

A TRIP TO THE SOUTH.

FAIRVIEW, Sanpete Valley, Utah,
March 20th, 1896.

I left Salt Lake City March 18, on the U. P. train, and had a very pleasant ride through Salt Lake, Utah and Juab counties, ninety miles to Nephi. In many places plows were turning up the rich soil, and seed time had come in reality, for the husbandman was scattering the seed grain with good hope of what the harvest may be—quite a contrast to the work of the writer, who is sowing Gospel seeds by the wayside. "O, what shall the harvest be."

I will relate a little circumstance which took place while riding pleasantly in the palace car. There was a young lady connected with the good old Methodist cause. I had occasion to remark that I once was a Methodist, as was my father's family, until I found a better method of salvation.

But how could that be? said my lady friend.

In reply I said, by way of explanation I would bring in an illustration. You have a desire to make some very urgent call. Your carriage is ordered to be made ready for your proposed mission. What would be your surprise to find your carriage hitched up to the horse? This brought a degree of mirth. Why, said the lady, I should order a reverse, the horse hitched up to the carriage, of course.

Perhaps, said I, when you really understood the issue of the figure, it will not bring forth mirth.

Now for the illustration, and we will take the word of God for it. In Mark 16, we read: "He said unto them, go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." Not baptized first and believe afterwards. I fear it would be as much of a surprise to Jesus, if His disciples should have reversed this order, as it would be to you, if your servants should carry your order out by hitching the cart before the horse. To me one is as absurd as the other.

My father and my mother, and my grandfather's and all relations before them, as far back as I can trace them, were baptized before they were capable of believing. This was certainly the case with me, for all that ever I knew of being baptized was the record in the Methodist church and the confirmation by my parents who taught me to believe that which occurred when I was an infant and incapable of obeying the command of Jesus to His disciples.

Again, I have learned by divine and authorized servants of God, as also taught by Jesus to Nicodemus: "Verily, verily, (making it doubly sure) I say unto thee, except a man (not Nicodemus alone, but every man) be born (not merely sprinkled but be born) of water and of the Spirit, he cannot enter the Kingdom of God. (John 3:5)." Sprinkling little children I learn from history originated in the old apostate church, and was continued in the Reformation. Jesus took the little children in His arms and blessed them, stating that "of such is the Kingdom of heaven." Inasmuch as baptism is for the remission of sins and consists of immersion,

not sprinkling, and should be administered only to those who believe, I have found a better way than that which I was led to follow by the traditions of our fathers, instead of the Gospel of Christ.

Change of cars here brought our conversation to an end.

Mormonism is spreading. There are now about one thousand missionaries preaching out in the world without purse or scrip, with broad openings and a constant call for more Elders—evidence that the light of truth, as revealed by our martyred Prophet, Joseph Smith, is fast taking the place of false doctrines and traditions.

Passing up Salt Creek into Sanpete valley, to Fountain Green, Murton and Chester, where the Sanpete and Nephi narrow gauge connects the standard gauge track already laid in Mantli, it was interesting to see seven y men now engaged, with teams, plows, scrapers and other necessary tools widening the track up to the standard gauge, which is fast being made ready. The new ties which are being placed on the widened track rapidly, although the cars are regularly running once each way daily. To witness the seventy men working on the track and the plowmen lustily engaged, and seeds being sown; the cattle on the thousand hills impatiently waiting for the beautiful warm sun to push on the already starting grass on the warm hillside, and then to see the chariots with flaming torches and running like lightning through the growing towns on to the Mantli Temple of the Lord, with a fair prospect of the standard gauge being pushed on south through prosperous towns; I say for me to witness the contrast of this trip as compared with one I made over the same grounds in the year 1862, just 44 years ago, with sagebrush pack, rabbits and Indians, filled me with wonder.

At that time Brigham Young with his pioneer company, were looking out locations to establish his gathering flock from various parts of the world. It is really marvelous to now witness the change of a barren, frosty, sagebrush desert into fruitful fields, towns, temples and countless happy homes. It constrains me to exclaim what Isaiah the Prophet when in his 29th chapter he speaks of the day when the Book of Mormon should be brought to light and says the Lord would perform a marvelous work and a wonder. I can testify to this as an eye-witness. Isaiah's words are literally being fulfilled.

Only a few days ago I attended conference in Salt Lake City, where President G. Q. Cannon prophesied that the coming of our Lord and Savior was near at hand as predicted in the Scriptures, and on the 14th inst. Elder Joshua Clark, president of the Northwestern States mission, testified the same thing in Independence, Jackson county, Mo., from whence the Mormons were monied and driven in the early history of the Mormon Church. Since the dedication of the Salt Lake Temple a very favorable change has come over the people, inasmuch as a general and liberal feeling has come over the minds of our fellow men in all parts of the world. And the Mormon Elders have a much bet-

ter opportunity to make known the doctrines of our Church, as evinced by the opening and hearing in Independence, the center Stake of Zion. After the excellent meeting in Salt Lake Stake conference, on the following morning, I was favored with attending the Bannock Stake conference in company with Elders Lyman and Karl G. Maeser, nearly 300 miles north of Salt Lake City, holding seven meetings, and another meeting at Luluville, 16 miles out; and on the following day two more at Eagle Rock or Idaho Falls. The next day I was in Salt Lake City and now I am, down here in Sanpete. I all will outline the coming Sunday I will finish another appointment at Eagle Rock, in the Armory Hall.

We owe much of this convenient transportation to God's inspiration to George Steve son and others, to bring the power of steam to move chariots with flaming torches and lightning speed. Consequently I feel interested in the seventy men operating on the Sanpete railroad.

After holding two evening's meetings at Ephraim the Denver and Rio Grande railroad brought me to Fairview, where last evening we held two meetings in the interest of the Seventys. The latter was attended by over 300 souls.

A peep into the People's Co-op. store where they carry \$15,000 worth of stock, and do \$45,000 business yearly, furnishing the ties for the railroad and surfaced lumber was very interesting. Last year this store sent 1,000,000 feet north, delivered in Salt Lake at \$13.25 per 1,000 feet. Fairview is a lively little flourishing country town.

EDWARD STEVENSON.

ARBOR DAY SUGGESTIONS.

State Superintendent of Public Instruction JOHN R. PARK has issued the following instructions to city and county superintendents of schools:

OFFICE OF STATE SUPERINTENDENT OF PUBLIC INSTRUCTION,
SALT LAKE CITY, Utah,
To County and City Superintendents of Schools:

I take pleasure in calling your attention to the accompanying recommendations concerning Arbor Day, adopted by the Utah Forestry Association and transmitted to this office. I heartily endorse these recommendations, taking occasion only to emphasize the caution against making the exercises too long and too formal. Arbor Day is not intended to be a mere gala day, but an occasion for working up a durable and practical sentiment in favor of the planting and preservation of trees. Wherever practical this spirit should be secured by actual experience in tree planting, not as a mere ceremony, but with the understanding that the trees planted are to be protected from year to year by the children themselves. The aim should be to secure a living interest in the subject of forest life on the part of every pupil in the district, and this cannot be done by a merely ceremonious observance of the day.

It is not advisable that all efforts in this direction should be expended directly upon the preparation for Arbor Day exercises. The study of plant-life in general, of birds and insects in their relation to the growth, distribution, preservation or destruction of plants and trees, should be made a prominent feature of school work throughout the spring months, both before and after