

said the best reason he could give that revelation was done away with was because we did not have any in this day. There were two bitterly prejudiced persons, who, seeing the discomfort of the minister, got up and rallied on us with the threadbare stories so often hurled at the Elders. There was blood in the eyes of some of the more viciously inclined after hearing the falsehoods. I said a few words, and at the close we went into the woods for safety. We had many friends who would gladly have cared for us, but to avoid bringing trouble on them we took the course stated. The woods were searched for us by some on horseback and others on foot. We remained quiet until 2 o'clock a. m., when they withdrew, and at 3 a. m. came from our place of concealment. The ground being damp and us very warm in coming out of church I caught a cold on my lungs, having talked so much during the day; but it is nothing serious.

On coming out of the woods we walked toward town and came upon a house soon after daybreak. The breakfast bell rang as we entered, and we received breakfast, rested and felt much better. We came on to McMinnville, got letters and went back and continued our labors in the neighborhood, meeting up with many from Evanston who declared we had many friends and that they were multiplied by ten when this adventure reached the ears of the people. We are earnestly invited to come again. Citizens said they would die in our protection if required; but this will not be necessary. The Lord has turned the whole affair to good effect in our behalf, and we thank and praise Him. We are still near the scene of trouble, but all is peaceful. One of the instigators of the trouble, we learn, has expressed regret for his part of the affair. We met him the other day and he passed the time of day. We harbor no ill will toward those who took part, but think it a pity that they will take the side of error and resort to unlawful measures. We are happy to labor diligently to further the work of truth and salvation in the earth. O. S., and E. L.

IN OKLAHOMA.

CHADDICK, Oklahoma,
May 29, 1894.

My brother Joseph and I, who are laboring in this part, visited a family of Saints who reside six miles east of the City of Norman. During our visit there we attended a Campbellite meeting. After the minister spoke he gave us the privilege of talking to the congregation, who listened with great interest to what we had to say. The parson listened very attentively, and after we had got through he opposed us very much. The congregation, however, desired to hear more of our doctrine, which made their preacher rather excited. Meetings were announced for us to explain our doctrine, and at one of these, on Monday, May 13th, the preacher abused us some. Many questions were asked in regard to the doctrine we taught and some were convinced of the truth of the Gospel which we advocated.

On the following evening we had another meeting and were undisturbed.

Five made application for baptism, and on the following Sunday over two hundred people assembled on the banks of Little river. After prayer and singing "Lo, on the watery brink we stand," we baptized P. H. Rowland and wife, John Rowland and wife and Emma Graham, after which we assembled and addressed the congregation for a short time on baptism and the bestowal of the Holy Ghost by the laying on of hands.

We appointed another meeting and there the Saints bore a faithful and humble testimony to the truth of the Gospel. One of the Saints had a sick baby. Faith was exercised and we were requested to administer to the child. It received immediate relief, proving to the Saints that the promises of God were good. We left the Saints rejoicing and praising the Lord for His goodness toward them. Many people here are interested in the Gospel and likely will embrace the Gospel.

Our labors the eighteen months which we have labored in Indian and Oklahoma territories have been greatly enjoyed by us. We have baptized thirty-six and have assisted in organizing one branch of the Church. Oklahoma is a new field of labor, but a good one. There are hundreds who have never seen or heard a Mormon preach. There are six Elders laboring here now, and plenty of room for more. The Elders cannot do much traveling from the latter end of June until October, owing to the warm weather. This portion of the vineyard is in a prosperous condition. We make our headquarters with our kind brother and sister, P. T. and Alice Goings, who assist all they can to help the work along.

JOHN A. LOWE.

AN OPENING IN MICHIGAN.

WOODVILLE, Mich.,
May 18, 1894.

Perhaps a few lines from this part of our great country may be of interest to some of your readers, and more particularly to the many Latter-day Saint Elders traveling, as I am, preaching the Gospel of Jesus Christ restored to earth in this the dispensation of the fulness of times through the Prophet Joseph Smith.

I have been laboring in the Indiana conference for fourteen months. The first five months I labored in Ohio; then I was called into northern Indiana where there seemed to be a better opening for the spread of the Gospel where I labored till March 20th, when I was assigned to go to Newaygo county, Michigan, and labor to open up a new field. After some short stops on the way, for the purpose of visiting Saints and friends, I arrived here on the 1st of May, scarcely three weeks ago.

We called at the postoffice for mail, after which we made inquiries concerning a Mr. John M. Backus. We were soon informed where we would find his son, and upon finding him just a casual how-d'ye-do was all that was required. "Yes, gentlemen, we have been looking for you for some time;" and by the way people began moving around we were impressed that there were others looking for us as well, for the word had gone out that the Mormons were coming to Woodville.

Upon the invitation of our friend we went out to the farm, two and a half miles south; having our valises, and there not being very much room in the conveyance, we decided to walk out. We have become so used to walking that it is almost an insult to ask us to ride.

After an introduction to the family we sat down to a dinner such as you get only on the farm, and after dinner a pleasant conversation upon different subjects. Of course it was understood that we were to have somewhat of an entertainment and we prepared to make ourselves at home. We are now settled down and ready to do what we can to enlighten the people upon the subjects of the Gospel. We have held five meetings and have a good prospect of holding more, and have given out quite a number of tracts. We held two meetings last Sunday, May 13, at a little town by the name of Hungerford. The country here has been covered with heavy pine timber, but during the last twelve years large mills have been cutting away the trees till now there isn't a great deal left, and a few years more will see all the timber cut into lumber and shipped out. It is a curious sight to see hundreds of acres covered with blackened stumps, and after night when one is walking alone among these silent watchers he is inclined to think of all the horrid ghost stories he ever heard.

Today has been raging one of the worst snow storms I have ever witnessed at this time of the year. The weather has been quite cool here up to the present, with plenty of spring rains.

We hope to be able to bring a few people to the knowledge of God and the restoration of the Gospel. The trials of the Elders are many and but for the testimony of Jesus they could not stand what they do. But they know that God has given them a testimony and at some future day He will require it at their hands.

HY. BRIMHALL.

FRANCIS A. BROWN DEAD.

The following telegram was received Saturday, May 9 by the News:

OGDEN, Utah, June 9.—Francis A. Brown died at 8:15 a. m. Further particulars will be sent later.

M. POULTER.

Elder Brown was born in Milford, Otsego county, N. Y., November 14, 1822; joined the Church of Jesus Christ of Latter-day Saints February 11, 1844, being baptized by John Lane. In October following he emigrated to Nauvoo, where he taught school, and afterwards labored on the Temple until the exodus in 1846. When the body of the Church moved west, he made a visit to the State of New York, where he married and soon afterwards removed to Kanesville, Iowa. There he again taught school and was employed in a store until the spring of 1851, when he was called on a mission to Nova Scotia. While on this mission, he visited the island of Cape Breton, where he baptized nine persons and organized a branch of the Church. Together with David Candland, his companion, he also baptized a number in Halifax and organized them into a branch. Having returned to Council