

I have noted in my short time how the Lord is blessing the efforts of the Elders, and the prejudice being removed wherever we can become known. I must say the people in this section are very hospitable. Wherever I have been, as a rule, I have had the best bed, and the best in the house to eat, and have not had a re-used entertainment, when entirely without money. At first I preferred a little money with me, but at the last would not carry it if I had it. The Lord will provide.

I cannot close without a suggestion to those at home who have friends abroad and have sent and are able to send books, which they ought to do. I have seen in my travels the Book of Doctrine and Covenants and Key to Theology given to friends who are not in the Church. Those books in my judgment are not the best to give at first under the circumstances. I would recommend the Book of Mormon, Orson Pratt's Works, Voice of Warning, Hymn Book, Church History. The Pictorial Reflex of Salt Lake City is highly appreciated in this part. Friends at home, send books to your unconverted relatives, and much good can be done. Much harm has been done by anti-Mormon books. Much good can be done by the placing of truthful books in the hands of the people.

J. D. MCINTOSH.

HAS ANOTHER VIEW OF IT.

Joseph Brown of Nephi, who is a cousin of Rae Christensen alias Rae Lewis alias Matt Warner—real name Willard Christensen—says that the story of Mrs. Rose Christensen's experiences, as related in Wednesday's NEWS, contained some inaccuracies.

In the first place, he denies that Christensen, or Lewis, or Warner,—we shall call him Christensen hereafter—worked on a ranch in Wyoming as a cowboy. He was employed in a saloon in Rock Springs when he courted Miss Rose Rumel, the girl who became his wife. Mr. Brown says the parents of the girl did not object to Christensen's coming; but they supposed he was courting an older sister. There was no objection on the part of the parents to his marrying that sister Sara, but when he married Rose instead, they objected on account of her youth. It is denied that he carried her off, Lochinvar style; but Christensen, and Sara and Rose Rumel went together, and Sara was a witness to the marriage, which was performed without any unusual circumstances, or objection on the part of any one. At this time the girl's father, but not her stepfather, was ill with typhoid fever.

The second statement objected to in the former account is that the girl Rose Rumel was only fourteen years old. Mr. Brown says she was thirteen. They did not go one hundred and twenty-five miles distant to get married, but the ceremony was performed in the town where both lived. The story about Christensen stealing the girl and drawing a revolver on the preacher who married them Brown says is a myth.

The next objection is to the assertion that the girl wife often attempted to escape. Mr. Brown says that she was

in Levan, Juab county, when her first child was born; that she lived there seven months, her husband being at Rock Springs, from where he sent her money for her support. Mr. Brown says he personally knows she did not move from place to place to keep her whereabouts hidden from Christensen but she was in constant communication with him and was anxious to rejoin him.

A further denial is entered to the statement that when she came to this city Christensen laid in wait for and seized her. Mr. Brown says that she left for Levan under a voluntary agreement and with the intention of meeting her husband; that she went to the state of Washington with him, willingly; that her sister Sara also went, and when Christensen got into the trouble there, came to this city.

As to the inquiry which caused the amputation of her limb, Mr. Brown says it was cancer in the knee, as a result of a bruise when Mrs. Christensen was riding a horse, and not from any injury that her husband inflicted.

As to the afflicted woman going to Vernal, Mr. Brown says she went to Rock Springs, where the first operation was performed; she had been at Vernal and sent for money to her husband, for her to come to him, and he furnished it. Mr. Brown also asserts that Mrs. Christensen at all times clung to her husband, though she did not approve of his lawlessness; and was not neglected by him; also that Christensen took up his abode in Rock Springs after the Telluride bank robbery, and that he took his last name, Matt Warner, from working for a man named Warner.

Mr. Brown says he does not justify Christensen in his wrongdoing, but does not like him to be charged with things he is innocent of, as has been the case. He also says that the family of the criminal now in the State prison is highly respectable, his parents and relatives being deeply grieved at his reckless life. Mr. Brown was one of those instrumental in inducing the prison officials to allow Christensen to see his wife's body after her death.

As to the respective accounts of this case, the one published last Wednesday came from relatives of the man in prison who assumed to know as much of his life as Mr. Brown does; and the latter says he is personally familiar with a great deal of it. So far as the NEWS is concerned it has given both versions, and on the differences therein it is a question of the veracity of the respective parties who evidently are far apart in the view they take of the case.

RETURNED ELDERS.

Thursday the NEWS received a call from Elders William Gardner, T. J. Morgan, Joseph M. Folkman, Joseph W. Linford, Richard L. Bird and Heber C. Jex, who returned on Tuesday, October 6th, from missions to Australasia.

Elder Morgan resides at Plain City, Weber county, and left on his mission on February 24, 1893, going to New Zealand. There he labored in the Bay of Islands district both among Maoris and Europeans, being well treated by both, and meeting with good success.

Elder Folkman also resides at Plain City, and went to New Zealand with Elder Morgan. His field was in the Hauraki district, among the Maoris, where he was treated hospitably and found many to receive the Gospel.

Elder Linford's home is at St. Charles, Idaho, and he was one of the missionary party which included Elders Morgan and Folkman. He labored among the Maoris in the Wairau district, which is on the south island of New Zealand. His reception there was quite cordial and brought good results.

Elder Bird lives at Springville, and left home Jan. 31, 1894. His labors were in the Marlborough district, south island, and the Manawatu district, north island, New Zealand, among the Europeans, by whom he was generally well received, and a considerable number of whom are paying heed to the Gospel.

Elder Jex, who resides at Spanish Fork, was Elder Bird's companion on the journey to New Zealand. He labored on the north island, in the Manawatu and Wairarapa districts, among the European population, being generally well received.

All the Elders enjoyed good health and felt well in their missionary labors.

This is the second mission of Elder Gardner to that part of the world. His home is at Pine Valley, Utah, and he left on May 10, 1893, being assigned to labor as traveling Elder in the Waikato district. Three months later he was called to preside over the Australian mission, in which position he remained till released to return home. He reports the mission as in excellent condition. There are now about 4,000 members of the Church there, and the number is increasing steadily. Not only is there strong encouragement among the Maoris, but in Australia and Tasmania, among the Europeans. Branches of the Church were organized in Sydney and Brisbane recently. The outlook is better among the Europeans in Australia and Tasmania than in New Zealand.

The returning party of Elders also included Elder David A. Nelson of Bloomington, Idaho, whose field of labor was in Australia. He had been on a mission about eleven months, and was released on account of the death of his wife. On arriving in Ogden he proceeded directly to his home.

Elder Joseph M. Greene of Mill Creek paid the NEWS office a call Wednesday and reported his return from the Northern States mission field. He left home September 19, 1894, and labored for the first eighteen months of his absence in the state of Iowa, after which he was transferred to the state of Pennsylvania, where he remained until he was released. Elder Greene enjoyed his labors very much, had good health while away and reports a good work being done in that locality. He states that the Elders laboring there are diligent and full of faith, and that prospects for future work is very bright.

Elder Walter William Kittle of Centre Ward, this city, called at the NEWS office this (Monday) morning, having returned from a mission to England. He left for that field of labor