

LABORS IN THE SOUTH.

A Missionary's Experience in the Southern States.

NORTONSVILLE,
Green County, Va.,
May 22, 1887.

Editor Deseret News:

In company with nine other Elders, I left my home in Salt Lake City on Oct. 14, 1886, and after a pleasant journey of four days arrived safely at Chattanooga, where I was assigned with Elders Wm. Wood, Jr. and Charles R. Howe, to labor in the Virginia Conference.

I labored the first seven months with Elder John T. Hales in my present field of labor, and during that time we endeavored in our weak and humble way to present to the people the saving principles of our holy religion, and although the

USUAL METHODS

were resorted to for the purpose of retarding us in the discharge of our duty, we felt to move steadily forward, trusting in the Lord, and through His blessings were instrumental in baptizing eight persons.

But it is a recognized fact that slander, misrepresentation, indifference and prejudice are very prevalent in this section wherever the principles of the Gospel are being advocated; therefore the above simple act was no sooner accomplished than it came to be looked upon by the enemies of truth as a great cause for alarm, and they, feeling convinced that the "Mormons" were gaining too strong a foothold in this locality, were determined to do all in their power to prevent such a consummation, by banding together to effect an expulsion, which evil purpose they finally accomplished just one year ago to-day. And although Pres. T. H. Harper and I returned again four days later and retained our position here under very trying circumstances for nearly one month, it again became necessary for those evil designing persons to make another

VIOLENT EFFORT

to (as they thought) exterminate "Mormonism." So on the 28th of last June a mob numbering about 35, went to the residence of Mr. W. I. Knight and demanded that Elder Harper should give himself up; but they were repulsed by Mr. Knight, who forbade them to cross his fence. After three hours' consultation, during which time considerable threatening was indulged in, a compromise was effected by Elder Harper agreeing to accompany the party to Stanardsville, the county seat, to see if justice could be obtained. This was accordingly done, and attorney John T. Bray was compelled to decide that the Elders had rights here and were entitled to protection. But this decision was not satisfactory to the mob, who were very angry and made violent threats to the effect that they would have their fun on the way back. I am pleased to record, however, that Elder Harper with friends, by taking another road, reached the Saints in safety.

Not being able to make any progress in the work, owing to the excitement existing and the general unsettled condition of affairs, it was deemed prudent to vacate the field for a time; and having been joined by Elder Milo A. Hendricks as a traveling companion, we started out in search of a new field of labor. And in leaving our kind friends, faithful Saints, and encouraging prospects, we felt to go cheerfully, having no bitter feelings towards those who had caused our departure, but felt rather to manifest a spirit of forgiveness and charity. And even now we feel to pray for them, and all other opposers of the great latter-day work that they may take a course that will gain them the approval and blessings of the Almighty.

After traveling through the counties of Madison, Page and Warren

WITHOUT SUCCESS,

the people generally being willing to entertain us, but indifferent to our message, we entered Shenandoah County, and found some kind, hospitable people, located in a long, narrow valley in the mountains, the place being known as Powell's Fort. We remained there two weeks, held five meetings and made a few friends; but owing to circumstances and the opposition we had to encounter, we felt impressed to move on, feeling that the time for a permanent opening there had not yet arrived.

During our sojourn there we spent a night with an old gentleman named Wm. Boyer, and had an animated conversation with him on religious principles. He claimed to be the founder of the "Church of God in Jesus Christ," commonly called "Boyonsites," and builds his faith and that of the church upon a certain requirement which he claimed necessary to the correct administration of the ordinance of baptism, and which he asserted the denominations of the day believing in immersion fail to observe. He said: "The correct form is to baptize in the name of Jesus Christ, and not in the name of the Father, Son and Holy Ghost." We asked him what the Savior's commission had reference to recorded in Matthew 28, 19. He answered that it referred to the baptism of the Holy Ghost. We then asked him if he had received any revelation authorizing him to organize the church. He replied: "I felt impressed by the Spirit to do so." Seeing the importance he attached

to the principle of baptism, we asked him by whom he was baptized. He replied that it was performed by a Campbellite preacher. Having heard that he had a few followers in the neighborhood, we returned to ask him if he had baptized them. He replied in the negative, but stated that his son Benjamin had officiated, he being at that time the principle elder. And finally we asked him if he had personally baptized his son, in order that the authority which he claimed to possess, might be conferred successively and in order. But his reply was to the effect that he had not done so, his son also having been baptized by another Campbellite preacher.

