

Bluffs, Iowa, I learned that it would be one week before conference would convene, so spent the time in visiting places of interest. When conference adjourned Elder Otto Johnson and myself were assigned to labor in Putnam county, Missouri. Upon reaching our field of labor we were greeted with such a hearty welcome that my suspicions of the Missourians somewhat vanished.

The first Latter-day Saint Elder to preach the Gospel in this vicinity was Austin Kearnes, of Gunnison, Sanpete county, Utah, who arrived here in April, 1894, having received permission to visit his relatives living here, some of whom became so favorably impressed with the unadulterated Gospel of Jesus Christ as taught them by said Elder that a companion was sent him, and during the first six months they were here five honest souls were added to the fold of Christ. This caused the adversary to make an extra effort to keep the people in darkness, which was done by the circulating of fictitious history concerning Mormonism.

After laboring here for eighteen months Elder Kearnes was released to return home, and took with him his companion who had to return on account of sickness.

As little had been done in the way of canvassing, we concluded to make a thorough canvass of the county. About December 1st Elder Johnson was called to preside over the Iowa conference and I was joined by Elder E. S. Hart, with whom I labored until March 15th last, when we met in conference at Independence, Jackson county, Missouri. While there I had the opportunity of visiting the Temple lot. After enjoying a spiritual feast of several days we separated for our fields of labor with an increased desire to reach the honest in heart.

Elder Alexander Watson, jr., and myself were assigned to continue the work in Putnam county, Missouri. On May 18th we had the happy privilege of baptizing Brother Smith Kearnes and wife into the true fold; and four weeks later Miss Rosa Jones (who prior to that time had not been a member of any church) applied for baptism, which ordinance we performed in the presence of over one hundred spectators. Good order prevailed, notwithstanding some present were our avowed enemies.

A few weeks later the following notice appeared in the county papers: "A Basket meeting will be held at Blackbird Sunday, July 5th, at 11 a. m. Subject—Mormonism. Errors must and shall be met." This was signed by a Baptist minister. We were among the first to arrive at the well shaded spot which had been selected and seated for the occasion. I asked the minister if they would allow us the privilege of addressing the congregation from their platform in the afternoon, which request was granted. He began his discourse by reading I. Corinthians 13th chap., emphasizing the 8th verse. Next he attacked our articles of faith, endeavoring to pick flaws in them. After using all his tact and ingenuity to prejudice the people against us, he closed his remarks by calling the attention of his hearers to the rapidity with which the Mormons were gaining ground, and suggested that they make an effort to stop the "delusion."

At the close of the meeting I announced that we would preach the Gospel of Jesus Christ from a Mormon standpoint at 2 p. m. The congregation numbered between five and six hun-

dred, and if they waited expecting to hear us abuse those who had in their estimation obliterated Mormonism, principally by slander, they were disappointed. I preached for upwards of an hour on the first principles of the Gospel, and in the words of II. Peter i; 20, gave them to understand that the chief apostle instructs us to use no private interpretation of the scriptures. I showed the fallacy of some of the minister's interpretations and concluded my remarks by bearing testimony to the restoration of the Gospel and our having authority to administer the ordinances thereof.

The sound of my last words had hardly died away when the Mormon antagonist stepped upon the platform and in a stammering way explained to those who had been attentive listeners to all that had been said, that we had denied the Bible by believing in new revelation. He read the last few verses of Revelations and gravely told the people that the canon of scripture was then complete. He then attempted to dismiss the meeting, but we reminded him that he was taking liberties in our meeting, and that we were capable of conducting our own meeting, so he rather reluctantly took his seat, and I explained the meaning of John's words in regard to adding to or taking from the words of his book—the book of Revelation. I think I am safe in saying that seventy-five per cent of the people who attended the services (Baptists excepted) speak in our favor. So with the poet I am led to say, "God moves in a mysterious way His wonders to perform."

