

## FROM A MISSIONARY.

Unusual Proceedings of a Sunday School.

Berline, Marshall County, Tennessee, June 5.

Editor Deseret News:

What! More missionary experience? Yes, more missionary experience. While it may not interest the casual reader, it will cause those who have served their Heavenly Father in like capacity, to turn the leaves of memory and glance down the pages of the past, and perhaps again in imagination they will find themselves roaming over the hills of Virginia in search of the righteous or wading the swollen streams and traversing the woods of Tennessee, to call sinners to repentance, to warn them of pending judgments and to invite them to "Put on Christ."

### IN CHILDHOOD

Our joy and pleasure consists in looking forward; in middle age the time passes swiftly, and suddenly we find it is gone; in old age our pleasure or grief is sustained by our memory of the past.

We were on the platform in the depot of a small town in Tennessee. The train had given the usual signal, had steamed up, had stopped, received its passengers and freight, had sounded the bell and had pulled out. The happy and instructive visit of our President of the Conference had come to an end. With slow movements and meditative mood we retraced our way back towards our field of labor.

There was a feeling of lonesomeness containing about seven and threenths per cent. home-sickness, with traces of discouragement about us, that I could not explain to my satisfaction. Not that the rate which had commenced to pour down and the 18 miles that were yet ahead of us had anything to do with it. Oh no! Such things are

### TOO COMMON

to the missionary. We got to a friend's house before dark, and being fatigued, we retired early. Next morning, Friday, Brother R., my companion, and I went over to Pleasant Hill, a small place six miles from where we were staying, to see if we could get a house to hold meeting in. After walking all day, trying to find the men who have charge of the house, we postponed our efforts in that direction and found a place to sleep.

Saturday morning we renewed our endeavors and at two o'clock found all the school trustees in a bunch. At this we rejoiced, but our joy was short-lived, for they informed us we could not have the house on any consideration.

I quoted the second and third verses of the sixteenth chapter of St. John to them but it had no effect, at least not the one I wanted it to. The spokesman of the trio said: "We allow we're worshipping God all right and if you think you are go and worship Him. We can get along without you."

I replied: "I am satisfied I am worshipping God right and furthermore I'm not afraid to compare my belief with that of others. We would like a chance to be heard and thought you gentlemen would be liberal enough to hear both sides of a question before forming an opinion and taking the stand you take."

With a "Good evening, gentlemen," we left them. It was now after dinner time so we concluded that to be in time

### FOR SUPPER,

we would start for our friend's house. We got there about sundown, and to our dismay found the doors locked, and the folks gone, where, we knew not, nor did we know when they would return. This was unlooked for, but we made the best of it. We went to the next house and told the man who came to the door: "We are ministers of the Gospel, traveling as the Bible directs, without purse or scrip. Having been accidentally thrown out late, and being strangers in these parts, we would like to get accommodations with you tonight if we could."

He asked in a gruff voice: "What kind of ministers?"

"We represent the Latter-day Saints."

"You're Mormons, ha'nt you?"

We explained that was a nick-name that had been applied to us.

"Well, you can't stay here."

"All right. Good night."

No answer.

To be brief, we called at fourteen places, at which we got similar replies. It now being half past nine, and the people having gone to bed, we went into the woods to pass the night. The ground was still wet from recent rains, so we selected a large flat rock on which to make

### A PALLET OF CEDAR BOUGHS.

The next question we considered was, how to get along without getting the gum of the cedar on our clothes. We decided to turn our linen dusters inside out and then put them on. It was quite cool and we were not accustomed to the like; so we converted our handkerchiefs into night caps by tying a knot in each corner. You who have passed over the "sands of time" must not laugh at our crude ways, as it is our first night out.

All being ready to lay down, we earnestly thanked God that we were well, strong and happy, and asked for His protection through the night. We did not sleep much. I would be asleep perhaps three minutes, when Brother

R, in turning over, endeavoring to get a more comfortable position, would wake me, and vice versa. Before morning dawned it got cold; lighting a fire we sat there till daylight.

