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 of 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.

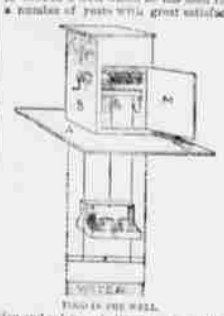
I left Gothenburg on the 16th of May in company with Brother Sundwall. We held meeting with the Saints in Wengave, and on the following Sunday I attended the conference meetings in Stockholm. I then visited Upsala my native city for a few days and returned to Stockholm. Here I called on the American 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 cus oms 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. "I can 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. "Oh, 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 coppersmith and has lived in Russia six 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 "Waldenstromare," taking their name from the celebrated lecturer Waldenstrom. 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 bazaars which bring in money, for at such meetings the police must be present. What will be the harvest 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 numerously 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 ranks and professions, also many Swedish-speaking Finns. 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 doctrine, as the Spirit shall direct him. I believe we 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.

DOWN IN THE WELL.

How Meat, Milk and Other Food May Be Kept Cool and Sweet.

On many farms ice remains a luxury not to be indulged in. With this state of affairs, if one only possesses a good deep well, matters are by no means hopeless. A writer in The Rural New Yorker describes a contrivance for keeping articles of food in a well which he has used for a number of years with great satisfaction and safety. A diagram shows the lack erected over a trap in the well floor.



FOOD IN THE WELL.

This box is 4½ feet high by 2½ wide and 20 inches in depth, made of inch boards, with omitting two inches square to the corners to strengthen it. The windlass is of pine 6 inches in diameter, with three-quarters of an inch iron spindle in the end. One spindle has a socket, 4 inches in diameter, fastened on the crank end. The spindle are of round iron, squared and pointed at one end, and driven in the super hole of slightly less size. The iron crank of the same size is of one piece, bent into shape and squared where it passes into the socket-stick.

Three feet above the water is fastened into the wall of the well a board 6 by 4, to which are fastened two No. 10 galvanized wires, at the proper distance apart. A crosspiece is fastened just under the windlass and a few inches from the center to let the rope pass freely. The wires pass through holes in this piece and are drawn up very tightly, so as to keep the descending cage or box steady. The lower stick must be placed parallel with the top one. The cage has two screw eyes on each side, 12 inches apart, through which the wires pass.

The cage containing the articles may be let down and let rest on the cross-stick, or if the water should rise in the well it may be held at any point by means of the ratchet and clamp. If there is a pump in the well, it may be placed to one side against the wall. The rope is fastened so as to be in the center when the box is up. With the above diagrams, any carpenter can easily erect one, and if he is at all bright can do so without a diagram.

Iron Rod Tracers.

An improvement on the usual custom of hauling or chain traces for the horse drawing up the hay fork is the substitution of iron rod traces. Usually long traces are employed, and the whiffletree is allowed to trail on the ground, when

GOOD ROD TRACES IN POSITION.

the horse is very liable to get his feet over the traces, or else the driver has to carry the whiffletree when the horse is turned round. In some cases the whiffletree is tied up to the breeching, but this method is liable to make a nasty sore on the horse just above the hock. An improvement over either of these plans is to obtain two three-eighth inch iron rods as traces. These are hooked on to ordinary plow hames hooks at the hames and hung in tug hooks from the breeching. Holes are made in the other ends of the rods, into which the whiffletree hooks.

The sketch reproduced from the Canadian Live Stock Journal enables the method to be understood: A, A, is the iron rod in position; B the tug bearer, with a pad at B to prevent chafing with the weight, C the whiffletree in position, allowing the horse to move quickly and freely without risk of chafing or getting his legs over the traces. With this contrivance a boy can ride the horse and save a man. The cost of the traces is trifling.

On the Country Road.

Sorghum is largely grown as a fodder crop in parts of Kansas and Nebraska, where it is sown broadcast, mown and treated as hay. For stations east of the Mississippi river Prairie Farmer believes it better to drill it in rows and cultivate it as with corn.

Artichokes are pronounced by one who ought to know the best and surest root crop for dry seasons. These roots are especially recommended for swine.

Ohio Farmer does not advise alfalfa for that state, but indorses red clover.

