

## IN THE MISSIONARY FIELD.

The Work in Tennessee—Evil Over-ruled for Good—Interest in the Gospel Increasing—A Model Epistle.

COOKVILLE, Putnam County, Tenn., April 4th 1887.

Editor Deseret News:

As it is now over fourteen months since we left our beloved mountain home we have decided to pen a few of our thoughts and experiences, trusting they may find a place in your valuable paper.

Missionary labor is not what an unsophisticated and inexperienced youth at home may think it is. Perhaps some may say, "we have heard that before." Well and good, it will not suffer by repeating. There is better satisfaction, greater joy and more real, genuine happiness in missionary life than we supposed there possibly could be, even though we had heard many returning missionaries express themselves as having spent the most enjoyable portion of their lives, not at home, but on their missions.

A young Elder comes out rather "green" in more ways than one, sees the country, mingles with the people, partakes of their hospitality, and in a month becomes acquainted with the "ins and outs" of everything pertaining to the "sunny south." The next thing he does is to impart the vast information thus received in a month's close study, in which nothing has the appearance of being as good as home, to his friends and relatives, often to the local papers of his place of residence, and sometimes to the DESERET NEWS, his epistle not being overburdened with charity.

Six months pass by. The same green Elder has ripened wonderfully and while perusing his first letters to the NEWS he becomes astonished at what he has written. Things do not appear to him now as they did then. Charity has exerted itself and is presenting matters before him in as far different light. Seeing his error he stops at the thought of writing again; reflects upon the extremely truthful (?) histories, letters and accounts published about the "Mormons" by having spent a month in Utah; trembles at the probability of having written on a subject he knew nothing of; wonders what his friends, the Saints of this land and the experienced Elders thought; resolves to wait six months longer in order to get better posted, and—what is the result? He is seldom, if ever, heard of again, except in private letters. Such should not be the case. If we have erred, let us acknowledge our error when we have learned better. Atone in the same way the error was committed, namely, publicly, and thus give the credit due to the people wronged as far as it lies in our power. In the first place it is wisdom to be cautious and not too hasty in our conclusions. But the error once committed, by all means let it be rectified. For our part, though we prefer our mountains, we must give unbounded praise for the kindness and hospitality—a hospitality almost proverbial and worthy of imitation—shown us, as a rule, by the people of the South.

Many pleasant and laughable incidents it has been our lot to participate in, and, in fact, we have been the main object of them all. We have found the people very kind-hearted and sympathetic, their better feelings having ruled the day, or rather the evening, even to the shedding of tears while listening to our singing the songs of Zion, from time to time. What a power there is in those inspired hymns! Power for good that should in nowise be neglected or thrown aside by our Elders. Having complied with the "Sing us a song or two," almost invariably asked at every stopping place, is a positive guarantee of receiving unlimited praise and applause from the appreciative listeners; and often when the Gospel principles would have been scornfully rejected had we sought to preach the same unto them, we have sung them in the hymns that so fully abound with doctrines of our hallowed faith. Good has thus been accomplished and a word now and then between each hymn has been accepted and at times fallen in fruitful ground.

We have sought for the spirit of our labors, and truly the Lord has blessed us in that respect, and though failures and disappointments have been numerous, we feel as undaunted as ever, and with the help of the Almighty will continue to do so.

Persecution is, of course, our portion, as well as the rest of God's people. For it we care but little, as the blessings of God and the joy often swelling our bosoms repays us tenfold for the trials endured. Yes, we prefer to endure them in order to enjoy the blessings. That, of course, is the sentiment of every true Latter-day Saint.