In going along the road we came to a pump, where we arranged our toilet. While passing a house I heard the grating sound of a coffee mill.

### THE BREAKFAST BELL

of the south. It reminded us also that a breakfast would do us good, as breakfast the morning before was the last meal we had partaken of. Calling the man to the door, I told him if he had no objections we would eat breakfast with him. He said that he had none, and told us to come in. Such a nice breakfast we had after our fast. This man is what is called in this part of the country a sinner, in other words a non-church-member. It is almost invariably a missionary's experience to find such people more Christian-like and kind than professing Christians, a sad commentary on the sects of the day.

Leaving this man's house we went back to South Berlin. Our friends, Mr. Ball and family, were glad to see us. Learning that we had had no dinner, they wanted to get us some, but we objected, as we could wait for supper very well. We sat on the porch talking and singing hymns, watching people go to Sunday school, etc.

I had just finished copying a song for one of the family, when a crowd of men and boys came up to the door. The folks in the house rustled around setting out chairs. The family thought the men and boys had come to visit them. There were between

### THIRTY AND FORTY

of all ages. By this time I had recovered sufficiently from my surprise, to say: "Well, gentlemen, have you just come from Sunday school?"

The one nearest the door then said: "Yes, the Sunday school met and organized, about a hundred of us, and we have come to tell you had better get out of this country. We don't want you in the community."

I replied with as much calmness as an American citizen, conscious of doing no wrong, could, "As long as this country is free and we break no laws of it, we will stay till we get ready to go."

Some one in the back ground said, "Don't let him say (sauce) you."

Bro. R. then asked him by what authority he did this. He replied: "The Sunday school; and if you don't get out you will have to take the consequences." I thanked them kindly for the information. They then turned and left. The family were "so sorry it happened". We told them we knew they could not help it. We talked about it before supper and we talked about it after supper. It was hard to believe our senses; but, alas! it was too true.

I walked around the house once or twice (of course, I was not excited).

I went back into the house where I found Mr. Ball

### LOADING A SHOT GUN

with buck shot. I couldn't help laughing at the situation, but said nothing. After loading this one he went into the other room and got another gun, which he loaded the same as the first. He was not satisfied with this, for he stepped over to his son's and got a breech loading gun and a belt full of shells.

I expostulated with him, told him, we would much rather suffer wrong than do wrong, and said: "Anyhow, there is not a particle of danger of that Sunday school class putting their treats into execution." In various ways I tried to show him the error of his way. His only answer was: "That's all right; I'm not going to be run over on my own property. If the law won't protect me I'll protect myself and those who are in my house."

I was satisfied no one would molest us, that night at any rate, so thought it best to let him have his own way.

Every effect has a cause; what then was the cause of these very unchristian like actions of the Sunday school? It was one J. C. Jackson who, when we first came into this county, sent to some

### PARTIES IN UTAH

and got, by mail, some "yellow back" literature. These pamphlets he received and circulated while we were away for a few days. He, Jackson, was careful not to let any of our friends have a book. He read some to them out of one though. This also accounts for our not being able to get a place to stay the night before.

M. B. S. Jr.

## THE NORTHERN VALLEYS.

Developments in Onelda Stake—Prospects in the Various Settlements—An Ice Cave—Soda Springs Curiosities.

SODA SPRINGS, Bear Lake Co.,

Idaho, June 14, 1888.

Editor Deseret News:

A trip around Onelda Stake involves considerable travel, and hard travel too, as it includes a series of valleys widely separated, but it affords an excellent opportunity of viewing a growing country which perhaps offers as many attractions for new settlers as any in this mountain region. Having consented to accompany the Stake Su-

perintendency of the Young Men's and Young Ladies' Associations on a tour around the Stake, for the purpose of holding meetings in the various wards, the writer joined the party, which included six persons with two conveyances to travel in, at Franklin, the present headquarters of the Stake.

