

and there were baptized 496 souls, while 168 persons emigrated to Zion. The Elders also visited about 60,000 homes of strangers, and had more than 25,000 Gospel conversations, distributing some 40,000 tracts and books, thus bringing the Gospel to the doors of many. It is true, but few accept its truths, yet much prejudice is allayed and the people are given a more correct idea of the conditions existing among the Latter-day Saints than they formerly had. We find many who are friendly to us, who are convinced that the Gospel is true; but the positions which they occupy, the wealth they possess, and many other temporal concerns, are of so much value to them that they are unable to hazard the step which might imperil these things. But inasmuch as they earnestly and honestly seek the truth, we feel assured that in the due time of the Lord, they will receive faith and strength sufficient to sacrifice all earthly blessings for the Kingdom of God; even if, to accomplish this result, it should be necessary for the hand of the Lord to be laid heavily upon them. We have such cases, where, in the might of their own strength and position, people hardened their hearts against us and spurned the message we brought them. But humility came with adversity. When, through bitter trials, they were brought to a knowledge of their own littleness and the greatness of God, their hearts softened, and what before was below their dignity to notice became the comfort and solace of their souls.

Now and then an opportunity is given to present the Gospel to people of the better classes. Hr. Jens Busk, a noted member of the "Folkething," the lower house of the Danish legislature, "Rigsdagen," which has been in session in this city since October last, has attended our meetings frequently, ostensibly to hear our singing only, but he has also repeatedly visited us at the office and discussed the principles of the Gospel with us. He is free to admit that the divine authority of the Church of Christ lies with either the Latter-day Saints or the Catholics. He says, he favors the claims of the latter, but we are of the opinion that this is but a subterfuge behind which he seeks to ensconce himself from the truth, and President Lund has plainly told him that but for his wealth and social position he would accept the Gospel.

As a rule we are courteously treated by the people; our gatherings are undisturbed, save incidentally out in the country, by an intoxicated person or a preacher of the so-called "Andre Mission," a sort of revivalist branch of the Lutheran state church. This sect is about the only religious body that we have any difficulty with, at least here in Denmark. These people are very zealous, formal and self-righteous, resembling very much the Pharisees of old, and like them they cannot tolerate the true Gospel of Christ. But not being able to overcome our brethren and stave the progress of the work of God, some of their priests have resorted to a law which was enacted during the socialistic movement about 1870-72; empowering the minister of justice to banish from the realm any person who, in his judgment is injurious or dangerous to the public welfare. Upon the complaints of these preachers a number of our missionaries have from time to time been banished from Denmark. Last August Elder D.

K. Brown was thus banished from Aalborg and escorted across the border to Germany by the police; and on the 1st inst. two Elders, J. J. Jensen of Provo and Joseph Larsen of Cottonwood, were treated in a similar manner at Rome, on the island of Bornholm. They were sent by the judge to Copenhagen to be sent out of the country by the city officials. They arrived here on the morning of the 3rd, and were conducted to the courthouse, where they were detained until in the afternoon, while the officials were deciding what to do with them. President Lund asked that they be sent to Sweden, but the police seemed to hesitate about assuming the responsibility of sending such individuals into a neighboring country, as it might be considered by that nation as an unfriendly act! They mentioned something about sending them to the United States, but as no ship was sailing directly there for a week or more, it would be necessary for the brethren to remain in "durance vile" in the meantime. These prospects were not very reassuring; so, while the matter was taken under consideration we called on the American consul, Mr. Robert J. Kirk, to lay the case before him and ask his intervention in case the Brethren should be incarcerated. Now whether it was because we were Mormon Elders or not, we cannot say, but the disinclination of the consul to render us any aid was so apparent that we shortly left. We next sought the highest representative of the United States in this country, the American Minister, John E. Risley, whose sumptuous apartments, of royal splendor, are a credit to the nation they represent. And we are proud to say that Mr. Risley is truly a representative of the grand Republic of the West. Our reception was entirely different from that above named, and when we told the minister who we were, he said our religion made no difference to him, he was always pleased to see his countrymen. He promised upon hearing our case to render us whatever aid lay in his power, and throughout the interview treated us with a kindness and courtesy that we shall ever hold in grateful remembrance. Upon our return to the courthouse we found that the police officials had chosen the simplest way out of the dilemma. They gave the Elders their liberty but told them that being banished, they must get out of the land as quickly as possible, thus throwing the responsibility as well as the expense upon our brethren. Well, these Elders are now preaching the Gospel in full vigor a few miles from here, across the Sound, in Sweden. The judge at Rome gave them a few hours for preparation before sending them here to Copenhagen, and the time was used to good advantage: the brethren, after packing their few belongings, found opportunity to baptize three persons before leaving the island. Since then we have had an audience of his excellency the minister of justice on the matter of banishing our brethren, and he promised to make an investigation and ascertain if there had been ground sufficient for the action.

The work of the Lord is prospering in this city. Our meetings are well attended. On Sunday evenings the hall is crowded to its utmost capacity, there being present from 200 to 300 persons. There are in the branch a number of auxiliary organizations in good working order; viz., a Female Relief Society;

a Y. M. M. I. Association, and a Sunday school. The Saints are, for the most part, earnest in the work of the Lord, and render great aid in spreading the truths of the Gospel among their neighbors and friends. Quite a number of strangers attend the meetings, and also invite our Elders to their homes, and good results are following. On the evening of March 10th, seven persons some time doing. We have been warmly welcomed since arriving here, and all seem like home people—a little more so than do the Southern people. Yet among these I was blessed abundantly and the care and kindness of the Southern people I never can forget. A great work is being done in the North Carolina Conference and rich blessings are constantly attending the Elders. The Gospel message is spreading very rapidly there and the people are in a great stir concerning their soul's salvation. I have been seeking to lay some little light of the Gospel before these kind folks here, but it is a little hard as they do not know our sentiments and the desires of our hearts towards them.

E. J. ROBINSON.

A LETTER FROM NEW YORK.

Box 82, HORNELLVILLE

Steuben County,

March 15th, 1897.

I left my home at Syracuse, Utah, October 19th, 1895, and traveled in company with Elder Newell K. Brown, of Lehi. Our journey to Brooklyn, N. Y., the headquarters of the Eastern States' mission, was pleasant. I asked myself the question whether I was prepared to preach the Gospel of Christ and defend the principles of truth as I ought to do. I could not answer no; for I remembered how I had let the golden opportunities pass by, not heeding the advice of the servants of God, to store my mind with useful knowledge. But, like a great many others, while at home, I contented myself by thinking I would not be called on a mission. Since that time I have been placed in positions where I wished I had followed the counsel given; and my advice to the youth of Zion would be to listen to what the servants of God say.

I spent three weeks, after arriving in Brooklyn, in viewing some of the sights of New York and Brooklyn. I was then appointed to labor in western New York, in company with Elder Martin R. McFarland, with whom I labored at or near Cohocton, Steuben county, N. Y., till April, 1896. We held meetings during the winter, and, through the blessings of God, were permitted to baptize seventeen into the fold of Christ. In April, Elder James B. Woolsey and William D. Shaw arrived from Utah, to labor with us. Brother Shaw and I have labored together since making our headquarters here, although doing most of our labors of tracting and holding some few meetings in the surrounding country, south and west of here, extending our travels into Troga, Potter and McKean counties, Pa.

As a rule, the people are very much prejudiced against us as a people, but it is because they have heard our enemies' side of the story only; and when we can get them to listen to our side, they invariably feel better towards us. By this means we have made a number of friends, although, as a rule, they do not want much to do with our doctrine, they