We find many friends, and the attempts at violence, threats, lies and falsehoods arrayed against us only serve to promote the welfare of the cause, as has been shown in innumerable instances. One will suffice. A Christian Baptist minister had been very active in publishing our "vile motives," our "horrible monstrosities" acted at home," our "false doctrines," and exposing the "false prophet Joseph Smith—ah, who is now in hell—ah, where all false prophets go—ah," and as we found we were losing ground, the people believing his words to be true, as we did not answer his

charges, which were always made at public meetings when we were not present, we were forced to resort to something to counteract his influence. We therefore challenged him to prove his assertions and disprove our doctrines, at any time or place he felt disposed to name, the Bible to be used as the standard whereby to do so. To this we received the following reply, which is a true copy of the original:

"I sent myself to drop you a few lines in answer to the challenge you sent me. I am at a loss to know what you mean. Whether you have challenged me for a lie or gentlemanly debate. If you will take your faith in faith and what you say you believe to be true and the Book of Mormon and every lie that you have added to the Word of God and then make me no that you are not horse thieves or run from your homes for some other Crime I will meet you and will show you that Jo Smith was a liar and that you also is a liar and a servant of the devil. If it is music you want you are pulling the right string. S. D. B."

It is almost needless to comment on the above. It serves to show what class of men are fighting the truth. Fancy us "making him know" these things are he would debate with us! It was impossible for us to accept anything so ludicrous. Nevertheless, it brought good results. Whenever asked about the debate, which had been widely circulated, we would read them the answer to our challenge. They would at once take sides with us, the Reverend (?) gradually lost influence, two were baptized and others seem ready to follow. The next step was to force us out by mobs led by the same follower (?) of the meek and lowly Jesus; but his attempt failing, he has now, according to his own words, "quit making a fool of himself."

While passing a crowd we often hear such remarks as these: "Who are they?" "Mormons?" "No—are they them cussed Mormons?" "Yes, and they'd steal a horse in a minute." Then follows a loud guffaw. Our thoughts on such occasions are generally to this effect: "Laugh on. You remind us of the man who attempted to push the bull into the river. If he had not got his laugh beforehand he never would have had it. Your laugh will soon turn to the sickly while 'give us of your oil for our lamps are gone out.' 'Not so, goyle and buy of those who sell.' 'Soon we'll hear you crying, 'Lord, open to us.' 'Depart, know ye not.' When these thoughts occur to us, all resentment disappears and pity takes its place. This sympathy for their souls stimulates us to repeatedly offer them oil that they may replenish their lamps ere the coming of the Bridegroom."

In order to show how palatable our doctrines and principles are to the various sects and parties when not known to be "Mormonism," we relate the following: A Baptist minister who had devoted a great portion of his time and sullied his ministerial profession in slandering the "Mormons," succeeded in obtaining a dilapidated copy of a No. 2 tract, written by Elder John Morgan, the front and back being torn off. This he studied for some time and finally concluded he had found an invincible weapon which would be of great value to him in confounding the enemies of truth. To commence with, he first tried an experiment on one of our friends, a Mr. K—. After introducing the subject he produced his "valuable document" with the words, "There! read that and see what you think of it."

Looked at by Mr. K— who recognized it in one of our tracts. "Why, that is very good." "Yes, and it does away with your Mormon falsehoods." "You must be mistaken, for instead of doing away with the falsehoods, as you please to term them, it proves them as Mormon doctrines." "No sir—ee. Mormonism has no such doctrine as that. That is genuine, good, old Baptist doctrine." "I'll prove it to you," responded Mr. K—, and bringing a full copy he bade the minister compare the two. This he proceeded to do, but no sooner found himself sold than the once so "valuable document" was thrown to the ground, while he departed in haste, muttering something about "damnable, rotten, false doctrine."

This little incident fully demonstrates the nature of the crusade waged against us by the ministers of the day. The Mormons must perish for their belief; but if their doctrine was taught by one of the granddaughters of the mother of harlots, it would be esteemed as the Gospel of Christ—which of course it would be, minus the divine authority to preach it or administer in its ordinances.

There are many incidents of a like nature transpiring from day to day, but they all serve a good purpose, and to-day the work in this Conference is progressing favorably, some fifteen having been baptized the last two months, and prospects for doing good being brighter than at any time since our arrival in this state.

