders: W. H. Summerhays, J. A. Godfrey and H. P. Randall. Elder Ben E. Rich, president of the Southern

States mission, addressed the conference. He proved from Holy Writ the striking similarity between the Gospel of Christ and the Gospel that the Elders of Israel are proclaiming.

A letter was read from Elder L. W. Lund, who recently labored in the Florida conference. After singing and prayer, a sumptuous feast was partaken of on the grounds. In the afternoon we listened to the remarks of the following Elders: Ross B. Cutler, James H. Allen, Jabez Faux Jr., John Z. Brown, and Ben E. Rich.

On Sunday morning the following Elders bore testimony to the truthfulness of the Gospel and spoke on the principles of the same: Brigham Haslam, L. A. Stevenson, G. W. Skidmore, W. H. Jensen, J. D. Coombs, A. Jefferies and Ben E. Rich. Sunday afternoon meeting was enjoyed by hearing from Elders L. W. Robbins, E. L. Black, Ben E. Rich and John Z. Brown. Benediction by Elder Elias A. Gee brought the general conference to a close, subject to a call from the president.

The conference was a decided success in every way, there were over 600 persons present, which shows that the work of the Lord is making progress to a marked degree in this section of the country. Mothers in Zion may rest assured that their sons are well cared for here, judging from the way in which the Elders were so kindly treated at conference by the good-hearted, generous people of New Zion and vicinity. A change has been made in conference affairs, resulting in the establishment of a conference headquarters for the president, which at present is located at New Zion.

In addition to the general conference Priesthood meetings were held on Friday afternoon, Sunday morning and Monday morning. Elder Rich was compelled to leave us Sunday night, business calling him to Chattanooga.

Elders E. L. Black and H. C. Blood, have been released after filling honorable missions. Elders David H. Elton and T. B. Steele have been transferred to other conferences.

Very respectfully,

JOHN Z. BROWN,
President of the Conference.
GEO. W. SKIDMORE,
DAVID H. ELTON,

Clerks.

The Gospel in Kent, England.

Tunbridge, Wells, Kent, July 20, 1898. Leaving the good people of Tunbridge Wells in the hands of Brother David W. Horsley, I journeyed into the country to visit our scattered Saints, tract the villages on the way, and lift up my voice wherever opportunity offered. So on one of our soul inspiring mornings I left the Saints of the Wells with their blessing. The first I visited on my journey were the Jarvis Brook and Crowborough Saints. One of these is a living witness that signs follow believers. The Lord had blessed him with restored eyesight, although before his baptism he could scarcely see to read. The brother believes that God speaks to him through His holy word. One day he was impressed that he ought to do something for the Lord. He opened the Bible to find out what the Almighty expected of him and the first passage he found was this: "Will a man rob God? Yet, ye have robbed me. But ye say, wherein have we robbed Thee? In tithes and offerings. Bring ye all the tithes into the storehouse, that they may be meat in mine house, I prove me now herewith, said the Lord of hosts, if I will not open you

the windows of heaven, I pour you out a blessing, that their shall not be room enough to receive it." (Mal. 3.) Thus he was taught the law of tithing.

In tracting the people of Crowborough, I was invited into a gentleman's country residence. I had left tracts there before. When he saw me coming up the path, he invited me in himself, saying he wanted to have a talk with me. This gentleman believes in revelation. He has the Bible at his finger ends. The question of authority and the more advanced doctrines of the Church were the subject of conversation for about three hours.

My next journey was to Uckfield, Sussex, to arrange for the baptism of a young convert. In the evening the Bible Mission society, were going to hold a meeting. As there is only one small place where they allow open air services in, I concluded it would be advisable to mingle with them, and take the first opportunity to speak to the people on the true plan of life and salvation. I governed myself accordingly helping them sing, and asking blessing on all that desired to lift up fallen humanity.

"By grace ye are saved, not by works," was their theme. When an opportunity offered I told them I would like to say a few words for the Master, and the cause of righteousness. I was permitted to do so, and spoke about faith, repentance and baptism.

I closed without a responsive Amen from my friends. As I was giving out tracts to the people, one of them stepped to the front and told the people I was a stranger to them; they had no connection with me, and warned them if I did not preach from the Bible, not to receive me. I thanked them, and asked them to compare our doctrines and articles of faith with the Bible. On returning to Jarvis brook, the next Sunday evening, not finding enough people to talk to in one place, I could see a gathering of religious people at the cross roads, when I got there, I found the same man presiding, that was my once dear friend, at my meeting at Uckfield. I helped them sing, to show them I hadn't any ill feelings. I recognized many of them present by my leaving tracts at their houses and talking to them on the Gospel. One of the speakers told the people to beware; there was a man going around the country teaching the people by our good works we are saved. He could prove from the Bible it was false, By faith we are saved, not by our works. We can do nothing of ourselves.

I remain your brother in the truth,
BRICE W. SAINSBURY.

In the Georgia Conference.

Alpharetta, Ga., Aug. 10, 1898.

I left my home in Cleveland, Idaho, March 13, 1897, to fill a mission in the Southern States. I arrived in Chattanooga, Tenn., March 21, where we received instructions and were assigned to labor in Rowan Co., Ky., with Elder Geo. A. Lyman. Afterwards I was sent to Lewis county, Ky., to labor with Thomas H. Blackburn. I labored there until Aug. 1st when I was sent to Meigs county, Ky., to labor with Elder A. A. Kimball. We labored there until Sept. 25th, when we went to our conference. After conference I was assigned to labor with John Arow Smith in Moccasin county. We labored there till December 5th, when we were called to Vanceburg to conference, where we received many good instructions.

After conference was over I was sent back to Moccasin county with Elder John A. Winegar as a companion. There we labored until January 19th, when I was called to labor in the Sunday school with Elder A. P. Kimball. In the course