

1850.

Fifty Years of Progress.

1900.

SCANDINAVIAN MISSION REMINISCENCES.

(By J. M. Sjodahl.)

At this time the members of the Church of Jesus Christ of Latter-day Saints are celebrating the anniversary of the introduction of the Gospel to the countries of their nationality.

On such an occasion, naturally, the mind dwells on the past, the traveler pauses and looks back upon the road he has traversed; he recalls the scenes he has witnessed, the experiences he has had, the battles he has fought.

Among the memories of the past, many stand out with particular boldness against the dim horizon, but none, perhaps, more so than those testifying of the introduction of the Gospel to the countries of their nationality. Many of these are indelibly written on the mind, and remain there, when much else has faded away to give room for new impressions. The mighty works of God, through His servants, can never be forgotten.

It was evident to all that the brethren who performed the administration did so with the power of the holy Priesthood.

Elder Heber Anderson, of American Fork, when he came home from a mission to Scandinavia, related that during his ministry in Copenhagen he visited a Sister Hansen. She had a little boy, about eight years old, who was suffering from a lung disease that threatened to end his life. The physician had given him up, when Elder Anderson was sent for. When he came to the house, the boy was to all appearances very close to the gates of death. He asked him if he desired to be administered to, but he was so weak that he could hardly reply. As soon as he had been anointed he became better, and the following day, when the physician came expecting to find a corpse, he found the boy outside the house, playing with other boys.

Elder Anderson relates another remarkable experience. He had preached the Gospel to a man who was so weak physically that it was thought dangerous to take him to the water of baptism, but when he insisted on having the holy ordinance performed, two brethren carried him with little trouble to the place of baptism. As soon as the ordinance had been performed, he felt power and strength of

leave his bed, and that during the last six months he had been helpless as a child, most of the time unconscious of anything passing on his surroundings. During these six months a clergyman had visited him every week and prayed that death might come to his release but no change had come. She had prayed, herself, that the Lord would release him, but death seemed to refuse to enter the house. A physician had visited him and given him medicine to aid death in its slow work, but the man had only become unconscious and the physician refused to do anything further.

When the woman had told her sad story Elder Moeuch assured her that if she had faith, God could help her, either by taking her suffering husband away from this life or restoring him to health. The poor woman exclaimed, while her face was still bathed in tears: "I do believe, I do believe." The Elder and the woman then knelt by the bed and Brother Moeuch said he fervently prayed to the Lord, and then laid hands on the sick man and left him.

It was the intention of Brother Moeuch to ask the Lord to take him away because, according to all outward appearances, considering his great age and all other circumstances, that was the most natural, but notwithstanding this, he was impressed very forcibly to bless the sick man with health and strength instead of praying the Lord to cut his days short, as he intended to do. For this reason he left the house full of anxiety, he could not see how his prayer could be heard.

Brother Moeuch was absent a week before he again paid the poor man a visit. His feelings can be better understood than described when, on his return, he found the old man standing on the floor with both hands extended to bid him welcome. Brother Moeuch says he could hardly believe the testimony of his eyes. When he pressed his hand, the tears flowed from his sunken eyes, as he stammeringly expressed his gratitude for the miracle that had been performed in his behalf.

As soon as they were able to control their feelings and talk about matters the woman told him that the same day in the afternoon, after the administration had been performed, the man felt his physical strength returning, and the following night he rested peacefully as a child. The following day he was sitting up in his bed, and a couple of days later he expressed a desire to leave the bed, and since then, he had been about every day. Since that time he had been able to perform some work, to the great wonder of all those who knew him.

The divine power manifested in various signs and wonders among the Scandinavian Saints followed those who remained faithful, after they had taken their oaths in Zion. One of these, Christopher of Lynne, Weber county, Utah, relates a remarkable incident as follows:

"On Sunday morning, the 7th of June, 1874, while we were at breakfast, our attention was suddenly called to some bran that, in some inexplicable manner, had been placed by the side of my husband's plate. The circumstance immediately incited our greatest amazement. I looked towards the window, and if the wheat had fallen through the bran might have fallen down on the table, but there was none, and, besides, we did not have anything of that kind in the house in any place. While we both were viewing the strange circumstance on the table, which was formed in a nicely rounded cone, my husband heard a voice softly whispering: 'Take care of your wheat.' Shortly afterwards an experienced miller visited us. We told him of the circumstance. He examined the bran very closely and found it to be a mixture of wheat, barley and oats. He also found five whole wheat kernels in it. I have placed the bran in a tin box, where I keep it as a great treasure which will not lose for any price. I keep it as a memento of a miracle undoubtedly performed for a wise purpose. On several occasions I have tried to form like the one we first saw, but I have always failed.