Much of it is due to the energetic labors of our Conference President, Brother H. K. Perkins, who has labored hard to set the Conference in order, cutting off the dead branches and trimming up the tree so that nothing will hinder its progress and growth. The publication of certain derogatory statements about us from time to time by the Gospel Advocate and the Apostolic Guide, the two organs of the "Christian Order," better known as Campbellites, published in Tennessee and Kentucky, serve also to awaken interest and inquiry and help the work

along. So let our enemies add their mite in rolling onward the little stone, till it rolls the whole earth.

As we have stated, the good results are already appearing and there seems to be a good harvest in store for us the coming season, considering it is generally conceded that the harvest is over.

Your co-laborers in the cause of truth.  
JOHN V. BLUTH,  
JESSE N. PARKINS.

## NEW YORK.

An Old Acquaintance Gives Us a Sketch of the Metropolis.

NEW YORK, April 10, 1887.

Editor Deseret News:

I am not able to write up the history of New York, although I have sojournd here six weeks, as many people do Salt Lake after staying over night in one of the hotels that are visited by the enemies of Utah, viz., defunct officeholders of all kinds, besides colonels that got their names for fighting where the bullets were the thickest, (under the ammunition wagons) and who stuff the stranger with all kinds of stories about the Mormon people. Of this class, one male and one female, have lectured here since I came, to very small audiences. I was not there, but saw one from each lecture that had heard them, and they both had been to Utah. They were not only disgusted, but told many of the people that the whole thing was a fabrication, manufactured for them by the rule or ruin crowd in Salt Lake, all of which, while it hurts the gang, does the people good. I have had more applications for Mormon publications than I can afford to pay for and send these people.

I exhibited Faust's self-extinguishing railway stove at the same hall, and before the same people that a lecturer had occupied to talk against the Mormons a week before. When I was announced as coming from Salt Lake City all eyes turned on me, and at the close of the meeting many sought introductions. They kept me until a late hour, some asking for my card, others for my autograph, still others wished me to send them my photograph. I was asked how it was that Gentiles and Jews made a living among the Mormons that they so much despise and malign. I told them that they not alone made Mormon trade but got rich there. "Well, well, what fools these Mormons be!" was the rejoinder. "Were they here they would too soon feel the boycott." Men that know the Mormon people that have dealt with them for many years and that have been to Utah, say that they are glad the Mormon question is about settled; their enemies went to Congress, got a bill through to make the people loyal, and what more can they want? That puts me in mind of an old story about an overland stage driver who was a Californian; on starting one morning from Placerville to Carson he found one lonely Chinaman on board and said, "I will just jolt him to death." In his reckless driving he upset the coach, unhitched his horses, then proceeded to see just how dead the Chinaman was, but when he opened the door the supposed victim stuck his head out and in a loud voice said, "You ———, what you do next?"

The Tucker bill has passed, the Mormons still live and will thrive, and the only thing the rule or ruin gang can do is to straighten up their coach, organize boards of trade, take the beam out of their own eye, let the Mormons pull the straws out of theirs, raise stock, till the soil, quit howling treason, and disloyalty, let peace and prosperity come to the land that they have nearly withered, and to those that still want to do mission work I will say, let the Mormons live with their wives, and you come down here and prevail on these men to live with theirs!

No one can describe the commerce of this city; it must be seen to fully understand it. Go to the battery, look oceanwards and you see hundreds of ships anchored in the bay looking something like flocks of huge ducks; the large black steamers just in from England, Bremen and other foreign places under full steam look like mountains moving in mid water, with their hundreds of living souls glad to land on American soil, in many cases returning home after a long absence. Look at the dock yards, loading, unloading, repairing; all is bustle and hurry, other kinds of craft fill the river up and down. At the great bridge we see thousands crossing on foot, in wagons, carriages, and by the cable road, it is a continuous line of human beings. During every twenty-four hours the elevated railroads carry five hundred thousand people. Every night hundreds of thousands of people leave this city for their homes elsewhere, only to return again in the morning. On Broadway the cars number 198; they run as thick as two or three to one of your blocks, and never stop to spit on their hands; but no matter how many passengers there are inside, the driver and conductor are looking on every side for another one. The sidewalks, morning and evening, on Broadway, have the appearance of an old-time conference just let out at the Temple gate; wagons loaded with all kinds of products and merchandise, street cars, fine carriages, and once in awhile a buggy, all hurrying to go somewhere. Street car horses weighing not less

than 1,000 pounds bring from \$125 to \$200; there are 16,000 of them working daily.