A drive of five miles across Cub River, westward, brought us to

### FAIRVIEW,

a somewhat scattered Ward, presided over by Bishop Moroni W. Pratt, who has only resided here about a year, having coming from Meadowville, Rich County. It is situated on a level plain immediately north of Lewiston, Utah, the territorial line dividing the two Wards. The soil is a sandy loam, well adapted to the production of grains and vegetables, and now that it is well watered by canal from Cub River, it is bound soon to become an important agricultural region. The people of this Ward have had many drawbacks to their success in the shape of delay and heavy expense in the construction of their canal, ravages of grasshoppers, etc., but their prospects are somewhat better now than heretofore, and it is to be hoped they have seen the worst of their troubles.

### PRESTON,

the next place visited, is perhaps the most populous ward of the stake, including as it does 125 families, who are scattered over an area of five miles square, extending from Bear River on the west to the mountains on the east, and from Fairview on the south almost to Bear River on the north. The soil for the most part is very good, specially adapted to the raising of lucern, corn, etc., being of a sandy nature, but the inhabitants are generally very poor, some of them having never raised a crop (with the exception possible of a little rye, grown without irrigation) for eight years. This has usually been for want of water, but sometimes because of grasshoppers having devoured the growing vegetation, as they did last year totally. A canal fifteen miles long to bring water from Cub River to irrigate their land, has been a long time in course of construction, but is at last completed at a cost of \$22,000 and were it not for the lingering presence of the grasshopper pest Preston's prospects would be bright even for the present year. They are exceedingly promising for the future any way, for with such determination to conquer all obstacles as the inhabitants have evinced in the past and the unusual facilities which the place affords for making the best of farms, gardens and homes, success is bound in time to crown their efforts. Brother Wm. C. Parkinson is Bishop of the Ward and seems to have a good influence.

Six miles northward from Preston the Bear River is reached, where, on an extended flat skirting the northern shore, the village of Riverdale, consisting of about twenty widely scattered houses is found. Not more than five or six men could be mustered in the place, the others having gone off to obtain employment. Most of them to Hilliard to fill a contract for furnishing a large quantity of timber for coal mines. The custom of leaving during the summer season to seek work seems to have been followed by the residents generally ever since the place was settled, and one of the most practical among them who had decided to vary from the rule by remaining at home and working his farm gave it as his opinion that if others would do the same, notwithstanding the fact that the cultivated land is of such a poor quality as to yield but a small return for their labor upon it, they would be better off in the course of time as well as better able to look after their families than by going away to work and leaving only their wives and little children to look after their farms and stock. Riverdale Ward includes, in addition to the families in the village, about a dozen living at the mouth of Battle Creek, about five miles westward, near where Col. Connor's fight with the Indians occurred some years since.

About ten miles eastward from Riverdale the thrifty little settlement of

### MINK CREEK

was found nestling among the hills. It consists of from fifty to seventy-five families almost exclusively Scandinavians, who, with their characteristic patience, energy and economy have made comfortable homes in the hilly region at the mouths of three mountain streams, which form a junction here and then empty into Bear River—a region which almost any other people would have considered worthless, except possibly for grazing purposes. The soil, however, is very productive, but is difficult to cultivate, as such a large proportion of it stands up edgewise. A thirty-acre patch is considered a large farm for a family to have here, many families not possessing nearly so much as that, but they make up in cultivation what they lack in area. Water to irrigate with is abundant here and can be conveyed in ditches high up on the mountain side, and it is astonishing to see how high the cultivated land extends in some places. Where Scandinavians cannot succeed in conquering nature's obstacles in the agricultural line it of little use for any other people to try.