"When my husband had gone to meeting, I prayed earnestly to the Lord to reveal unto me the purpose of this mystic occurrence, and the Spirit told me that if we would take care of our wheat, we would never lack bread. This has been fulfilled, for although we have seen hard times we have never lacked the necessities of life.

"When we first came to Utah we were very poor. We worked hard. On one occasion I was given some fruit by the wife of Brother Lorin Farr, which I preserved and put into a jar. It was not so very much and although it was about all we had to eat with our bread, it lasted the entire winter until the month of July, the following summer, and during this period we had many visitors with whom we shared our scanty supply. This is one of the many instances in which the Lord miraculously multiplied the provisions of the Saints who were faithful to Him in the days of privation and sufferings."

When the circumstances of the Saints at that time are considered, such a miracle as this is clearly understood to be in perfect harmony with the dealings of our Eternal Father with His children. They needed some special instruction as much as did the Prophet Elijah during the famine with which his country was stricken, and the Lord did not leave them without the proper guidance.

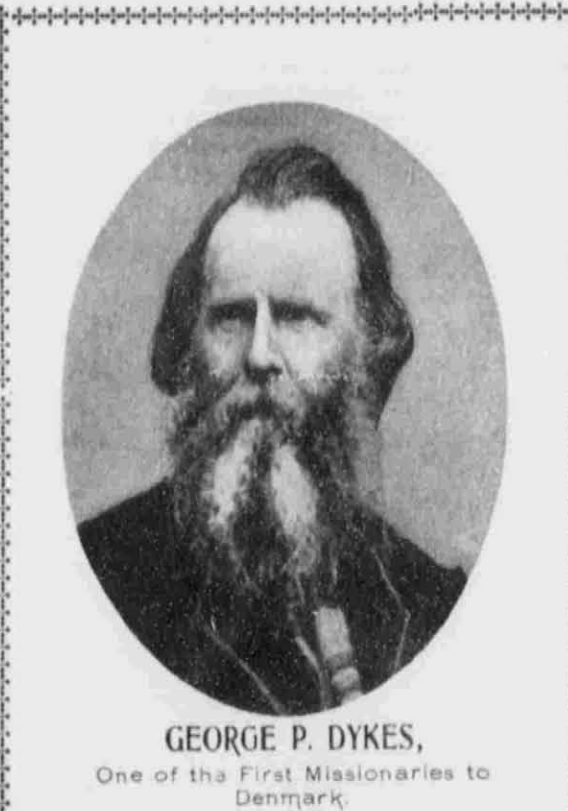
Sister Christopherson further relates that grasshoppers destroyed during three successive years almost their entire crop. On a certain occasion she and her husband stood watching the greedy animals destroying the most of the wheat that was nearly ripe. At last there was only a small square piece of the field left. Then her husband knelt down and prayed earnestly to the Lord to preserve this little piece. A few minutes later the grasshoppers left. His prayers were heard. The remnant had been saved.

As has been stated, hundreds of such instances could be related. If former dispensations have been established amidst signs and wonders and mighty works, so has this dispensation of the latter days. They all point to the divine origin of the Church. They testify to the divinity of the Gospel, and the divine authority of the Prophet and his successors. The Lord heals the sick to prove His power on earth to forgive them their sins. The power to cope with the result of sin is the best proof of authority to remove the source. And that is the great value of miraculous gifts exercised in the name of Jesus and with divine authority.

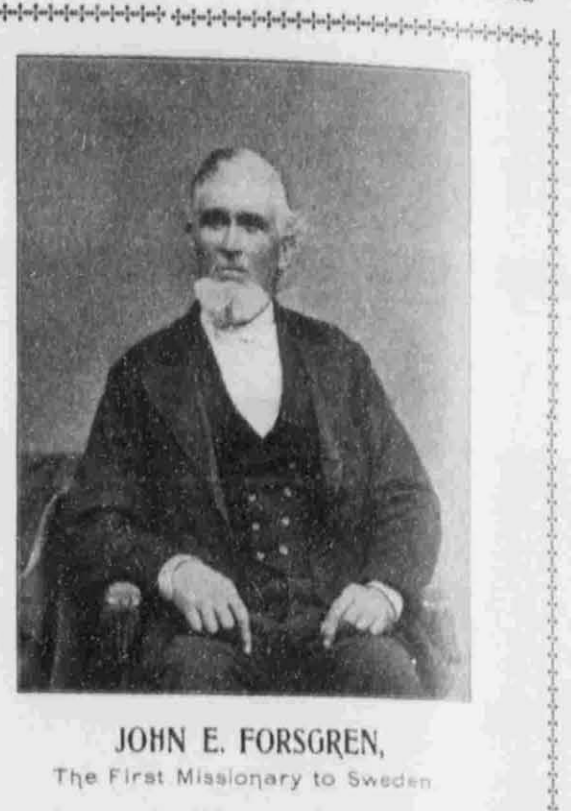
One of the first problems to engage the attention of the early settlers in the West, and especially those of Utah, was the matter of transportation. Goods might come through by ox trains, instead of by "lightning express" as today, but the growing needs of the country demanded quick transportation of mails and passengers.