To go to the market places makes one wonder where all the fish, meat of all kinds and vegetables come from, and where are all the people that will eat them; then go through the streets and you will wonder how in the world there could be provisions enough got to feed them. Such is life in the great metropolis.

Yours,  
H. J. FAUST.

## THE WAY TO BRING A SUBSTANTIAL BOOM.

A SENSIBLE THEORY IN RELATION TO OUR MANUFACTURING AND COMMERCIAL INTERESTS.

SALT LAKE CITY,  
April 15th, 1887.

Editor Deseret News:

Being in hearty sympathy with your article in Wednesday evening's issue "The kind of Boom we need," I take the liberty of expressing one or two ideas in connection with that subject. There are many persons amongst the people who are thoroughly in accord with the great principle advocated in your article, and many who have had some experience in one or more branches of productive industry but the efforts which have been made in that direction have been so much in a desultory, every one for himself, kind of way, that failure has too often resulted.

There are, it is clearly understood,

## TWO CLASSES OF DWELLERS

In this Territory, one of whom has come here religiously to stay and who consider their coming and locating here the direct inspiration of the God of heaven, who has a magnificent purpose to serve by their coming and remaining here, and the other of whom, has come here after the feasibility of inhabiting this apparently desert country has been demonstrated under the direct inspiration of the god of riches the length of whose stay here is measured only by their prosperity in this world's goods. Money is their only and ultimate object. Should they acquire fame or excellence, they estimate its value only in present cash and creature comforts; they know nothing about awaiting a reward in the future, neither do they know anything about working for the interest of anybody but themselves; and their accumulation of means has no other weight or effect with them than the supplying of luxury while they live and the leaving of a few ducats to their immediate posterity.

The first class I have mentioned have in the prospectus of their future important work for the benefit of many others, establishing a nucleus of safety and protection, in fact a home, for the honest who will not join in slaughtering their neighbors, and the capacity of teaching many millions how to take of the elements which God has bountifully provided, and out of them produce all that they need for sustenance.

These two elements

## CANNOT COALESCE

they are too evidently the results of the two opposing powers, God and mammon. If those who are enlisted for God partake of the spirit of mammon they just so much weaken their position of strength. The Lord says in the revelations, "I give not unto you to live after the manner of the world," and with this in view how can they coalesce honestly with a party who can justly claim as their motto "our God has given us to live after the manner of the world and get all we can of this world's goods." This position being granted, and coalition being impossible each party must act on their own platform of purpose and designs, and each party in order to succeed must act unitedly and with a whole soul; desultory action must give place to

## UNITED ACTION,

and instead of each man branching out alone each must be supported by sufficient united strength to make success a certainty; and this success must not be sought for its benefit in a monetary sense, but for the grand and noble objects that are ultimately desired. We who declare ourselves for the building up of this country because we intend to stay here, prosperity or no prosperity, should organize and prepare for the carrying out in some dignified way the platform of principles we advocate.

Under the leadership of such men as can be determined upon and upon such principle as may be thought best in the ventilation of the subject, why do we not now do something by way of organization? Are there not enough of our brethren in sympathy with these great principles who will propose a dignified and respectful method of reaching all the benefits of a

## MANUFACTURING AND COMMERCIAL ORGANIZATION.

And if we cannot reach at present the establishment of any new branches of industry at least support with our whole souls those which are already established and struggling bravely for sustenance. A healthy ventilation of the manner in which we support these vital interests will do no harm, and while we are suffering from the pressure of those who have come here for money and for money only, why should we not progress in the principles which we understand and advocate? The

Lord has said "The Church stands independent of every creature beneath the celestial world," then why should we not move in that direction?

