

## CORRESPONDENCE.

The Country—The Saints—Preaching—Baptizing—Gathering—Good Health, Etc.

BIRMINGHAM,  
March 21, 1877.  
To Bishop Edward Hunter:

Dear President—I have been in this far-off country between four and five months, during which time my labors have been engaged in the Birmingham Conference, which comprises six counties, namely, Hereford, Worcester, Northampton, Warwick, Stafford, and Shropshire. Since I came here I have travelled and visited a great many cities, the principal ones of which are Birmingham, Wolverhampton, Dudley, Wombourne, and a number of smaller villages in what is called the Black Country, in which the manufacture of iron, brass, &c., is the principal industry, which trade at the present is very slack, causing untold distress and suffering. I have also visited Northampton, Wellingsboro, Rugby, Higham Ferrers, &c., in Northamptonshire. Some beautiful tracts of agriculture, groves of timber, ruined castles, &c., greet you on every hand, also beautiful flocks of sheep, the finest I ever saw. The principal industry is the manufacture of shoes, which are made, a great many of them, from our American leather, and the trade at present in this branch is very good on account of the heavy demands from the army.

The Saints in this conference are very much scattered, as we find a few in almost every town and village, and they really appear like the gathering of grapes when the vintage is done, as in a great many instances most that are able have been gathered out. Since I came here I can say I never enjoyed myself better and felt as much blest of the Lord as I have while traveling and preaching the gospel to the Saints and sinners, which I have never let an opportunity slip of doing when presented, which has been very often. When we could not get an opportunity of preaching in public, we have called the Saints together in private houses, and the Saints really rejoice in the privilege of our visits with them. In some places we find they are not privileged to have a meeting in their houses, having been forbidden to do so by the clergy and landlords at the risk of their bread and dinner and being turned out of doors, particularly if they are old people. We have been very kindly treated by the Saints and a great many strangers, who invite us to their houses to spend the evening, that they may learn particulars about our country and people, not wishing to know much about our religion, but generally before our visit terminates we get an opportunity of telling them all about our principles, and they almost invariably invite us to renew our visits, and many to-day are investigating the views of our faith in consequence of those visits. While religion of any kind is not much called for, only where there is money in it, still we are adding a few occasionally to our Church, and the spirit of investigation is on the increase. I had the privilege of baptizing some myself at Northampton last week, very respectable people, and the prospect is that a number of others will be still added from this section. The spirit of gathering is greatly on the increase amongst the Saints in this country, and they are doing all they can by saving their pennies to bring about their deliverance. Some are anxiously looking for assistance from the friends and relatives they have in the valley. Could they be encouraged to assist them, it would be a great God-send to them, for the poverty and trouble which stare them in the face, and the dark aspect that is before them, are very distressing and bespeak harder times still ahead, for wickedness, debauchery, and all kinds of evil are greatly on the increase in this country. The Saints in Utah cannot too highly prize and appreciate their prosperous and peaceable mountain homes, surrounded with plenty as they are, compared with any portion of the world that I have as yet seen.

Since I came to this country my health has been exceedingly good. I am probably twenty pounds lighter than what I was when I left Salt Lake City. I can travel six or eight miles and preach in the evening without being much fatigued.

I have been greatly blest of the Lord since I came, and by his help I do not intend that the time shall pass without me being busy in doing all the good that I can.

Brother George Atkin, of Tooele, is here, and diligently laboring in conjunction with myself for the dissemination of truth and for the good of the Saints of this country.

Elders Wheeler, of Cottonwood, and Judd, of St. George, are also laboring in this conference.

Your brother in the gospel,  
JOHN ROWBERRY.

#### A Grasshopper Machine—The Settlement.

SUNSET, Yavapai Co., Arizona,  
March 21st, 1877.