This brief conversation was sufficient to convince us that this church with a high sounding name was something of a phenomenon, and may be taken as a specimen of many man-made systems existing throughout the land, and "By reason of whom the way of truth shall be evil spoken of," they having a form of godliness, but denying the power thereof.

After a journey of four days we crossed the State line into

WEST VIRGINIA,

and met Elders Harper, Nelson and Camp, in Grant County, the last two brethren having labored there for some time previous, had made a great number of friends. I then labored for some time in Pendleton County with Elder Nelson, until we were called to Amherst County, Virginia, to attend a general conference, which was held there last September. After conference I was appointed to labor in Amherst, Nelson and Rockbridge counties, and during the months of September and October two persons were baptized. Elder Harper now being desirous of visiting Greene County, the field having been vacated over three months, and Elder Wood having been transferred to the British mission, I was joined by Elder S. H. Roundy, of Kanarra, Utah, and we continued our labors in that section until February, of the present year, when I was again appointed to labor in this field.

During Elder Harper's visit here he

ALLAYED MUCH PREJUDICE,

baptized three persons, and being released to return home left the field in a favorable condition. After my arrival here I labored alone a month, when I was joined by Elder James A. Head, of Preston, Idaho, as a companion. Since then we have labored faithfully among the people to bring them to a knowledge of the truth, and through the blessings of the Lord during the past and present month, were the humble instruments in organizing a branch of the Church and a Sunday school, and in baptizing four persons, and blessing three children. We realize that we have no reason to feel discouraged at our prospects for the future. We can humbly acknowledge the hand of the Lord in thus overruling all for our good, and give unto Him the honor and glory for what little good we may be able to accomplish.

Our little branch, presided over by Brother Andrew J. Morris, now numbers 21 members, and our meetings generally are well attended.

Your brother in the Gospel,
JOSIAH BURROWS.

STOCKING THE JORDAN.

Something about Fish.

SALT LAKE CITY,

June 1, 1887.

Editor Deseret News:

On Monday, the 30th inst., I went to Rock Springs, Wyo., to meet the shad car, en route for Utah with a special consignment of fry for this Territory. At 8 o'clock, Tuesday morning, the car, attached to the express train, reached Rock Springs. Mr. Geo. H. H. Moore, in charge, says they left Washington, D. C. at 6 o'clock p. m., last Friday, with 1,577,000 shad fry on board. Coming direct through and reaching here on the regular Utah Central train yesterday (Tuesday), they made the trip in about 100 hours. The estimated loss on the fry en route was between 10 and 15 per cent., so that the cargo netted us, say, one million fry, which, at 9 p. m. last evening, we deposited in the Jordan River at the Utah & Western bridge, in the presence of Geo. H. H. Moore, W. A. Dunnington, C. C. Lewis and E. R. Lucas, the captain and crew of the fish car, and E. Jacobson, James Love, Fred. Lewis, Oliver Chowles, Leonard Lewis and A. M. Musser, of this city.

It was my intention to plant some of the fry in the different rivers leading into Salt Lake, but Col. Marshal McDonald expressed a desire that they be all put into one stream; and after consulting several parties interested in local pisciculture, we concluded to put them in the Jordan at the point indicated above. This morning I took Mr. Moore down to the river to look at it in daylight, and his conclusions are that we did just right in making the deposit where we did. He expressed the belief warmly that they are sure to do well and that their conditions are much more favorable than many other plants the department has made elsewhere. Let us hope they will do well, and in the mean time we will be grateful to the general government, to Prof. Spencer Baird and his gentlemanly aids for this generous and magnificent contribution to the healthful food product of Utah.

