

once, that "Mormons must settle where nobody else will live." This seems to be true, in a great measure; but after they open up a settlement, and ask God our Father in heaven to bless and temper the surrounding elements, which he is sure to do, if asked for in the proper spirit, then others find out they can also live there; which, but for "Mormon" industry, co-operation, economy, and the blessings of God, they would not have found out in an age. A more peaceable, quiet, orderly and law-abiding community cannot be found on this green earth than the most of the people here in Manassa are; and if they are fostered and encouraged by the State authorities, they will prove a greater blessing to the State than any community or settlement in it. There is no reason why they should be everywhere spoken against and persecuted, but that it is in fulfillment of prophecy. It is true there are some in our midst—I suppose they are in all communities—who are not what they should be; and the verdict of the outside world is made up for the whole "Mormon" community, in accordance with the conduct of the worst characters in it.

The register of the thermometer for the month of January has been as follows:

	MORN.	NOON.
1st	0—2 deg.	0x28 deg.
2	0x20 "	0x31 "
4	0—8 "	0x32 "
6	0x8 "	0x24 "
8	0—24 "	0x21 "
9	0—25 "	—
10	0—18 "	—
11	0—8 "	—
12	0—1 "	—
13	0x32 "	0x44 "
14	0x30 "	0x52 "
15	0x32 "	—
16	0x30 "	—
17	0x18 "	—
18	0x4 "	—
19	0—0 "	—
20	0—1 "	—
21	0—8 "	—
22	0—18 "	0x13 "
23	—	—
24	0—2 "	—
25	0—4 "	—
26	0—7 "	—
27	0—6 "	—
28	0—0 "	—
29	0x26 "	0x52 "
30	0x20 "	0x53 "
31	0x28 "	0x50 "

* not observed.
H. P. DOTSON.

Correspondence.

NORSEWOOD, Napier,
New Zealand,
Dec. 9, 1880.

Editor Deseret News:

I left Aukland two and a half months ago and came to Napier where I preached round about for about four weeks or more; on Sundays in the public squares, (as I had no money to hire a hall) and on week days in the houses and shops whenever opportunity offered. I baptized five and organized a branch, when Elder Jens Jensen, from Canterbury, arrived, whom I left with the brethren, and I went inland towards the Scandinavian settlements. On my road up the country I preached in most of the English settlements I passed through, and baptized two, one at Kaikora and one at Takapau, where I left the railroad to go inland for an eleven days' preaching tour. When I returned to the railroad I met Brother Jensen who had just come from Napier, and we went together to Norsewood, the largest Scandinavian settlement I suppose, in New Zealand.

Here also is the chief Lutheran priest, who invited us to come and talk with him the day we arrived, which we were very glad to do the following day, when we spent three hours and a half with him to very little good. We then commenced preaching, though this man's edict went forth that none should either house or feed us in the settlement, but we found shelter by an Atheist, who treated us kindly. The greatest part of the settlement turned out to hear us twice on Sunday, though we had to preach by the roadside, as the priest prevented us from getting the school house, and no private house could begin to hold the people.

Then the priest challenged us to public discussion, half an hour about, and we had two nights of it, when the priest's congregation forbid him to meet with us any more. The greatest part of the Scandinavian population came to hear the gospel by that means, as both atheist and Methodists, of which there are quite

a few, turned out *en masse*, as well as the Lutherans. A good many of the latter acknowledge that their priest, with all his Greek and Latin, got into a terrible row of stumps, and as for the atheists and Methodists, they say that he never had made so great an ass of himself in the time he has been in the settlement. The points mainly discussed were—authority, baptism, for whom and what way, whether sprinkling or immersion, also laying on of hands; but, of course, nearly all the prominent points of the gospel, whether looked at from a temporal or spiritual standpoint, were touched on. Then, to wind up, we, Brother Jensen and myself, bore our testimony of the restoration of the gospel. The priest and his crowd brought a long string of newspaper articles, when we invited them to stand up, and we would dismiss the meeting with prayer. Then the priest and his crowd took to their heels and left us and about one-fourth of the people with us.

We have held 22 public meetings here since we came, three weeks ago; some have been largely attended; we have also had a public discussion with the leader of the Plymouth Brethren (in English). It did not go any better for him than the priest. The Lord stood by his servants, as we always ask him to do; and instead of stopping the truth, they are only rolling it on, though they do not see it. Last Sunday, after our last meeting, the crowd, led on by the Lutheran priest, followed us quite a piece on the road, trying to raise a quarrel, but we gave them no cause, though they took hold of our coats several times and were itching for a good opportunity to give us a hammering. The Lord protected us, and all we received was a terrible blackguarding which did not make any holes in our skin.