Editor Deseret News:

While reading a copy of the DESERET NEWS a short time ago I read the description of a device for the destruction of grasshoppers, that was to place a keg or can of coal oil over the water ditch, and to let the oil mingle with the water. I think this a very good scheme and one that if put in practice would be the means of destroying a great many hoppers. Several years ago I thought of a very simple device for the destruction of grasshoppers. I will describe it to you, and if you think it worth while to publish it in your paper you are at liberty to do so. My plan is to take a piece of scantling, three inches square, or two by four will do, round off each end for about three inches; make two small wheels about fourteen inches and not less than one foot in diameter, and fit them on the journals on the ends of the scantling; near the centre and at equal distances from each wheel, bore two holes and insert two pieces of light scantling for handles; take a couple of boards, fasten one to the edge of the other, fasten them to the scantling, letting the one that is edgewise come next to the handles; on the lower edge of the board that lies flat upon the scantling, fasten a small strip of thin lumber, so that it will project above the board an inch or two; this will complete the machine. All that now remains to be done is to procure plenty of coal tar, and with an old whitewash brush cover the face of the boards with the tar, and wheel the machine amongst the grasshoppers. As quick as the boards are covered with hoppers mix them well with the tar and then go ahead again and so repeat the operation.

We are getting along out here as well as we can. If all is well we shall have the water down to our fort in a few days, distant from the dam about five miles. The weather is warm and pleasant. The health of the people is good. Our fall wheat is coming up. We have about 50 acres of wheat planted in all. Brothers Smith and Balingier have left for St. George to attend Conference. We have plenty of room here for good Latter-day Saints. We have a day and Sunday school, both well attended.

Your brother in the gospel of Christ,

GEORGE DABLING.

#### Preaching and Prejudice—Training of the Youth—Unity and Harmony.

COLUMBIA, Lancaster Co., Pa.,  
March 12th, 1877.

President John Taylor.

Dear Brother—Some four months since myself and Elder Whitney quitted the "City of the Saints." Most of this time we have spent in Luzerne, Bradford and Lancaster Counties, in this State, spreading the Gospel seed in every available manner. To admit that it has been an uphill business is a truism not only verified in our own personal experience, but also, I am led to believe, in the diligent labors of many, if not most, of our Elders. We are not, nor have we been, despondent, notwithstanding our earnest endeavors to do our fellow-creatures the good they most certainly need have not assured us of very encouraging results. It is barely possible that after many days the bread of life cast upon the troubled waters will return to us with gratifying fidelity.

We have hired places to preach in and placarded the towns at my personal expense, and when we have applied the second time to obtain the same halls on the same conditions we have been denied, not because our doctrines are unscriptural or unreasonable, but because

we are undermining the very mud-sills of sectarianism and threatening the destruction of the craft and the consequent income of the modern Pharisee. In every respect the Lord's system of salvation and redemption in the 19th century is as unpopular as the same system was in the first century of the Christian era. The proud and selfish condition of society is such, it seems, that men will not believe the truth.

In consequence of the doors of churches and halls being sealed against us, we are, per force, obliged to content ourselves to spread the glad tidings through more contracted channels.

The prejudice against us is very great. Let an Elder put in an appearance in a town, city, or county, and the parsons are immediately in arms, circulating the stories of apostates, and if but one anti-Mormon book is in the neighborhood it is bandied from house to house as the book of books, the preachers sermonizing therefrom with much greater concern than from the Bible. In fact the Bible is the very last book the sectary thinks of in his contests with the gospel of Christ, as taught by our Elders.

I need not amplify on this subject. You are thoroughly acquainted with it in all its details, having spent a lifetime in the vast field of theological science, combating the dogmas of sectaries in many countries of the globe.

I trust you will not conclude from the foregoing that we have not had any meetings of a public nature. This would be incorrect, as we have had a goodly number of very interesting and gratifying public meetings, in which the Holy Spirit has been powerfully manifest on the side of truth, and we hope to hold a good many more of the same sort.

I can at least partially appreciate the concern of the apostle in the spread of the gospel and especially in the home development of the science of eternal lives. While it is painful to note the indifference of quite a few of the gathered people of God, it is nevertheless pleasing to contemplate the steady advancement of the work in its entirety. I maintain that the future prosperity of the work depends much on the proper practical training and education of the youth in Zion. If our children can be made to realize that in a few years the veterans—both sexes—of the Church will of necessity transfer the responsibilities of the kingdom to their shoulders, and that they must bear it off, those of an advanced state of adolescence would take this matter seriously to heart and qualify for the near future.

I am fully persuaded that the normal condition of the Saints is a primitive one, in which all should feel a dependency, especially, on the Lord, through their personal efforts to attain to such status as will develop into the best manhood and womanhood, not formal personal ends, but for the general good, or good of the greatest number.

