

FROM THE MISSIONARY FIELDS.

The Work of a Tract.

Goulburn, New South Wales,
Australia, Sept. 20, 1898.

Seeing letters written in the "News" by Elders and Saints from the various parts of the world, I thought perhaps a few lines from a sister in Australia might be interesting to its many readers. I had long been praying to God to lead me to His right Church, but it seemed I could not satisfy myself with any of the creeds surrounding me. So I stayed at home and kept praying for light and truth, until one day a gentleman called at my door and gave me a Gospel tract to read. He said I was to return that one, and he would call again and give me others. I did not pay much attention to him, but put the tract in my bedroom. Shortly after a young lady came in, and picked up the tract and read it, and asked me where I got it. She said it was beautiful doctrine. My daughter hearing these words, took the tract and read it, and immediately said: "Do not have anything to do with them; it is the Brigham Young lot from Salt Lake." I then took the tract and read it through before I went to bed, and I felt the Spirit of God working with me; I longed for the gentleman's coming, to give me another one. He came, and I asked his name. He said it was William G. Park, and he was a missionary of the Latter-day Saints. He explained to me the principles of the Gospel and said he had come to warn the people and preach the Gospel of Christ in its purity.

After he went I felt condemned because I didn't ask him in the house, and a still, small voice said to me, "That is the doctrine you must follow."

He kept coming and giving me books to read, and I asked him if he wouldn't like to hold meeting in my house, which he seemed pleased to do. He brought his companion, Elder Alma E. Hubbard, with him, and I could feel the Spirit of the Lord attended our meetings. He gave me the book of Mormon to read, which I read with a prayerful heart, and before returning to rest one night, I prayed earnestly to the Lord and asked whether that book was true or not. That night I received a glorious dream, and a voice said to me, "Yes, the Book of Mormon is true." I then decided that I would be baptized, which ordinance was performed by Elder Hubbard on Jan. 7, 1898. After I was baptized I felt so happy I could not sleep; so I spent the night reading my Bible and the "Deseret News." Since then I have had many trials and difficulties to contend with, but the God of my fathers has so far delivered me out of them all. I know the Gospel is true and that God will answer the prayers of His children, who will humble themselves before Him and ask in faith. MARGARET E. CREGAN.

In East Tennessee Conference.

Hunting Creek, Tenn.,

October 8, 1898.

No doubt your table is continually covered with correspondence from the traveling Elders who are scattered throughout the different conferences of the world, and with this in view I will not take much of your time by forcing you to read a lengthy letter.

I left my home at Baker City, Oregon, on the 13th of February for Chattanooga. I arrived at Chattanooga on the 20th, and there was assigned to labor in the East Tennessee conference. I left Chattanooga on the 22nd of February for Charlotte; arrived on the 23rd and there was met by my conference

companion, Elder W. H. Carter, and went with him into Calarrus county. That was my first missionary experience, but as a rule we found the people kind to us, that is when we first went into the county. We had it all our own way for about three weeks, but just as our work began to prosper the adversary began to rear. That did not stop us. The Mormon Elders as a rule are not afraid of opposition.

After we got through with Cabarrus county I was sent to Treddell county to labor with Elder E. T. Rappleye. We finished that county and then we were sent over to Maddison. We only stayed in Maddison two weeks, when we had to start for Haftown, Forsythe county, to attend conference, and we had a glorious time. After conference I and Elder Morrell were assigned to labor in Wilkes county. We found a few Saints in this county. We have just finished Wilkes county and have got word from our president to go into Henderson county, which is about two hundred miles south of Wilkes. Some of our friends say we ought to take the train, but I guess we will go afoot, for we travel without purse or scrip.

H. W. NIBLEY.

Conference in New Zealand.

Greytown, North N. Z.,

September 18, 1898.

It gives me joy to say that the semi-annual conference of the Wairarapa district was held on the 17th and 18th inst., at Kahunui, a Maori village located in the southern part of the district. We had the pleasure of having with us the president of the mission, Ezra T. Stevenson, and Hirini Whaanga. We also had with us Elders David S. Lindsay and Charles Stephens from Remington, Idaho.