PONY EXPRESS AND STAGE COACH DAYS.

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GEORGE P. DYKES,
One of the first Missionaries to Denmark.



JOHN E. FORSGREN,
The First Missionary to Sweden.

The pony express met one demand and the stage the other.

CUT THE TIME IN TWO.

In 1858 Alex. Majors made a trip by stage from St. Joseph, Mo., to this city, and was twenty-one days on the road. Mr. Majors soon afterwards bought out this stage line, and by building good stables, stocking them well with feed and getting good stock, he was able to cut the time in two, the distance of 1,200 miles being made in about ten days. In March, 1862, Ben Holliday took the line, and it was run from Atchison to Fort Kearney, thence to Larabee, and up the Sweetwater route and South Pass to Salt Lake.

This was also the route of the famous Pony Express. Mr. Majors employed on his stage line a thousand Kentucky mules and three hundred smaller mules, with fifty coaches on hand, and a small army of drivers.

THE PONY EXPRESS.

The continuation of the line to California was the idea of Senator Gwin. As to the receipts of the business, Mr. Majors himself says that the part of the line operated by himself and associates received \$400,000 a year for carrying the mails as far as Salt Lake, while Butterfield and company received an equal amount for carrying the mails on from this city to San Francisco. Speaking of the development of the pony express, Mr. Majors says that a number of Wall street magnates joined in an effort to get the stage route cut in 1859. It was proposed to receive mail at St. Joseph and deliver it at San Francisco, a distance of nearly 2,000 miles, in ten days.

THE MEN AND HORSES.

Five hundred of the fastest horses to

western summit of the Sierras, through 30 feet of snow.

THE ROUTE.

This seems impossible, and could have been had not pack trains of mules and horses kept the trail open. Here "Pony Bob" Haslam took the road from Fort Churchill to Smith's Creek, 130 miles distant, through a hostile Indian country. From this point, Jay G. Kelley rode from Smith's Creek to Ruby valley, Utah, 116 miles; from Ruby valley to Deep Creek, 105 miles; H. Richardson; from Deep Creek to Rush Valley, 80 miles; from Rush Valley to Salt Lake, 50 miles; George Thatcher, end of the western division under the management of Bolivar Roberts.

BOB HASLAM'S GREAT RIDE.

"Pony Bob" Haslam is now a business man of Chicago, and he describes one of his runs over the western division, which illustrates the perils faced by these men.

Some eight months after the pony express was inaugurated, says Bob, the Platte war began in Nevada and a volunteer corps was raised to defend the whites. Virginia City, then in its infancy, was hourly expecting an attack, and a partly completed stone hotel was transformed into a fort. From the town Indian signal fires could be seen on the mountain peaks, and all available men and horses were pressed into service to repel the impending assault. When Bob reached Reed's station, on the Carson river, he found that all the horses had been seized by the whites, so he fed his horse and rode on to the next station, Fort Churchill. This was the termination of Bob's run, and he had ridden seventy-five miles. The man who had been secured to relieve him, however positively refused

recalling to Mr. Majors' reminiscences of the early days, he said:

WONDER THAT ANY ESCAPED.

"As I look back on those times, I often wonder that we were not all killed. A short time before Major Ormsby, of Carson City, in command of 75 or 80 men, went to Pyramid Lake to give battle to the Platts, who had been killing emigrants and prospectors by the wholesale. Nearly all of the command were killed in a running fight of 10 miles. In the fight Major Ormsby and the lieutenant Harry Merdith were killed. Another regiment of about 50 men, under Col. Dan B. Hungerford and Jack Hayes was raised. This command drove the Indians pell mail for three miles, killing and wounding them at every jump. Col. Hungerford and Jack Hayes received and were entitled to great praise, for at the close of the war, terms were made which kept the Indians peaceable ever since. As I said before, it is marvelous that the pony express boys were not all killed. There were only four men at each station and the Indians, who were then hostile, roamed all over the country, in bands of from 20 to 100. The telegraph did away with the necessity for the pony express in a few years, and Pullman palace cars thunder over the routes where the stage coach bumped the passengers' heads against the roofs in early days.