The kind of organization we want is one that will absorb all that the chamber of commerce is capable of and besides that will combine that portion of the capital of the country that stands ready to assist in the establishment of home industries. That there is a considerable of this, lying ready, it is true in small amounts, there can be no doubt, but ready all the same just whenever a reasonable, wise and good prospect of success can be made manifest. If this capital could be gathered together and held under the judicious management of good and wise men who have the real interests of the people at heart, it could be used in the assistance of some industry which now suffers for a small amount of help and which can show very profitable probable results, and in the establishment of new industries, when the promoters of industries can show a reasonable probability of profitable success, or the people's necessity.

An institution of this kind furnishing an opportunity for the well-wisher of Zion to put a few dollars where he can feel that it will be wisely invested and will furnish his brethren employment, save money in the country for circulation, supply homes to men who will then feel they have a stake here, will meet with a warm support of every lover of Zion.

The combination of the people's capital under the leadership of Brigham Young rendered possible the success of Z. C. M. I. and another combination could establish that principle of which Z. C. M. I. was meant to be the forerunner, the principle of producing and manufacturing all that we sell, and as it would be the most worthy object so it would call forth the warmest sympathies of the people. A combination of this kind would do more for the material development of the Territory than any number of mercantile institutions which gather up the means of the country and ship them out to that part of the industrious world where sensible men live who manufacture the goods we consume. U. N. V.

## ITEMS FROM IDAHO.

PARIS, Idaho,  
April 11th, 1887.

Editor Deseret News:

Spring has arrived and the snow-drifts are gradually retreating up the hill-sides; the roads are again becoming passable, while the farmers are busily plowing their daily avocations, casting the seed into the soil and all nature seems to rejoice at the approach of genial, balmy spring.

## THE OREGON SHORT LINE

is so overburdened with freight at present that it is impossible to find means of transportation, and the consequence is that almost every side-track along the whole line is crowded with loaded cars, while the train men are overworked and allowed but very little sleep. It is no uncommon thing for some of them to work twenty hours and upwards out of the twenty-four. A conductor informed me a few days ago that during the month of March his time footed up fifty-two days, and he had not then slept for 72 hours. The "boom" has surely struck the U. S. L., and to all appearance it is likely to continue for some time to come.

## THE TEST OATH CASE

was duly decided before Judge Hayes in the Third District Court in the usual manner—a disastrous defeat for the people—and an appeal to the Territorial Supreme Court. His honor seems determined to make a straight anti-Mormon record, and he has succeeded admirably thus far. Not only has his bigotry and intolerance seriously affected the people at whom they have been hurled, but they have resulted still more

## DISASTROUSLY TO THE DEMOCRATIC PARTY.

Had President Cleveland chosen, with the utmost care the most wily republican politician to fill the office of chief justice of Idaho, and instructed him to labor assiduously to turn over the Territory of Idaho into the hands of the republicans, such a person could not have accomplished more in that direction than Judge Hayes has done since he has held the position. When he arrived in the Territory the democrats were largely in the majority and Idaho would have continued democratic; had his decisions been based on constitutional justice. As soon as he entered the Territory in 1885 he was

## CAPTURED BY THE DUBOIS KING

and his rulings ever since have been strictly anti-Mormon. He has invariably imitated the rulings of Judge Zane in unlawful combination cases, and he has out-Heroded Herod in the test oath cases that have been brought before him. I believe Judge Hayes is afflicted with congressional fever and his object seems to be to make a straight anti-Mormon record, and not split on the rock that Halley ascended on (patting both parties on the back). No doubt he made his calculations with great care, and chose anti-Mormonism as the

## HERRY-HORSE TO CARRY HIM TO

WASHINGTON;

but since that choice was made the scene is changed; the anti-Mormon