

## CORRESPONDENCE.

Written for this Paper.

## THE WORK IN SWEDEN.

MALMO, Sweden,

December 14, 1894.

Please allow me a little space in your paper, as I very often see in your columns letters from our brethren who are laboring in the different parts of the world; and with the thought in view that a few lines from this part of the Lord's vineyard may be of interest to the many readers of the NEWS, I will attempt to write of how we are progressing. Though we never let hear from us so often, we are still alive and laboring with all diligence in spreading the glad tidings of the Gospel. We see that the servants of God in their various fields of labor meet with success which testifies to us that their labor is not in vain. We also receive courage to press on in our labors as we know that our work shall not be in vain. If we fulfill our duties, some of the good seed we sow will fall in good ground and in the near future will spring forth and bear fruit. Though we have not so very many who are interested in our meetings we have some few that are investigating the principles of the Gospel and it is our desire that they may be enlightened by the same, that they can see the necessity of going into the waters of baptism and receive the Holy Ghost to lead them in the path of truth.

I have been laboring here in this vicinity ever since my arrival in Sweden, the 2nd of February, 1894. The first nine months I labored in company with Brother Olof, Sorenson, who was presiding over the Skane conference; on the 1st of November he was released to return home, to his family and friends in the Far West, after which B. M. Ravsten was called to succeed him.

Bro. Ravsten and I attended a meeting some time since, of a religious society who called themselves Union Brothers, and one of their leaders in the beginning of the meeting read some few passages from the writings of Paul. There was then given the privilege for anyone in the congregation to ask questions in regard to the passages read and Bro. Ravsten asked the privilege of saying a few words. It was granted, and he rose and spoke about three-quarters of an hour, referring to the reorganization of the Church in these last days, the necessity of the same organization as in the days of the Savior and His Apostles. It seemed to have a good effect, but on account of time we had to leave before they closed. They bade us welcome to attend their meeting again and converse with them, but of course they knew not who we were. We shall undoubtedly call and see them again and let them know.

Some few days after we attended another meeting where some few were assembled in a prayer meeting. We conversed with them for some time before the beginning of their meeting, and after they had closed we began to converse with them in regard to the plan of salvation, where they of course

claimed that they would be saved by faith alone, and we proved to them the contrary and informed them that we were missionaries sent out to preach the Gospel of Christ and that we had the Priesthood conferred upon us, authorizing us to the same, which Priesthood had been restored to the earth through revelation to Joseph Smith. This caused them politely to ask us to leave; they did not want to hear anything of Joseph Smith for he was a false prophet and God had ceased to reveal His mind and will to the people.

The Saints as a rule try to live their religion under the circumstances. Though they are few, we have some interesting meetings here in Malmo.

On December 8th and 9th the Swedes celebrated the 300th birthday of Gustaf Adolf, and in Helsingborg on the 8th was laid the corner stone of a church which is said to be built to his honor—the great king who fought to establish the Lutheran religion in Germany, and who laid down his life for the cause of the faith.

Anders Borglin, who lives here in Malmo, has a sister who for some time past lived at 675 south, Ninth East street, Salt Lake City. Her name is Maria Borglin. Mr. Borglin would be glad, if she is still alive, if she would send her address to him (Lilla Quarngatan, 303 A Malmo), as he would like to write to her in regard to some legacy that she has here from her parents. I am such a person lives in Utah will please send her address to her brother as above mentioned, also John Nilsson who some time ago lived at 220 north, Fifth West, Salt Lake City, and who has a sister living in Lindby, Sweden, who desires to hear from him; if he will give his address to us here it will be forwarded to his sister in Lindby; address Lilla Quarngatan, 3, sub 3 A Malmo.

Respectfully,

MARTIN OLSON.

## THE PROPHET'S BIRTHDAY.

MONROE, Sevier Co., Utah,

Dec. 27, 1894.

The Sunday school workers, in order to commemorate the birthday of the Prophet Joseph Smith, set apart Saturday, the 22nd inst., for that purpose. The meeting house was beautifully decorated with evergreens, garlands, mottoes, pictures and the National Colors, the central picture being the martyred brother, with the motto, "Absent but not Forgotten" out in gold letters in a very artistic manner by our local expert, Sister Annie Ranson.

The exercises consisted of songs, speeches, recitations, music, etc., appropriate to the occasion. The commodious house was densely packed. Visiting brethren on the stand were, W. H. Clark, of the Sevier Stake presidency, Elmer Allen, of the Panguitch Stake, and Brother O. F. Hunter, of Salt Lake, all of whom spoke in a very interesting and spirited manner. Five veterans wearing badges, who had seen the Prophet Joseph, presented themselves before the audience. This forced the reflection: "How long

shall the people enjoy a living witness who has seen and conversed with the great Prophet of the latter days?" Five who had crossed the plains in band cart companies also presented themselves. An incident in the life of Sister Brown, one of the five (then Sister Sorensen, whose husband was drowned in the Sevier river during Indian troubles, the body never being recovered) was given. On July 20, 1857, when just west of Laramie, she retired from camp with a few of her friends and gave birth to a daughter, returned to camp at night, and on the next day rode in the baggage wagon, but on the day following resumed her place at the band cart and continued there until the arrival at Salt Lake City, Sept. 13, of the same year. With the exception of being very deaf she is sound in mind and body. The daughter born under such circumstances is a resident of Monroe and the honored mother of nine children.

Truly the prophetic hymn was manifested on this occasion:

When through fiery trials I call thee to go  
The rivers of sorrow shall not thee overflow;  
For I will be with thee thy troubles to bless,  
And sanctify to thee thy deepest distress.

The circumstances of those days and terrible trials, compared with the ease and comfort of the palace cars of today, makes almost a ridiculous contrast.

While all the parts were excellently rendered, the hymn, O My Father, etc., by Thomas Ransom, and O My Mother, by F. G. Gould and company, were especially fine. These two meetings will be long remembered for the high class entertainment and the good spirit that prevailed. SPECTATOR.

## MARICOPA STAKE CONFERENCE.

MESA, Dec. 22, 1894.

The Saints of Maricopa Stake of Zion have enjoyed a feast of instruction the last week. Thursday a conference of the Relief Society was held, and Saturday a conference of Young Men's and Young Ladies' Mutual Improvement associations of this Stake was held, where much good instruction was given to the young people.

The reports of the presidents of wards showed the young people alive to their duties and privileges, but that in the Y. M. associations only one ward, Mesa, was fully equipped with manuals, and classes were carried on according to the instructions in the same. The conference resulted in much good to the cause of mutual improvement.

On Sunday at 10 a.m., the forty-eighth quarterly conference of the Maricopa stake of Zion convened, and continued throughout the day and Monday. Although there were none of the higher authorities of the Church here, yet it was one of the largest attended we have had. The Spirit of God was manifested throughout the services, both to the speakers and hearers; all received a feast of God's word never to be forgotten.

Elders George Cluff and Williams, from Graham county, were present and spoke to the people, bore powerful testimonies and admonished the youth to live up to their duties and privileges. Over a score of Elders spoke to the people, bearing testimony to the truths of the Gospel. The chief themes