

## MISCELLANEOUS.

INTRODUCTION OF THE GOSPEL  
INTO RUSSIA.

ST. PETERSBURG, RUSSIA.

June 18th 1895.

PRESIDENT A. H. LUND, Liverpool.

*Millennial Star, June 27th.*

Thinking that a few lines from this far off land will be interesting to you I desire to send you a few items, to let you know how the prospects are for the spreading of the principles of the Gospel in Russia. At our conference in Gothenburg, President Sundwall called me to take a trip to St. Petersburg, to visit a family with whom he had corresponded, and at the same time see what could be done for the promulgation of the Gospel in this land.

I left Gothenburg on the 16th of May in company with Brother Sundwall. We held meeting with the Saints in Wingaker, and on the following Sunday I attended the conference meetings in Stockholm. I then visited Upsala my native city for a few days and returned to Stockholm. Here I called on the American Minister and asked him to give me a passport to Russia; he did this freely. I then went to the Russian Consul and had him sign my passport. Thursday the 6th of June I went on board the steamer *Finland* which was bound for St. Petersburg, Russia. We touched at five places in Finland on the way, and Sunday evening at six o'clock we landed at St. Petersburg. I had taken a lot of our books and tracts along with me. I inquired of the Captain if the Russian custom-house officers were very strict in their examination of the travelers' luggage. He answered that if one had books along they were very careful to see what kind these were, and if the traveler had tracts and pamphlets these would have to be taken to the censors, who examine the contents critically; if they find anything they do not like they make it unreadable by covering it with black ink. I wanted to take a Book of Mormon with me so I put one in my pocket and left the balance in my valise. When the custom officer came I stood with my passport in my hand. He asked if I had more luggage with me than was contained in my valise, I told him I had no other. "Then pass on," he said; I was not even requested to open it. I thought this was curious, and when I had got ashore I looked at the others to see if this was the common way of treating travelers, but I found that all of the others had to open their traveling bags and show what they carried with them. In mentioning this afterwards to some friends I was told that they had never heard of such a thing as passing the customs without opening their valises, and they were much astonished that I should have been able to get through so easily. I took it as a sign that the Lord would help me. Mr. Lindelof, who has been corresponding with Brother Sundwall, met me, and took me to his home where I was very kindly received by his wife who had a good supper awaiting me. After supper we commenced to talk about the Gospel, and so interested were we in the things forming the topic of our conversation that it was daylight before we thought of retiring to rest.

We continued our conversation on the Monday, and they requested that they might receive baptism the next day; it was with longing they looked forward to the Tuesday. Tuesday morning, June 11th, we went outside the city in search of a suitable place for performing the ordinance. We hired a boat and rowed out on the river Neva, but it was hard to find a place where we could be alone as there were people all along the shore and boats on every part of the river; some were fishing and others pleasuring, and it seemed as if we should not be allowed to do that for which we had set out. We landed, however, and united our hearts in prayer. Then we waited a few moments to see if the people would not leave the place; as it by a sudden command the boats sailed away and the people left us alone. The baptisms were performed and the new members confirmed by the laying on of hands after which we knelt and thanked the Lord for His goodness, for we felt that our prayer had been answered. "On, how happy I am," said Sister Lindelof, "I know God has forgiven my sins!" The testimony they bore was very impressive. It was now about three o'clock in the afternoon and we returned home where we arrived at six, all happy that this sacred ordinance had been performed. I believe this is the first time that baptism has been administered by divine authority in Russia, in the latter days. Brother Lindelof and wife are an excellent family, they appear to me the true type of Latter-day Saints. He is a goldsmith and has lived in Russia sixteen years, but was born in Finland. He talks Russian and Swedish and is well acquainted with all the Scandinavian-speaking people in St. Petersburg. He has been warden for three years in the Free Church Temperance Society and belonged to a branch of the Lutheran Church called in Sweden "Waldenströmare," taking their name from the celebrated lecturer Waldenström. There is more religious liberty in Russia than is generally supposed. Besides the Greek Catholic church there are found many Roman Catholic churches; there are also several German, Swedish and Finnish Lutheran churches, and these again are divided into smaller parties, who hire halls in which they hold their meetings. The Baptists are holding their meetings at the homes of the members belonging to their religion. Nobody disturbs these meetings. The only requirement which the police makes of them is that they inform the authorities when they have their coffee and tea parties, or hold bazars which bring in money, for at such meetings the police must be present. What will be the future for the Gospel here will be hard to say. I do not think that much can be done among the Russian orthodox Greek Catholics as they are fanatically devoted to their religion, there are very few among the laboring classes who can read, but there is quite a mixture of nationalities in St. Petersburg. The Germans are the most numerous represented; it is not uncommon to hear German spoken in the streets, and on many stores are found German signs. There are also many Frenchmen, and quite a number of Scandinavians of all trades and professions, also many Swe-

dish-talking Fins. Among the latter I believe we will be able to do the greatest work. I have instructed Brother Lindelof to go among his old friends and read the Scriptures to them and explain them according to our Biblical references and speak as the Spirit shall direct him. I believe he will be able to do much good in a quiet way and prepare the way for our Elders. I do not know how long I shall stay here, President Sundwall wished me to visit the few Saints we have in Finland before I return to Gothenburg; I feel well and am glad to be worthy to go as a messenger of the Lord with the glad tidings of salvation to men. It is now on the third year since I left my home to go on this mission, it seems but as a night's dream. I have tried to do what has stood in my power to perform my duties. For what I have been able to accomplish God alone is to be praised. I have omitted writing anything about St. Petersburg, its many palaces, churches and parks, and its stirring business life; other pens have done that so much better than mine could do it.

Your fellow laborer in the cause of Zion,  
A. J. HOGLUND.

## THE WORK NEAR MANCHESTER.

SALT LAKE CITY, July 2nd, 1895.—Yesterday I received a letter from John W. MacDuff, traveling Elder in the Manchester conference, and who is stationed at the conference house in Patricroft (near Manchester), England. Among different items of information he states that on the 9th of last month there were five baptisms in that part of the vineyard, two of which I am much interested in, as it is part of the results of our labors there last winter.

As previously stated in my letters, proselyting in England is up hill work, as it very often happens that cities, towns and villages are tracted with but little apparent results. After tracting several towns and villages within a few miles from Patricroft, our attention was turned, in October last, to the town of Urnston, three miles south of Patricroft. In tracting and conversation we met with more encouragement there than in any other place in that part of the conference. We first became acquainted with a family named Francis, three members of whom attended one of our meetings at Patricroft. In the neighborhood where this family resides there is no meeting house of any denomination, and at the time referred to the people in that vicinity had been holding weekly cottage meetings. Credit was due to a Mrs. Grover as being prime mover in the matter. Having learned that the Francis family had loaned one of our tracts to said Mrs. Grover (who is a member of the Wesleyans), we proceeded to her residence and had a pleasant conversation with her for an hour and a half. A few days after I left word with the Francis family (who were regular attendants at the cottage meetings referred to) that we would be pleased to assist at these meetings, if our aid was desired.

December 12th I received an invitation to attend one of the cottage meetings, which would take place on the following day, the 13th. Elder W. J. Lee (of Ogden) and I were present at the time appointed. It was at the house of Mr. Thomas Blair and wife, a nice, congenial, middle-aged couple. The meetings had