Ten miles northward, over the hills, from Mink Creek the

### MOUND VALLEY WARD,

presided over by Bishop R. H. Williams, is reached. This is in the south end of what is commonly known as Gentile Valley, an excellent region for stock raising, the surrounding hills supplying the best of sum-

mer ranges while the broad belt of meadow land extending through the valley from north to south, a distance of many miles, furnishes an abundance of blue grass and other good qualities of native hay. The ward includes about twenty families and is very much scattered. Gentile Valley is traversed from north to south by Bear River and also by ridges of volcanic rock of varying height, which seem to have been thrown up in this longitudinal shape by some upheaval of the long ago. The river at one point occupies a narrow channel between lava ridges, at which place it is spanned by a substantial bridge, which affords communication between Mound Valley and

### MORMON WARD

situated a few miles farther northward on the opposite side of the valley. Almost half the families of Mormon Ward live some distance westward on the Cottonwood, and we had not the pleasure of seeing them. A dozen or fifteen families, among whom Brother Solomon H. Hale, Counselor in the Stake Presidency, is a leading spirit, are scattered along the western foothills, and all appear to have very comfortable surroundings. Their pretty schoolhouse, located upon an eminence commanding a view of the valley, is also a very creditable building.

Leaving Mormon Ward, we forded Bear River, which is unusually low for this season of the year, and journeyed northward over an extensive but rather uneven plain, seamed here and there with ridges of lava rock, stopping on the way to view the natural curiosity known as the

### "ICE CAVE,"

having provided ourselves with candles for that purpose. In one of the numerous depressions or "sink holes" with which the plain abounds was found the entrance, an aperture perhaps four feet high and ten feet in width, beneath an arched roof of volcanic rock, which widened and deepened as it extended, in many places to at least 20 x 30 feet. For much of the distance the floor was covered with broken masses of volcanic rock which were difficult to walk over, but in other places ice, the depth of which we had no means of ascertaining, was found beneath our feet and in still others, mud more or less compact and occasionally quite level covered the surface. About a quarter of a mile from the mouth of the cave and almost half way to its extremity an opening was found in the roof, through which the sunlight descended and a current of air entered that was, doubtless, the means of congealing the water, as between the opening mentioned and the extremity of the cave no ice was found. In many places the arched ceiling of the cave was covered with diminutive stalactites formed by the water impregnated with lime dripping through, and presented a very pretty appearance.

The residents of the valley when in want of ice to freeze cream with, resort to the cave for a supply, which is easily obtained by means of an ax to chop it as we would on the surface of a pond in winter, and the holes thus made are soon filled again by the process of dripping and congealing constantly going on. It is possible that as the country becomes more thickly settled, this cave may become a famous resort for curiosity and pleasure seekers, and some interesting ice cream dealer may yet take possession of it as a saloon ready made to his hand.

Fording the river again near where it enters the northern end of Gentile Valley, we concluded to diverge a little from our direct course through Onelda Stake and take in the sights of the famous Soda Springs region. We stopped, however, long enough on the way to visit an

### EXTINCT CRATER

located a short distance to the left of the road and descend to the bottom of it, from we could view the surrounding walls of lava towering up around the vast amphitheatre which they enclosed and picture in our minds the scene presented when the crater was aglow with internal heat.

The curiosities of Soda Springs, consisting of the throbbing, spouting steamboat springs, the mineral waters of various kinds, temperatures and tastes found in this region, the beds of sulphur and the peculiar lime formations, caves, grottoes and lakes with which the eastern part of the valley abounds have been so often described in the News that I need not dwell upon them, suffice it to say that they are not attracting such a host of tourists and pleasure and curiosity seekers as the hotel proprietors of the place doubtless expected they would when they made such extensive preparations for their entertainment. The magnificent and costly hotel which was finished last season has but three names upon its register yet, but the season here may be said to have hardly commenced. The bottling works at the "Ninety per cent." spring, which have a capacity of 150 cases or 8,250 bottles daily, but are now putting up on an average about 60 cases or 3,300 bottles daily, now constitute one of the attractions of the region. Since my last visit to Soda Springs, twelve years ago, many changes and improvements have taken place not only in the number and style of the buildings erected, but also in the cultivated land surrounding, which is far more extensive than I then imagined it ever would be, and is yet likely to be vastly increased. More anon.