HALF A CENTURY OF GROWTH.

One of the most useful of all the inventions that the half century has brought out is the telephone. Its value as an aid to business is almost incalculable.

The wealth of the United States today is estimated at over \$100,000,000,000.



APOSTLE ANTHON H. LUND.

gotten by those who witnessed them, and it is well that it should be so. For as it was said of ancient Israel, that they served the Lord as long as the veterans lived who had seen the works of the Almighty in Egypt and the wilderness, so it will always remain an eternal truth, that the presence of such witnesses among the people of God, is one of the greatest helps to their spiritual life and development in virtue and righteousness.

Whenever the Lord has established a special dispensation among the children of men, this has been manifest in signs and wonders. It was so during the dispensation of the Patriarchs. The Mosaic dispensation was ushered in by a series of miracles, and all through that period the servants of the Almighty proved their authority by signs and wonders. The primitive Church was similarly established amidst some of the greatest wonders ever performed. The success of the Gospel is by all ancient Christian writers associated with the possession of the gift of our Lord and His Apostles, of miraculous power. Men believed because divine works attested the truth of the message. Our Lord healed the sick and even raised the dead, and gave similar power to the Twelve and the Seventy, and others. And the sufficiency of the evidence was admitted on all hands.

The Church of Jesus Christ of Latter-day Saints was established under similar circumstances. Among the first promises to the Prophet was this: "And it shall come to pass that there shall be a great work in the land, even among the gentiles, for their folly and abominations shall be made manifest in the eyes of all people; for I am God, and mine arm is not shortened; and I will show miracles, signs, and wonders unto all those who believe on My name. And whoso shall ask it in faith in My name shall cast out devils; they shall heal the sick; they shall cause the blind to see; they shall cause the deaf to hear; the dumb to speak; and the lame to walk; and the time speedily coming that great things are to be shown forth unto the children of men."—Doe & Co., Sec. 15, 1-10.

This promise was fulfilled in the early days of the Church wherever the servants of the Almighty went to proclaim the everlasting Gospel, as it is being fulfilled to this day, at home and abroad.

The first introduction of the Gospel in the New World was to the countries forming no exception in the rules governing the Kingdom of God. When the servants of the Almighty came there with the message of salvation, they did so with

Sister Mary Nielson of Hooper, Weber county, relates a wonderful experience. During a conference at Norrkoping, Sweden, in the summer of 1864, she was attacked by a disease that seemed to be a plague, and she thought she had come to the end of her life. She thought the end had come. Four or five of the Elders present anointed her with oil and she was immediately restored to health. During the administration she felt an unspeakable joy that seemed to lift her above everything earthly.

Elder Martin Nielson, of Logan, says

body, and he was able to walk home, though for two years previously he had not been able to cross the street. The most remarkable feature of this incident is this, perhaps, that the man, notwithstanding this powerful testimony, later apostatized, and that the sickness returned with such force that he died.

The following is the substance of a letter written by L. F. Moeuch to the late Elder F. D. Richards concerning one of his remarkable experiences in the missionary field.

On a certain occasion I entered a house and saw a sight which I shall never forget. An old man was lying on a bed surrounded by all signs of poverty and sickness. It appeared as if every moment might be the last. By his side was a poor woman clothed in rags and with every expression of sufferings in her wrinkled face. He told the woman that he was a servant of the Lord, sent out to visit the sick and to preach the Gospel to the poor. Then the tears started to flow and she told him the most heart-rending story of sickness and poverty. She told him that her husband for a year and a half had been unable to

his wife was on one occasion attacked by an evil spirit that threatened to destroy her. While under the influence of this power, she felt as if she were about to die. After repeated anointment with oil, she was cured, and so testified in the name of Jesus, fled.

He also relates a wonderful manifestation in Copenhagen that took place in the presence of many Saints and strangers. A young man who, as far as anybody could judge, was possessed by an evil spirit, was cured, and so testified in the name of Jesus, fled.

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CONFERENCE HOUSE, MALMO, SWEDEN.



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