

## CORRESPONDENCE.

## THE ENGLISH MISSION.

Bristol, England, Aug. 7th, 1897.

Believing that a few items from this part of the British mission would be of interest to many of your readers, especially those who formerly resided here, I have ventured to intrude upon your valuable space.

About ten years ago the headquarters of this conference was removed to Cheltenham and since that time there has been no active missionary work done here until the latter part of June, 1896, when Elders Albert Collard of Huntington and W. T. Noall of Salt Lake were sent here. These brethren labored together about six months, when Elders W. J. Mortimer of Provo and David Bagley of Montpellier were sent to assist them. A large number of tracts were distributed in our house-to-house visits, and it seemed as if we were making no headway whatever. Bro. McCready (who with his family had moved from London to this city) very kindly opened his home for meeting purposes. About the middle of February Elder Herbert L. James was sent to us, but was afterwards called to the Liverpool office, and Bro. Collard being released to return home last April, left us with only three Elders in this large city.

Agreeably to the instructions of Pres. Wells, as soon as we had fine weather, we commenced to hold open-air meetings in various parts of the city. The first two or three meetings did not attract many, as various sects of the city hold open-air meetings, but when it became known that the Mormons were in town again, a good sized crowd would collect. A great many came from curiosity to see what a Mormon was really like, while others came for the purpose of opposing us. This latter class was very zealous and have continued so until the present, and have announced their intention of opposing us as long as we remain in Bristol. On Sunday evenings especially we have large audiences, as we hold our meetings on prominent street corners just as people are going from their places of worship. We have had from five to eight hundred people stop to listen to us at times, but the opposition has been on the increase and it has drawn many that would not come were it not for that. We confine ourselves mostly to the first principles of the Gospel, but after our meetings some of our opposers would ask questions upon the history of Utah and the people, and would frequently hold a meeting after ours in which they would vilify the character of the Mormon people to such an extent that many would want to run us out of town, and they have gone so far as to entirely break up our meetings. We continued as best we could in trying to preach the Gospel, and made quite a number of friends, who took our part and if there was any disturbance they would always call for fair play.

About three weeks ago some of the people asked us to tell them why we believed in Joseph Smith and the Book of Mormon, which we promised to do the following Sunday. Many collected to hear it and Elder W. M. Purrington of Weber (who is laboring in Bath and who had assisted us in a number of open-air meetings) spoke upon the subject. Very good attention was paid but before we had proceeded far it began to rain quite heavily, but many of the people put up their umbrellas and we did the same and continued the meeting, one of us holding the umbrella over Brother Pur-

rington while he preached the Gospel to the people. At the close many questions were asked but our opponents were not satisfied to talk on doctrine and turned to the scandal and untruths told by our enemies. We withdrew as soon as possible, but in spite of the rain our opposers held a meeting giving the history of the Mormons as told by our enemies, which to say the least was very bad. Two nights after this at another meeting while answering a question on our religion, some men came up and accused us of all manner of evil, calling the speaker, Brother Purrington, a liar and everything else they could think of. It looked like there would be serious trouble, but some fair-minded men called for fair play saying we taught Bible truths and should not be molested. Some of those who at first opposed are now more friendly and evince a desire to learn of our doctrine, and express their sorrow at the un-Christian-like treatment accorded us at our meeting.

Our conference convenes at Cheltenham August 22nd, and if sent here again we intend to continue to sow the good seed leaving the issue in the hands of the Lord.

Our president, Brother Barber, has not had the best of health lately but we earnestly pray that he may receive strength from on high, and wisdom to counsel and encourage us in our labors.

We have just returned from Bath where we have been assisting Elders Purrington and Cook to hold some open-air meetings in that city as we find by uniting occasionally better results are attained. There have been two adult baptisms at Bath recently and one at Bristol, besides two children of Brother McCready's, so that the work though slow is onward.