The department has signed its in-

tention to forward us further consignments of shad fry, from year to year, till all our waters leading into Salt Lake are stocked with this delicious fish.

I will add that it required constant watchfulness and indomitable labor, on the part of Mr. Moore and his helps, to get them through in good shape. They had to be watched and attended day and night, and great care was bestowed on them. They were brought in 60 ten gallon tin cans, each one containing about 19,000 fry, which were about half an inch long and but a few days old.

Thanks are due to the Utah Central and Utah & Nevada railroad officials for free transportation from Ogden to the place of deposit.

Respectfully,

A. M. MUSSER.

IN KENTUCKY.

Missionary Labors in that State.

BRUSHY, Lawrence Co., Ky.,
May 26, 1887.

Editor Deseret News:

We have been laboring preaching the principles of the Gospel in this immediate vicinity since the first of this month wherever an opportunity could be had. An Elder from Colorado having been called to labor in this part of the vineyard where he was principally raised, arrived April 26th and joined Elder John F. Lamb, filling a vacancy which had been made by Elder Joseph Johnson being transferred to Pikeville, Kentucky.

While holding services on the head of Brushy, May 1st, at Brother Vernon's, we were

GREATLY DISTURBED

by some men who were trying to kill each other. One man took a rifle from the rack, and had it not been for timely interference, a terrible tragedy would have been committed in meeting. As soon as order was restored we continued our services unmolested. This seems to be a common occurrence at meetings in this country. Notwithstanding the threats that are made against us there are some who seem to be investigating for themselves, and they treat us as servants of God.

While on the head of Big Blane we were approached by a Baptist preacher who inquired who we were, and what authority we had to preach our false doctrine, as he termed it. We replied: We have authority from God, and have been called as was Aaron. "No man taketh this honor unto himself but he that is called of God as was Aaron," (Hebrews, 4-5). He claimed that that was done away, but we proved from the Scriptures that he was in error.

ONE OF THE BRETHREN,

Benjamin Spradlin, of Paintsville, aged 34 years, died May 15th, 1887. He was baptized February 16th, 1880, by Elder Gordon Z. Billis, and died in full faith and fellowship of the Gospel. His house was a good home for the Elders while in that neighborhood, and he was a man highly esteemed by all who knew him.

N. G. S.
J. F. L.

FROM KAPIOLANI'S KINGDOM.

Sunday on the Sandwich Islands.

LAIE, May 8th, 1887.

Editor Deseret News:

Perhaps some of your readers would be interested in knowing how we spend our Sabbaths here on the islands.

At half past seven the bell rings for Sunday school. Half an hour later all the children, and the white Elders who are so anxious about the example set to their dark inferiors, are seen wending their way meeting-ward to assist in Sunday school. This, like every other meeting here, is subject to a sort of ebb and tide. A while the house is crowded, and anon empty benches stare at the teachers; just now there seems to be quite a revival.

A CHANGE OF LOCAL OFFICERS

was effected at the late conference which may in some way account for it. Kanikahu was installed as President of Laie Ward Sunday school, Kinnimakalahua and L. B. Nanao as Counsellors.

At half past nine Sunday school is dismissed and the bell rings long and loud for morning services. Ten o'clock finds all hands, except the cook, en route to meeting, the roaring, tearing wind that usually prevails at Laie blowing dress skirts into uncomfortable shapes. Nobody presumes to carry a sunshade, for old boreas would turn it inside out in a trice.

And at last the foreigners are all there as well as the natives, the Elders in their uniform of linen breeches, the sisters in summer's airy robes of white, usually. The natives dress very much as we do, only none of the women ever presume to put on a tight waisted dress. Indeed they are far too sensible to thus compress their bodies.

The meeting house is a very nice one. The stand accommodates about twelve and is convenient. On each side are raised pews for the native leaders. In front sits the choir, and a good one it is, Brothers Noali and Beely having succeeded in drilling the raw, untrained but excellent voices until they can manage an anthem, and even a difficult minor one with very excellent

effect. One great advantage with these natives is that few of them are ever known to "run flat" in their singing, having excellent ears.