It is invariably the case that whenever mankind endeavor to hinder the progress of the work of God they miserably fail. We began our labors in the city of Unionville, the county seat of Putnam county, in the latter part of July, by calling upon the mayor and marshal, who willingly consented for us to take up our labors in their city, and promised us that we would be protected;

We are making our headquarters with Brother Wm. Halkins, who has had an open house for the Elders ever since their first arrival in the county.

The Saints vie with each other in showing their kindness towards us. In the localities where I have labored the people are hospitable, although some are narrow-minded in their religious views, and frequently will say, "This is the religion of my father and mother, and it's good enough for me."

The News is a welcome and regular visitor, and is perused with interest by Saints and friends.

B. W. DIXON.

NOTES FROM MANCHESTER

HARDY FARM, Cholton cum Hardy,
Manchester, England,
August 13th, 1896.

To the Editor:

I left home (Rexburg, Idaho) on October 10th, and Salt Lake on October 12th, 1895, for a mission to England, where I duly arrived on November 1st, and was afterwards appointed to the Manchester conference, and eventually to the Chisworth district, to assist Elder William Salt of Hooper.

This is a country district, comprising most of the southern portion of the Manchester conference, embracing the towns of Stockport and Macclesfield. There are a few Saints at Chisworth, Derbysire, where we hold meeting

every two weeks. At Stockport and Macclesfield there are also a few Saints, and meetings are held every Sunday. Each place is some twelve miles distant from the other, and causes considerable traveling, which mostly has to be done by walking.

After four months' stay, I was removed to the Heywood district, where I labored two months, and then was returned to the Chisworth district.

I find in traveling through the country a visible amount of indifference towards religion. Generally speaking a broader view is entertained of the principles of salvation than was prevalent some fourteen years ago, when I left Manchester for the city of the Saints.

The Elders in the mission field here are mostly dependent upon themselves, or their friends, and in this conference lodgings have to be procured and a place to reside established. The Saints are very willing to assist the Elders, but in a great many cases it would be an injustice to impose too much upon the good nature of those Saints who have all they can do to sustain themselves and their families.

I have had a great deal of pleasure in my labors with Brother Salt. I am among my friends and relatives, trying to let Brother Salt have the advantage of all the benefits the Saints desire to bestow upon him, it being too much for two to be dependent upon the Saints. If Brother Salt's ward or quorum assists him, they will be helping along the work of the Lord, for he is appreciated as a good and efficient worker for our great Master.

My relatives have received me with kindness and respect, and I have allayed prejudice, and in a great many instances satisfied my friends that we as a people are not so deluded or immoral as has been supposed.

Conference was held at Pendleton on August 9th, 1896, President R. S. Wells and his counselor being present and nineteen other Elders. Manchester conference comprises six districts viz:—Manchester, Oldham, Heywood, Chisworth, Tyldsley and Bolton, in which thirteen Elders are laboring, including S. O. Crosby, President of the Conference. Reports of membership and laborers were read as follows:—Seventies 12, High Priests 1, Elders 19, Priests 14, Teachers 3, Deacons 2, members 200. Total officers and members 251. Tracts distributed 20,636; books lent or given away 205; Houses visited 8,479; Gospel conversations 1,151; out door meetings held 65; in door meetings held 322; Sunday schools held 41; Baptisms 13; confirmations 13, children blessed 1; deaths 1; emigrated 10. Three meetings were held and strong testimonies were given by the speakers of the divine mission of the Prophet Joseph Smith, the restoration of the Gospel, and the fulfillment of prophecy. The Saints were encouraged to preach the Gospel in truth for a witness before the coming of the Saviour.

JAMES M. COOK.

A San Bernardino, Cal., special says that rains have been falling in places on the mountains and deserts during the past few days, and Saturday it is reported that a big washout had taken place near Bagdad, on the Mojave desert, and that trains will be unable to pass for a couple of days. Storms have visited all that section, delaying all trains for two days.