A. A. Crozier of the Michigan station says: "Where the soil is sour or where stringent permit from corn mildew and common mildew are preferable to German millet. The first mentioned is especially recommended as resistant to drought."

The famous Kalamazoo celery gardens are situated on peaty marshes that were once swamps.

The sweeps does well at the south; the Canadian field pea is equally profitable at the north.

Crimson clover has proved desirable in eastern and southeastern states and promises well for colder climates.

Typhoid Fever From Bad Milk.

Two milk epidemics of typhoid fever engage the attention of the sanitary authorities in Connecticut—one in Stamford and the other in New Milford. The Stamford epidemic has been characterized by the secretary of the Connecticut board of health as the worst which has occurred in the state. There have been about 300 cases, and a number of deaths have been reported. The agent of infection was the milk supplied to customers by one dealer. Near his barns are two or three shallow wells, the water of which was found to be very badly polluted. It is known that he washed his milk cans with water taken from these wells. It has been shown that the water was so contaminated that it ought not to have been used. Dr. T. M. Prudden, the eminent bacteriologist of the city, has found typhoid bacilli in both the water and the milk, and it has been ascertained that the water was infected from a case or cases of typhoid fever in a little settlement of Italians who were living very near the wells.—New York Times.

FOR HANDLING BUTTER.

Device For Inserting the "Tries" Without Opening the Butter Box.

A plan has been devised which will be a convenience for buyers and others whose business it is to sample butter by the lot. Usually it is necessary to pry open the lid of the butter tub in order to thrust the trier inside.

By the arrangements alluded to, a hole is bored in the top of the lid of the butter tub. Into this a cork is inserted firmly. Before the cork is put in, how-

CONVENIENT BUTTER TUB.

ever, the upper end of it is worked into a metal cup or cone, which has a ring at the top. The cup, as seen in the illustration, has around the bottom a rim of metal wide enough to keep all dust or other foreign particles from getting into the butter through the hole in the top. When the butter is packed and the cork is screwed into the hole, the butter is shipped as usual. The tester has only then to pull out the cork by means of the ring in the top of the metal cup, when he can thrust his trier into the tub in any direction, sample the contents and cork up again. Weeds not know that this device is on the market as yet, but it ought to be. The main thing will be to fix the cork firmly into the metal cup, so there will be no danger of the cap falling off.

Calomel.

Calomel was discovered by Crollius in the seventeenth century, and the first directions for its preparation were given by Begnin in 1608. Its name is derived from two Greek words, signifying "a beautiful black," because in its preparation a black powder is the first step in the manufacture, being produced by rubbing mercury together with corrosive sublimate.

The Illinois river was so termed from the Illini, a tribe of Indians on its banks. Another derivation is suggested in Isle aux Noix, island of Nuts. Several derivations more or less fanciful are suggested by the etym "its and

SMALLER THAN USUAL

—Lilliputian, in fact, are Doctor Pierce's Pleasant Pellets. Dr. R. V. Pierce, Chief Consulting Physician to the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y., was the first to introduce a Little Pill to the American people. For all laxative and cathartic purposes these sugar-coated "Pellets" are superior in a great many ways to all mineral waters, sedlitz powders, salts, castor oil, fruit syrups, laxative teas, and other purgative compounds. Made of concentrated vegetable ingredients, they act in a mild, natural way. Their second effect is to keep the liver active and the bowels regular, not to further constipate as is the case with other pills. They don't interfere in the least with the diet, habits or occupation, and produce no pain, griping or shock to the system.

Dr. Pierce's Pleasant Pellets cure biliousness, sick and bilious headache, dizziness, costiveness or constipation, sour stomach, loss of appetite, coated tongue, indigestion, or dyspepsia, windy belching, "heart-burn," pain and distress after eating, and kindred derangements of the liver, stomach and bowels. These "Pellets" are easily dissolved in the stomach and absorbed into the blood, stimulating a flow of bile from the liver, and strongly to accelerate all the glandular secretions. They act as a mild laxative, too, in most cases, but if a cathartic more active is desired, one "Pellet" is a laxative, two are mildly cathartic. As a "dinner pill," to promote digestion, take one each day after dinner. To relieve distress from overeating, they are unequaled.

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