THE USUAL SABBATH SERVICES

are conducted in the Hawaiian language, every fourth Sunday (the first one in the month) being the general fast day; on which day the sacrament is administered.

We have enjoyed some splendid discourses since we came here, and it is worth the time to study the language in order to comprehend the rich feasts of soul which have been, in times past, spread before the Saints at Laie.

Noon finds us sitting down to dinner, which, as the Bible says, is only boiled herbs, is partaken of with thankful hearts. But boiled herbs would prove more acceptable at Laie, for meat and bean soup form our chief variety.

Formerly the Y. M. I. A. was convened at half past one in the afternoon, the testimony meeting following at half past three. This, with our evening meeting, made five meetings a day, and was enough to make the strongest weary. Now the Y. M. I. A. and the testimony meetings are held on alternate Sundays at two o'clock, leaving a person time to breath between services. After the afternoon meetings, which are like those at home, every one goes to his own room to read, to write, to study or to long for a glimpse of home, as the case may be.

At seven, or thereabouts, the prayer bell rings and we hold an evening meeting in English, commencing with a reading from some of the Church works followed by remarks from Elders previously chosen to speak on the lesson read. And thus closes the Sabbath, each one like the last, and all serving as a waymark that brings us one week nearer home.

THE MILL

has been running three weeks since conference, and has turned out thirty-five or forty tons of sugar. Miserable weather has greatly interfered with success, but Pres. King has energy and ability enough to rise almost superior to even weather. It is a great pity that we have not another set of rollers and another boiler. For then no matter what kind of weather we might have, the mill could be kept running, making work for the natives and money for the plantation.

With this vessel four of our native Saluts expect to remove to Utah. Peter Kealakalohua and wife, and Brother Naau and wife, of Honolulu. The first two are staunch old "Mormon" veterans, and a most excellent and intelligent couple. The others are recent converts, but smart and capable. They will be an acquisition to the Nineteenth Ward "settlement," and depart with the best wishes of white and black.

HOMESPUN.

DESECRATION OF GRAVES.

Editor Deseret News:

The general sympathy which Decoration Day has found with the public is praiseworthy. But its general observance has discovered that the cemetery demands some special official care and a proper number of guardians that the efforts of those who seek to adorn graves are not rendered valueless by the acts of thoughtless children and unscrupulous adults. The lack of water at the cemetery has prevented a very general attempt to beautify and adorn that most sacred spot—after that to which we give the loving and endearing name of "home." I mean God's acre," the resting place of that body which once clothed a spirit is still beloved by the living. Reverence for the home of the dead body is becoming in all people. Among the Latter-day Saints, because of their belief in the eternity of matter as the vesture of the immortal spirit, that reverence should border on the devotional. As we love the memory of the dead, and they are our "treasures" in the brighter home, so it is wise to make all that surrounds the body that lies mouldering in the dust as suggestive of the heavenly paradise as human weakness and the inherited evils of mother earth will permit. Therefore, I am pleased to see the adornment of graves with the wealth of flowers that a kind earth yields. Not only on a given day, but at other times and under all circumstances that command the approbation of reason. And that this custom may be encouraged it is certainly desirable that nothing be allowed to render futile the efforts of those whose gentle spirits prompt them to make this spot, which Germans call "God's acre," beautiful and inviting, rather than dreary and repulsive, as it unfortunately is in a measure.

It is because of these sentiments and other fitness for Latter-day Saints, that the desecration of graves, sometimes done by the thoughtless who rob them of flowers, is recorded with regret. For those whose natures can tolerate and take part in such sadly degrading practices, nothing but the most profound pity can be felt. No Latter-day Saint will do it. Those claiming the name may be guilty of so painful an offense, if of years of accountability; but they are woefully ignorant; and it might be a fitting enlightenment if some examples before the courts were made to teach them that the graves of the dead must be respected. Because graves are covered with flowers, the tributes, the gifts, full and free, of grateful and of

loving hearts, it is none the less a theft to take these flowers. It is a consolation to believe that this bad practice is not as general as report, with the moss it gathers by rapid rolling (despite the adage) would lead to believe, but that it exists at all is a great regret.

