

MISCELLANEOUS.

Written for this Paper
IN MISSIONARY FIELDS.



M. I. in this city:

On Monday next I will leave Dresden for Leipzig, where there is a nice branch of the Church; I intend to go and see your birthplace and give my testimony to your sister, and you may also expect a little keepsake from the home of your childhood. I visit occasionally our relatives, and bear my testimony to them as long as I remain in those lands. On the 16th of August there was a heavy hailstorm in this place, the hailstones being as large as walnuts.

Brother Cook, from Munich, visited me on his way home to Colorado; he left Brother Schettler in Munich to direct the branch alone. Brother Kretschmar, one of the Saints in Leipzig, was here on Sunday last; he is a fine man and is blessed with many great testimonies. He said he would not rest until King Albert of Saxony got a tract and some of our books to read. Consequently on Sunday we went to the royal castle, and left a tract with my address in, to be read in that house, as the Lord may direct.

Brother Cook tells me that Brother Schettler has a large picture of the Temple, and a schoolteacher in Munich (a non-Mormon) saw it and after he had a powerful testimony given him by the brethren concerning the latter day work, he borrowed the picture and had a painter prepare a copy of it, for which he paid 35 marks. There is a great deal of good being done here in Germany, even through showing to people these different buildings of our Church, and then on their own inquiry connecting therewith our testimony of the everlasting Gospel. They generally get interested and begin asking all manner of questions pertaining to our city and religion. The learned men of the world today do not particularly want to listen to a plain, simple testimony of the first principles of the Gospel, so we have to take a kind of a round-about way to interest them until we can engage their attention; but every time we finally come back to repentance and baptism for the remission of sins.

Elder Tobler is in Sorau yet, and they are trying to make it hot for him there; but he has his room (consequently his residence) here in Dresden, and therefore is in Sorau only on a visit, which they cannot hinder. The officers of Sorau wrote to the officers of Dresden about it, and last Saturday a notice was left at our room for him to appear at police headquarters in Dresden. I went to represent him in his absence, and told them that he was not here; so

yesterday a notice came for me to appear. I obeyed the summons and the following conversation took place:

Question: Where is Mr. Tobler? Answer: Traveling.

Q. Is he traveling in Sorau? A. Yes, sir.

Q. When will he come back? A. I believe in about fourteen days.

Q. He is holding meetings all over that place? A. I never heard of that before.

Q. When he comes back, notify him that we want to see him. You gentlemen have also a petition planted before the "Ministerium" in Dresden is that the fact? A. Yes, sir.

Q. Well, they certainly can not allow you to hold open meetings? A. We do not want to hold open meetings.

Q. How have you been holding your meetings then? A. We have not held any meetings at all, since you gave us to understand we were not to hold any until we get permission.

Q. That is good. If you wish to invite your friends to your room on Sunday and sing and pray, etc., we can not stop that. But your friends must not bring their friends with them, whom you have not invited, for in that case it would constitute, in the meaning of the law, an open meeting.

I thanked the officer and went my way rejoicing. He had tried to catch me when he asked how we held our meetings. Had I said, in secret, how he would have gone for me! But indeed it is fulfilled, as it is written, "In that hour think not what you shall answer, for it shall be given unto you." And the best of it is that we really obtained a definition of what constitutes an open meeting, and also what we are allowed to do without offending the law. We actually can have our windows open now during our little Sunday meetings, and as long as we do not make any undue noise, the police officer in the street can listen, if he wishes to.

I was also asked whether I was here in the interest of the Church. I told him I certainly was, and partly also to visit relatives and to study the language. He replied: "So? and how long do you intend to stay here?" I said, "Until spring, perhaps, or longer." He said, "All right!" By this you see that we are today a little better off than before. Really, all things must turn in favor of those who are on the Lord's side.

We have been using the old place for baptism where Apostle F. D. Richards baptized you, Brother Karl G. Maeser and others thirty-nine years ago (in 1855); and we shall leave this sacred spot to the remembrance of the Saints in this place, so long as it pleases the Lord for Saints to be here.

I have also visited Schona, on the Austrian frontier, where you were school teacher in the year 1852. I bore my testimony to your old friends and obtained some genealogies. I went to that widely known tourist resort "Zirklestein," and there found your name inscribed in the Traveler's Record in 1852 and 1854. By permission of the old lady keeper, now 90 years old, who remembers you well, I have cut the inscription out and send it to you for a family relic. She showed me the Book of

Mormon and *Beobachter* which you sent to her.

[Millennial Star.]

Elder Heber C. Boden, president of the Liverpool Conference, writes from Preston, under date of August 20, 1894, as follows: Preston has been awakened by the sound of the Gospel as it has not been for many years past. Early recollections make this place sacred ground to the Latter-day Saints. Here the Gospel was first preached in England; in fact here the first foreign mission was established in 1837, when Heber C. Kimball, accompanied by Willard Richards, Orson Hyde, and others, first set foot on English soil. Many memories cluster around this spot, and no Elder visits Preston without viewing Vauxhall Chapel, where these devoted men held their first meeting the day after their arrival here; the old Cock Pit, now ruined, which for years after was used by them as a meeting place; the house in Wilfred Street where these early Elders lived and where, owing to the marvelous success that attended their labors in preaching the Gospel, Satan with his hosts sought to hinder the progress of the work of God by attempting to destroy their lives; also, the old landmark on the banks of the River Ribble which marks the place where the first, and numerous subsequent, baptisms were performed. The Elders met with much success in their early labors here, sometimes as many as fifteen converts applying for baptism after hearing their first Latter-day Saint sermon.

The people now, however, are very different in matters pertaining to their salvation. Most of them will accept and read our tracts, listen to our conversation, and sanction nearly all we say, yet they make no exertions themselves to obtain further light. They are wedded to the idea that nothing whatever is required of them further than to believe and all will be well. Occasionally we meet with people who are willing to get to the foundation of the Gospel and upon that build a structure which will stand against the winds and rains and floods of opposition.

On Sunday, August 5, we had the pleasure of baptizing five into the Church who rejoiced greatly with us in having been admitted through the proper door into the fold of Christ. Several days previous to our conference, which was held Sunday, August 12, the Elders, numbering ten, gathered into Preston from their various fields of labor. We concluded to hold a number of out-door meetings for the purpose of arousing some interest in our conference, which we did. In front of the town hall is the historic spot where fifty-seven years ago the first open-air meeting in England was held. To this interesting place we repaired in a body to hold some of our meetings. We opened our services each time with a spirited hymn. With the first note the people began to flock to the scene and at the conclusion of our prayer an audience of several hundred had gathered around us eager to hear what we had to say. The Elders spoke with much freedom and the people were interested in the exposition of the principles of the Gospel and paid the closest attention.

To show the spirit of the listeners I may say that when an attempt was made to disturb our meeting the people would