

South. I have suffered no ill-treatment worth speaking of, though threatened several times. On one occasion I was waited upon by several men who gave us orders to leave the county within twelve hours, or declared that otherwise our lives would not be safe. All our friends became very much frightened, and through lack of shelter we had to leave our boat, but not the county. My labors have been mostly in Cullman and Blount counties, although I have traveled in and through thirteen different counties. I have baptized four persons and assisted in the baptism of six others, making ten in all. I have found great joy and satisfaction in my labors while in the South, and am thankful to God that I have been counted worthy to fill the position of a "Mormon" Elder, and to help in spreading the truth as a witness to the world. Now that I have been released to return home by the same authority by which I was called, my prayer will ever be for the accomplishment of God's work on earth.

DAVID T. HIBBERT.

GARDEN CITY, Alabama, March 2, 1889.

Elders and Saints From the South.

We had the pleasure of a call on March 9 from Elders J. E. Wilcox, of Otter, Plute County, William A. Redd, of New Harmony, Washington County, and Joseph Houston, of Panguitch, Garfield County, who on Saturday last returned together to Salt Lake from the missionary field in the Southern States. They formed part of a company who started on a mission from this city on February 15th, 1887, afterwards separating for their respective spheres of labor.

Elder Wilcox labored in the north-west corner of Oconee County, South Carolina, for the first eighteen months, having as his co-workers Elders W. H. Gardiner, of Salem, Utah County, and Joseph Thorup, of Salt Lake. He was also associated with other brethren during his mission. Upon leaving Oconee County, Elder Wilcox proceeded to Chesterfield in search of a new field, and on the whole was very kindly and hospitably received by the people there. He found many of them ready to hear the Gospel, and there prevailed a spirit of inquiry which it is hoped will yet lead to still further encouraging results. The treatment which Elder Wilcox and his co-workers received in that portion of the country was in gratifying contrast with some he experienced in Oconee, where considerable opposition was encountered, the missionaries having been twice driven away from the place by an organized mob. On the latter occasion they remained away for three months, during which time they sojourned in Spartanburg County. Upon their first return they were assailed by several mobs, who, however, failed to harm them in the slightest degree. On Christ-masday twenty men on horseback, and armed with shot guns, went out in pursuit, and laid in wait for

them near the road side, thinking to catch them upon their return from the postoffice. It fortunately happened, however, that on that particular morning the Elders did not go that way and so escaped the contemplated attack. Elder Wilcox himself baptized twenty-two persons in the course of his mission, and informs us that there were about 100 conversions during the period of his stay in the South Carolina Conference. He enjoyed excellent health while engaged in his mission, but has returned home indisposed, partly the result of a severe cold contracted on the way.

Elder Redd began his labors in Spartanburg County, S. C., working in conjunction with Elders M. D. Ferrin, R. Humphries and W. N. Anderson, the last-named being at the time president of the conference. He continued in Spartanburg until September, 1887, when, accompanied by Elder Humphries, he traveled through Lawrence and Union counties, returning to Spartanburg to attend the conference. His next removal was to Aiken County, where he took the place of Elder Stookey, who had been called to the Chattanooga office. Elder Redd reports satisfactorily of the results attending missionary efforts in Spartanburg, but with those in the other places mentioned he does not speak so encouragingly. Two Elders are still engaged in Union County, and, at the present time, it appears, things are looking brighter. During his mission generally Elder Redd says he and his co-laborers had to contend against considerable opposition, though in some quarters there was much inquiry concerning the Gospel, and many persons seemed anxious to investigate. No violence was exhibited towards him on any occasion. Elder Redd returned from Aiken to Spartanburg last fall, and at the latter place was deputed to preside over the South Carolina Conference. He was released from his mission (during which there were eight baptisms) on February 14th.

Elder Joseph Houston has been engaged in Hawkins County, East Tennessee, and brings word that the work of the mission there has been so far tolerably fruitful. There were thirteen baptisms while he was laboring in this particular field. He received generous treatment from many people with whom he came in contact; at the same time he met with much opposition in some parts. This he believes to be largely due to certain books and pamphlets which are being industriously disseminated by enemies of the truth, and which tend to create bitter prejudice against the Church. This is especially the case among the lower classes of the people. Elder Houston's co-laborers included Elders Joseph Cameron, J. R. Hindley and James Keller.

Elder Thomas Warrick, of Fairview, Oneida County, Idaho, was also one of the Elders whom we had the pleasure of greeting today. The greater portion of his time was spent in the Northwestern States

Mission, from which he was transferred in November last. He left his home on March 29, 1887, and was assigned to the Illinois Conference. His headquarters were in Clay County. He was once attacked by a mob, but their weapons being rotten eggs he was not injured. In July, 1888, he was transferred to Southern Indiana, laboring in Pike County. On two occasions there he was surrounded by mobs, about 200 strong, who threatened to whip him and his companion, but the mobocrats quarreled among themselves, and the Elders were liberated. Of the reported whipping of "Mormon" Elders in Indiana recently, Elder Warrick says they were not "Mormons," but "Josephites," several of whom have been cruelly treated. In Southern Illinois the worst treatment the Elders received was from and inspired by members of that sect, who were formerly "Mormons," but have apostatized and become filled with the "gall of bitterness." When Elder Warrick was transferred to the Southern States he was appointed to labor in a new field in Pike County, Alabama. The kindness he received from the hospitable Southerners was a marked contrast with his treatment in Illinois and Indiana by those outside of the Church, with rare exceptions. In Alabama he found a desire to investigate the truth, and during the short time he was there he found many kind friends, among whom he feels confident the Gospel will find a foothold. In the two States where he formerly labored, the people are almost universally unwilling to hear the Gospel, while in the South they manifest a different and more magnanimous spirit.

The company of immigrants with which the Elders traveled numbered 184 when they started out. There were also 18 returning Elders. Some of the Saints, and Pres. Wm. Spry and several Elders, stopped over in Colorado, where the Saints will locate. The others came on to Utah, some of them staying in Provo, some in this city, and the others going on to Ogden. One of the returning missionaries, Elder Bennion, of West Jordan, was quite ill, and has been so for some time. The company was in charge of Elder John M. Browning after Elder Spry left it. The brethren all rejoice at being again at home.

Elder Alonzo H. Price, of Smithfield, Cache County, returned on March 10 from a mission to the Southern States of almost two years duration. He labored while absent in Eastern Tennessee, Western North Carolina and Virginia. For about ten months of the time he was mostly engaged in trying to proselyte among the Cherokees of Jackson and Swain counties, North Carolina, but without success among the Indians, owing to the reserved and clannish disposition of the people, who are mostly Baptists and Methodists. The Quakers have the control of the government schools among them, under the influence of whom, together with their church leaders, the Indians are extremely exclusive in religious matters. The