Something should be done to protect graves from destruction; that cut flowers be not stolen, shrubs not destroyed and plants not taken up by the roots and transplanted or carried off. Unless citizens can be assured that they will be protected in their efforts to beautify graves they will become discouraged. The city should employ adequate guards or the lot owners in the cemetery be accorded the right to do so. And it is time that efforts were undertaken to make pleasing this sacred spot. Protect those who seek to beautify, and encourage others also, that in the quiet hours of summer's evenings it may be pleasing and edifying to enter the precincts of the city of the dead, that our thoughts be lifted by association to other and higher spheres, and that because of the beauty and hallowedness of the spot we may be led into the presence of the dead to be taught by voiceless monitors that there is in life a grand, a divine purpose, to accomplish which we were best we ever seek to fit ourselves.

SACRED.
SALT LAKE CITY, June 1st, 1887.

DULY CELEBRATED.

A correspondent writing from Randolph, Rich Co., Utah, May 30th, says that Decoration Day was duly celebrated in Randolph under the auspices of the Sunday school. By 11 a. m. the ward hall was filled to overflowing. Superintendent John M. Baxter and his assistants and the whole Sunday school, were in their places. After singing prayer was offered by Bishop A. McKinnon. Flowers were provided in profusion where with to decorate the graves. A procession was formed, with the elderly people first. Then came the classes in their order with banners, about one hundred and fifty marching two by two to the burial ground. There, after singing, the work of decorating the graves commenced. No grave was neglected. Each and every one having flowers scattered over it. Could our friends who have moved away have seen the graves of their dead ones left behind they would say with us, "They are dead but not forgotten."

A BRAVE PREACHER.

He Dared to Heed the "Mormon" Lion.

OMAHA, Nebraska, June 1, 1887.

Editor Deseret News:

The Presbyterians here have been having what our Indians would call "a big pow wow," in the Exposition building here. The exercises didn't offer anything very striking, until the evening of the 25th inst., when Dr. George P. Hays, who was introduced as "a man of rare combination, with great vividness of manner and versatility of expression," dilated on missionary labor in New Mexico, Utah and Alaska, classing the

"MORMON" HEATHENS

as he termed them, with the natives of those regions of darkness, the Mexicans and Indians. This learned divine talked on woman's labor in the missionary field, and speaking with what he called "Scotch-Irish astuteness," asked the question of his audience: "What do these ladies want? and let it soak in, what do these ladies want?" And then answered it by saying, "Why simply to be let alone. A woman never knows when she is defeated, but goes on as if nothing under heaven had happened."

I took it to be an effort to obtain such endorsement from the assembly as would enable "these ladies" to secure substantial assistance, when they ask for it in their various fields, notwithstanding they wanted nothing "only to be let alone."

In speaking of his own

HEROIC DEEDS,

he related an account of his addressing an audience in the Opera House at Salt Lake. In that notable harangue, he informed the "Mormons" (of whom perhaps there was not one in the building) that if "they harmed a hair of the head of any Presbyterian school teacher, the Territory would be cleaned out." "And," said the Rev. gentleman, "You may think it took some courage to say this. Well, it did! But I knew I had the United States at my back! The guns at Fort Douglas were all pointed at the city, and I tell you we'll educate under the 'Mormons,' we'll have military power over the 'Mormons,' we'll administer the law to the 'Mormons,' and we'll have the United States all about the 'Mormons.'"

But the learned orator failed to tell us what it was the intention to accomplish with the "Mormons." He did not state whether it was to make the "Mormon" police loosen their grip on the frequenter of houses of ill-fame, which has produced so much enmity among their "Gentile" friends when the latter were caught and exposed. Or whether it was to induce the "Mormon" City Councils to lower the whisky license, so that saloon men could "turn an honest penny" with greater ease. These things, and voting solidly for their friends are about the