Our conference as usual opened with singing and prayer. Six general meetings were held and our Priesthood meeting. During the same the restoration of the Gospel and the first principles thereof, were dwelt upon. Many testimonies were borne, and in a spirit of humility, and much counsel was given.

Owing to the bad weather there were not as many in attendance as we had anticipated; yet we were thankful to our heavenly Father for the good spirit which was manifested. We were all feasted spiritually as well as temporarily.

The work of the Lord is gradually progressing in this part of the vineyard.

Ever praying for the welfare of Zion, we remain your brethren in the cause of truth,

H. B. JENSEN.

A. T. BUTTERFIELD.

In Wales.

Abercynon, South Wales, Oct. 7, 1898.

Perhaps some of your readers will be interested in a short account of missionary life in Wales, whose experiences are so varied as the people they may labor amongst. It is a splendid position to sharpen one's wit, as we have to meet in argument (when unavoidable) people of all shades of religious belief, and those who do not believe in religion at all, a great many admit that our doctrines are all right and according to the New Testament. But they insist that we do not teach all of it to them, and say there's something back of what we teach in our public meetings. In one of our public meetings on the streets, two of the Elders preached on some of the principles of the Gospel; also on the apostasy and restoration, giving a short account of the manner in which it was restored

and bearing testimony of the truth of the same. A gentleman in the audience who was a school master by profession, interrupted by asking if we held Joseph Smith above Jesus Christ. One of the Elders told him we did not; that we believed Joseph Smith was a Prophet and like other Prophets, did as commanded by the Lord. After we dismissed the meeting the same person stepped to the front and made a speech accusing the people of Utah of being an ignorant, rotten community. He gave us credit of not having come to decoy to Utah their wives and daughters, as he said the Mormon Elders formerly did. He said the doctrines we had taught them were all right, and that is the way we had of deceiving people and getting them to join us. As we had a good orderly crowd, we got them to keep their seats while one of the Elders answered his charges one by one, and we left a very good impression on the people, and we had a good many friends in the crowd and the accuser of the Mormons was ashamed of himself. A great many object to our religion, as they say there is no need of miracles today, as it is contrary to the laws of nature. Others accept all of it, but object to the manner in which the Gospel was restored, saying it is too simple for consideration.

No doubt a great many believe in the Gospel as taught by the Latter-day Saints, as they see it is more reasonable and scriptural than the man-made systems of today. But the well-to-do classes will not identify themselves with so unpopular a people, as that would mean their financial ruin, and many others lack the moral courage to embrace a religion and cast their lot with a people that is everywhere spoken against. All can find excuse for not obeying the principles of the true Gospel of Christ, and it may take a great deal of trouble to bring some of them to realize their true position. We have had quite a little opposition of the character described above, but nothing in the shape of violence.

Mr. Jarman got in his work in good style in this part of the country a few years ago, and there is much prejudice existing among the people as the result of that but it is gradually dying away, and we find many friends who are willing to give us a fair hearing. In one instance we had the privilege of holding a meeting in a Welsh Independent chapel near Merthyr, Tydvil, and we find some people who will let us hold meetings in their houses and invite their neighbors in to listen to the Gospel as believed by the Latter-day Saints.

We had occasion to go to Newport some time ago, and we stopped to see the ruins of the old Caerphilly castle as it was on our road, which is said to be one of the most ancient and extensive ruins in these islands. We called at a house near the castle to get some dinner, and when they found that we were from America, they talked quite freely about the country, until we spoiled the conversation by saying we were from Salt Lake City. They asked us if we knew anything about Brigham Young, and if any of his limbs were about yet. We informed them that we were Mormon missionaries, and gave them a number of tracts to read and left them with a better impression of Utah and the Latter-day Saints than they had before, as they had only heard Mr. Jarman's side of the story. When we have the opportunity of telling the people the true position of the Latter-day Saints they are our friends. It is quite discouraging sometimes when we cannot listen to us, while we only ask them to do themselves a kindness by obeying the Gospel, but we have the testimony of the Gospel burning in our bosoms and the satisfaction that we