We had calculated to leave the settlement yesterday, but the night before we held a farewell meeting when seven persons came forward to be baptized; so we baptized them, six from Norsewood and one from Makavito, who rode all the way 18 miles over and through the woods to be baptized. They are good humble and sincere people as far as I can understand, and some of them intend to sell out and emigrate right away by the first opportunity. Four

of the seven have got a 40 acre farm each, partly cleared and stocked, two of them having wives make the sixth and a brickmaker makes the seventh, just the class of people with the Lord's blessing to make good Latter-day Saints, not much tomfoolery or frippery to get rid of.

I have only received one of the October papers so I don't know the full particulars about conference, only that a First Presidency is organized. All of the Saints who understand a little of our Church history and organization rejoice over it and so do I.

There are only two Utah Elders, Brother George Batt at Auckland and myself here, in the whole Australian mission. Of course we roam up and down the country in all directions, Brother Batt has been through a great deal already and I am hunting through principally after the Scandinavians, to bring them the glad message, perhaps it will be the last time many of them will hear it in their native tongue, as many of them are buried deep in the backwoods and in some queer out of the way corners.

May God bless us all. We subscribe ourselves your sincere fellow-laborers in the everlasting covenant.
JOHN P. SORESENSEN,
JENS JENSEN.

MANASSA, Colorado,
February 7th, 1881.

Editor Deseret News:

Apostle E. Snow's stay with us has been of incalculable benefit to all the good people of Manassa, who will be sorry when he leaves us. His teachings have been gentle and mild, yet forcible and to the point, and unmistakably prompted by the Holy Spirit. President Silas S. Smith has also been of signal service to this people. We are thankful for the presence and influence of such men. Many things have been set in order since their stay among us. Brother William L. Ball has been ordained and set apart as Bishop here, with Silas S. Smith, junr., and S. S. Sellers as counselors, who will, we are persuaded, set in order the things that are wanting, and work for the best interest of the whole people.

Some of our brethren here speak of returning whence they came. They

say they cannot make a living here; and truly the prospect looks a little gloomy at times, especially to those who have no money to purchase supplies. There is another drawback to many who have gathered to this valley. They expected to find a people—all who call themselves Latter-day Saints—purer, more refined, and especially clearer of what are vulgarly called "cuss-words," than any other people; but when they hear those professing to be Latter-day Saints use such words as "d—n," "h—l," etc., unsparingly upon trivial occasions, it throws a damper upon us, to say the least. But a little reflection will show that we should not expect to find all who call themselves Saints, just what they should be. The gospel net has been cast into the sea of humanity, and it has gathered of all kinds, good and bad. We also re d of the wheat and tares growing together till harvest, at which time the tares will be bound into bundles and cast into the fire.

The capacity of this valley for small grain is truly wonderful, and after the land is put into a fine state of cultivation, and stimulated by fertilizers, it will support a dense population. Irish potatoes, turnips, cabbages, onions, English peas, etc., grow magnificently here. And after the people have had time to fit themselves up with good houses, stables, etc., for stock, and the land is fenced, an easy living can be made here. And if the people will be faithful to their vows, the elements will be softened and all that is necessary for the well-being and comfort of the people can be raised here.

H. P. DOTSON.

FERRON CREEK,
Castle Valley, Emery Co.,
Feb. 12, 1880.

Editor Deseret News:

The health of the people in this place is good, with a very few exceptions. We are continually on the increase in numbers, as settlers keep coming in. We number now upwards of 40 families, but at present we are much in need of tradesmen, especially a blacksmith and shoemaker. And as there is still land to be had, we would like any such to come out and see our country, and don't

forget to visit Ferron Creek, and I would say to any intending to come here to settle that they can procure seed grain at a reasonable price. The Saints here seem to feel well in the good cause we are engaged in, that of building up the church and kingdom of God. We have had good meetings throughout the present winter; our worthy Bishop, Wm. Taylor, Sen., seems to be alive to his duties.

We are now working a road up into our canyon, that we may get timber that we may improve and fence our farms, as well as build upon our town site. We also have a weekly mail which now runs regularly, so that we have a chance to receive the news through your weekly NEWS.
J. E. KING.

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