Just a word of advice to our young men expecting missions: Study the Gospel and also study music, as it will greatly assist an Elder if he can sing well. Out of fifteen Elders in this conference only six can sing and some of these cannot carry a tune if left to themselves.

The "News" is greatly appreciated by the Elders and when received it is desecrated so that each may have a part to read.

W. J. MORTIMER.

## SPANISH FORK CHILDREN.

We have just had two very noteworthy occurrences here, receiving the hearty support of the people by the young.

The first was a First ward Primary gleaning. With so much grain lying strewn about the fields and people in need of bread and employment, see what might be done, as well as saved, if others would do as did our children, gather what otherwise would have been wasted! With light hearts, their intention to buy the Sego Lily sphere for the tower of their ward meeting house, all went easy for the happy band of workers, who, when noon came, spread out their lunch upon the ground, partook of dinner as one large family, and presented a sight pleasant to behold.

Then came the united Primary fair. At first it was thought that the large pavilion would not bring things together enough for a show, but as work progressed, it opened with a grand display, each department being represented by itself, and the numerous articles on exhibit under each heading requiring considerable room. The

large table for cookery was loaded with samples of bread, butter, cakes, pies, fruits, jellies, etc. Then came the painting, drawing and fancy work, followed by plain hand work, sewing, darning and knitting. The boys' side was filled with horticultural produce, seeds, agriculture, poultry, mechanism and manufacturing. First, second, third and special prizes were only given on primary work to children under fourteen years of age, though from invitation there were many other exhibits. The curio and old relics corner is worthy of special mention; and all this, combined with an interesting and instructive program and physical culture exercises, was seen for only five cents admission. It was a success in every sense, and more than likely much of the exhibit will go to the county fair at Provo.

Elders Geo. Jarvis and Even Evenson have just returned from missions, with an honorable release. John W. Jex expects to soon leave for the Pacific Isles, where he is called to labor.

UNCLE GEORGE.

## DAVIS STAKE CONFERENCE.

The quarterly conference of the Davis Stake convened at Farmington on Saturday and Sunday, September 11 and 12, 1897. It was held under a large bowery. The Stake presidency, all of the members of the High Council, all of the Bishops of the twelve wards, and a large number of Saints were present during the two days of conference. Of the general authorities of the Church, Elder George Teasdale of the Council of the Twelve was present on Saturday and Sunday, and Elder B. H. Roberts of the Council of Seventies on Saturday.

On Saturday at 10 a.m., after the opening exercises, President John W. Hess gave a report of the Stake. He said the Stake presidency were united, and all organizations and associations were doing well, especially the Sunday schools, which are doing extremely well. A great interest in this work was shown by the superintendents and teachers throughout the Stake. President Hess said he could not give a very favorable report of the Elders quorums, for there were a great many in this body of the Priesthood that were very careless and indifferent; but a labor was being taken with them to try and reclaim them, and if that was impossible to drop them from their quorums.

Elder B. H. Roberts then addressed the congregation. Spoke briefly of his experience since last he met with the Saints in Farmington (four years ago) and the additional testimony that he had received of the divinity of the Gospel of Christ. He referred to the Young Men's Mutual Improvement associations, and asked the support of the parents and Priesthood in behalf of them.

The High Council convened directly after the close of the morning services, and Matthoniah Thomas of Farmington was sustained by them to be Stake superintendent of the Young Men's Mutual Improvement associations. Brother M. Thomas was ordained a High Priest and set apart to preside over the Y. M. M. I. associations of the Davis Stake, by Elder George Teasdale. Elder William O. Lee of West Bountiful was set apart as first assistant to Superintendent M. Thomas, by Elder B. H. Roberts, and Elder David C. Hess of Farmington was set apart as second assistant to Superintendent M. Thomas, by Elder George Teasdale.

At the afternoon services on Saturday, Elders J. H. Grant and J. S. Clark, councilors to President Hess, made a few remarks, testifying to the truth of the Gospel, and exhorting the parents