G. C. L.

## THE LORD'S DAY.

An Instructive Correspondence By S. W. R.

The brief history that we have of the creation of the earth, the heavens that surround it, and all that in them are, gives us to understand that the labor was performed entirely by *days* work, and that "days" were reckoned after the periods of the revolution of that world which was the dwelling place of the Creator. The earth placed in position and its relation to other created worlds definitely determined, and we find that days were reckoned to it according to the period of its revolutions, and thus days were numbered unto man, that his labors might be performed thereon in the likeness of and in conformity with those principles and laws which governed the Creator in His labors. All this illustrates the fact that things earthly are in the likeness of things heavenly; the division of time to man in days, corresponding to that of years as to the duration of the earth; being seven thousand years—one day with God answering to a thousand years of time to man, with whom a thousand years is as one day.

There evidently was some very special object in view in thus carefully and minutely measuring time to man, and that object was unmistakably defined by the law of the Lord, as given in an early day to His people Israel: "Six days shalt thou labor and do all thy work, the seventh is the Sabbath of the Lord thy God. In it, thou shalt not do any work." This law was obligatory, not only upon every man, woman and child, but all animals used to help man in his labors, were to do no work on that day.

This law preserved a uniformity of conduct in man's labor with that of the Creator, who rested from His labors on that day, and sanctified and made it holy. Having thus made the day holy, He reserved it unto himself, and has never yet transferred His rights of that day to the children of men. It is to all intents and purposes still the Lord's day; and no one has any right to use it, only by His permission and under His direction. To do so is not only a theft of time, but a

### FLAGRANT VIOLATION OF LAW;

a wanton desecration of that which has been made holy, and thereby placing man in direct antagonism with his Maker.

Vast importance must be attached to this law when we consider the fact that it constitutes a prominent feature in all the dealings of God, not only with the children of men, but with the earth on which they dwell. Every seventh year the earth was entitled to rest, and man was to refrain from tilling it.

To meet this emergency, so that neither man nor beast should want for sustenance, the Lord pledged himself to those who would observe the law, that He would cause the earth to yield every sixth year sufficiently for three years, that there might be no scarcity in the land until the fruits of the second year should be garnered.

Laws were given to the people directing how this seventh year should be observed. It was to be a year of great favor and blessing to the poor; a year in which those who were not able to redeem their possessions which were encumbered, were to have them restored; a year of release to those who were bound, of freedom to the captive, and liberty to the oppressed.

These seven years seven times repeated, brought a year of jubilee, a fitting reminder of that day sanctified and made holy by the Author of days. Symbolical also was it of that seventh thousand years which is to be the Sabbath of the world's temporal existence, when all shall rest from sin, pain and sorrow, and when man will be subject not even to temptation; but will be released from Satan's power, and from death.

That Israel should have no possible excuse for violating this law of rest, miraculous manifestations of God's power occurred while they were being fed with manna from heaven, affording a striking illustration of Divine wisdom and power, in conforming all things to this Sabbath day rule. They were required to gather their food every day for six days to fulfill the law of labor, and the food gathered each day could not be preserved to the next; until on the sixth day, when they were required to gather for the seventh, then it was preserved in good condition for food to the next day, so that no labor should be necessary on that day. That which was not possible for the six days in which man was

### REQUIRED TO LABOR,

became possible on the seventh that he might rest. Thus God and man worked in unison to fulfill the law, and preserve the Sabbath holy.

It is evidently of importance to man that he should duly appreciate the fact that this law relating to time, secures only six days out of seven to man, the seventh remaining to the Lord.

That the Saints may more fully appreciate their relation to this order of things as revealed for their observance, through the Prophet Joseph in our own day, I will here quote from a revelation given August 7th, 1831, in answer to his inquiry concerning the keeping of the Sabbath day. To those whose feet stand upon the land of Zion, and have obeyed His Gospel, it is written:

"Thou shalt thank the Lord thy God in all things."

"Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit."

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt