

that although as Brother Snow said once in Copenhagen, "I cannot speak Danish, but I can think Danish," so with the paper our American friends can think Danish even if they cannot read Danish.

I must not forget to mention our old friend, Elder Gus A. Alson, who was here last winter, but was honorably released to return home and left us the 31st of May last. He labored eight months and as a Swede could better talk to that class of people than any of the rest of us. He left Chicago with the kindest of feelings and had gained many dear friends.

Brother C. L. Monch and I are the only remaining Scandinavian Elders now and we are willing to stay until honorably released, and the great question is to accomplish some good, which I think is the object in our coming to these parts.

All is well with the Elders here and the best of harmony prevails. President L. A. Kelch is the kind of man that says: "Come, boys, let us go;" not "You go, and I will stay back." In our outdoor meetings he takes his part and does it well. All the Elders join in love to our friends at home.

JOHN F. F. DORIUS.

IN WEST VIRGINIA

Benson, Harrison county, West Virginia, Aug. 27, 1897.

The work here is prospering favorably, we are happy to say many who a short time since were our bitter enemies, are now favorably disposed, and some are desirous of learning of our doctrine, while others are inquiring about the western country. They seem desirous of moving to fairer climes if they can find them. Several of the Saints anticipate emigrating this fall.

Since our spring conference there have been ten baptisms here. We also have a small branch in Randolph county, known as the Leebell branch, presided over by Brother Pierce Pitt. He is a very energetic worker, and is doing a great deal of good.

The Saints here are striving to live near the Lord. We have about 150 members, including children under eight years of age.

The Lord has blessed us greatly in our labors. Several of the sick have been blessed through our ministration. One sister who has been helpless through a paralytic stroke for over three years, was restored through the Gospel, and feels very grateful. She was baptized on the 7th of June, 1897. We also feel greatly to rejoice over the blessings the Lord has showered upon us.

There has been a wonderful change of sentiment taking place the last few months here. On several occasions where the local ministers have endeavored to incite a mob against the Elders they have only run themselves out of their district, and have invariably made friends for the Saints.

We had the privilege of attending a camp meeting presided over by a reverend colored gentleman by the name of Brown. He allowed us to address his congregation one afternoon. We took up the subject of faith and works, and after we had finished he was careful not to give us another chance, although he had promised us the evening also. I suppose we followed the Scriptures too closely to please him. He acknowledged to us that it was for the money that was in it that he was performing. Sunday the 22nd he had what he called the passover supper. He had a lamb tied to the stand where he preached in the morning. Then, after morning services, he slaughtered the lamb, dipped a dove in its blood, then released the bird to fly heavenward. This, he said, was to represent the spirit of Christ

taking its flight from the body when He, Christ, was nailed to the cross. The fee for admittance to the grounds was one dime, but as we were ministers we were admitted free. After the slaughtering the lamb was stewed; then all who were ready with their fifteen cents were permitted to partake of the alleged feast of the passover. Again we were invited, but did not accept. We cited the people to Exodus, 12: 9: Eat not of it raw, nor sodden at all with water, but roast with fire, etc. Mr. Brown also preached that it was a great neglect on the part of Christianity that it was not now practiced. Next Sabbath, we understand, he will institute the washing of feet. These forms are to attract people so that he can take up a collection. It is as he stated to us, his drawing a crowd and to obtain money.

Your valuable paper is a real appetizer, when received by the Elders.

We anticipate a feast at our conference this fall. We do not know yet where it will be held, but expect it will be near Weston in Lewis county.

JOS. BENDRUP.
E. M. GREENE.

MISSIONARY WORK IN OHIO.

Cincinnati, Aug. 17, 1897.

Your valuable paper finds its way here every week and it is a most welcome visitor. Words fail to express the feast we have in reading its contents, especially the sermons of our brethren at the Tabernacle and other places, and the reports of our fellow-laborers in the various missionary fields.

Elder Erikson and I both left our home in response to a call from God, to assist in spreading the Gospel of Christ in the Northern States. Arriving in Chicago, the headquarters of this mission, I was requested to go, in connection with Elder W. F. Mayhew from Nephi, to Cincinnati where there were already two sisters, members of the Church. On our arrival, we climbed Price Hill, which gives one a splendid view, dedicated the city unto the Lord, asking him to open the way before us that we might spread the Gospel truths to the inhabitants.

We at once began distributing tracts, and soon made many warm friends who did everything in their power to make us comfortable. In the course of a month we baptized three persons. Being the only Elders in the state of Ohio, we were requested to meet in conference with the Elders of North Indiana at Logansport. We met on the 1st and 2nd of May, eighteen in numbers, and our report was so favorable that it was thought wisdom to open up the state of Ohio for missionary work.

Accordingly David J. Davis was appointed president over the Ohio conference. The following named were appointed to labor in that state with the promise of more help in the near future: D. J. Davis, who took up quarters at East Liverpool; W. F. Mayhew and W. F. Butt at Cleveland, myself and J. B. Erikson, this city.

On arriving here, May 6th, we began active work in distributing the published word of God and holding meeting wherever an opportunity afforded. The leading papers aided us to a great extent by letting people know that there were "Mormon preachers" in the city.

The Lord has been very kind to us and blest us in many ways. We have not bought a single meal since we have been here. Yet we have not gone hungry in the least, and have had beds to sleep in every night.

Our labors are being crowned with success. Only last week we led four more persons into the Ohio river, and

there, as the Apostle Paul says, "hurled them with Christ by baptism."

We have not forgot to mention the great kindness of the 10 Saints here who do our washing and help us along in many ways. We have been blessed recently with the presence of our president who will make his headquarters in this city. We have also received help a few days ago by the arrival of Elder Edward F. Turley from Colonia Juarez, Mexico.

We must also tell you that we have organized a Sabbath school which is fairly well attended, and that we hold meetings regularly every Sunday evening. We are greatly in need of more help, as there are nearly one million people to each Elder in this state. Truly the "harvest is great and the laborers few."

MICHAEL MAUSSS,
JOHN B. EREKSON.

OPENING WORK IN MARYLAND

Upper Marlboro, Md., Aug. 14, 1897.

Prince George county is located in the southern part of Maryland, bordering on the east of the District of Columbia, and lies between the Patuxent and Potomac rivers. The soil is sandy and not of the richest quality. The farms are mostly very large and before the war were kept under cultivation by slaveholders. Nearly one-half the population is colored and the labor falls mostly upon this class.

The principal crops in the southern part of the county are tobacco and corn; but nearer Washington there is considerable gardening, also the raising of sweet potatoes.

The roadsides, woods and fields are lined with dewberries, blackberries and huckleberries, which grow wild in abundance, and just now we are living high on them.

The Catholics have the majority in church membership among both colored and whites. The Episcopal is the leading Protestant church. We also find a few Methodists.

The population of the county in 1890 was 26,080. Although this is the county seat, it has only a few hundred inhabitants, while Laurel, the largest town in the county, has nearly two thousand. There are no other towns of any size in the county.

Our first work in this county was to visit the town commissioners and find out their feelings in regard to our mission. They had no objections to our spreading the Gospel and doing all the good we could, but they did not approve of our holding meetings on the street corners.

We then commenced a house to house canvas, interceding for a place to preach. Called on the editor of the local paper, who gave us a favorable introduction to the people. We also visited the pastor, Rev. Sontag, and had a pleasant conversation with him, but could not obtain the use of his church. We next asked for the town hall, but "not for less than \$10" was the reply. We were also refused the courthouse.

Not being able to obtain a place free, and not having ten cents, we made a complete house canvas, leaving them all tracts and our testimony, and after obtaining a place to leave our valises and tracts, started for a trip southward. In our two weeks' trip in the southern part of the county we held only four public meetings, and these were not well attended, as the farmers were overcrowded with work. We returned to Marlboro to get a new supply of tracts, and found we had a home any time at Mr. Barwell's, who is a fine man. We held meeting at Hall's station, where we had a good crowd and made many friends. The house will be open for us at any time