In past and current history, we see that where class distinctions are the rule of society a great deal of irritation and uneasiness always obtains and the further spread of the work is greatly retarded. (For significant pertinent illustrations, vide Book of Mormon, page 218, pars. 3, 4, 5; page 445, par. 2; and page 492, par. 7.) Hence the necessity of great unity and the necessity of such equality before God and man, in dollars and cents, in education, &c., as may be consistent with the other conditions of the people.

It can hardly be expected that harmony will obtain, or that it can be successfully promoted among a people part of which live in affluence, ease and indifference, demanding the inside of the sidewalk and the highest seats in the synagogue, while the other portion is drudging through life's toilsome journey, scarcely able to keep soul and body together. Suppose these two anomalous conditions existed in a single family—the children the offspring of the same parents—how much harmony could we expect to find in such relations? I opine that which will apply to single families will apply with equal force to peoples in communities, States and nations.

I remain your brother in the gospel.

A. MILTON MUSSER.

They tell the story in New York that a man dressed in female clothes had his secret discovered, because he thanked a gentleman who offered him a seat.

#### Knowledge and Experience for the Young.

SANPETE COUNTY,  
March 30th, 1877.

Editor Deseret News:

In these days of fluctuations this one great fact is apparent to me, that many of the youth are not fortified by any divine knowledge of "the work" in which they were born, raised, and baptized; that the greater and preceding baptism of the Holy Spirit has not taken place. A list of generalities and specialities can be pleaded by the older ones, comforting, satisfying, and of converting efficacy so far as they are concerned, but the young man stands confused when assailed, and equally so when the doctrines of the Church are assailed. His lack of knowledge of the Bible and the works of the Church, and of his power to combat the sophistry of the age, urged by wily, educated men, sent here for the purpose of undermining the young men, is apparent every day. The young men by hundreds look not beyond the acts of men, supposing all to be true of the shortcomings of men. If to be born of the Spirit is the greatest prerequisite of all things for testimony in dark days and hours, when men betray men, when men who have eaten the sop of the covenant of the greatest of all sacrifices, Christ, together, have fallen asunder, when perhaps no vision, no word, the heavens closed as it were, the apparently miraculous suspended, and man left to himself hanging on his own cross, then the triumphant baptism of the Holy Spirit is the all in all. The unanswerable arguments of holy writ in favor of the doctrines taught by Joseph Smith may convince, but an argumentative conviction is not a conversion, neither is a conviction of miracles or unexplainable providences, for these happen to all, conclusive, nor the sayings or remarkable rehearsals of what to us older heads are positive clinchers and perhaps make us invulnerable, satisfying to the young.

I have noted, in my frequent attendance on the Y. M. M. I. A., the dearth of acquaintance with holy writ, and when distinctive features of our faith were proposed for the next night, and ten to a dozen persons selected to speak thereon, that same dozen would cheerfully respond and would stand up and confess an obedience to the call, but a total unacquaintance with the subject.

Admitting the shortcomings of many to be true, this by no means proves the position of Joseph Smith, the Church, and its glorious doctrines untrue. It has, in the conflict and whirlpool of certain "literature," afforded me great pleasure to vindicate the dead and living prophets, and my unanswerable arguments, unanswerable because beyond controversy, have caught the listening ear, the susceptible willing hearts of my hearers, and have acted as oil on the troubled waters. Yet this has been but, I fear, temporary, for the missionary labor in pulpit and fireside is wanted here, men to travel without purse or scrip in Utah, sermons on the doctrines, the earnest spiritual life of the day, the convictions brought home by the power of the Holy Spirit. This effected, the references to persecutions, &c., will be in place. But these references to our experiences will not suffice in these days of individually required knowledge. Our harangues are not trained, disciplined, and logical deductions. The day and hour of broad assertions and generalities is passed, to some extent, and whether in the missionary field at home or abroad, the irresistibility of the Holy Spirit, the collaterals of holy writ, and a godly life of the dispensers of the word, are essential to success.

I listened a few days ago to a fine argumentative effort of a divine, and his sophistry seemed to paralyze his opponents, and grandly assert that he could speak with "tongues more than ye all" his knowledge of languages, and went off in a blaze of glory. All men have not the gift of Timothy, nor his research of holy writ. The spirit of God, of Jesus, to love and save souls, the self abnegation, the daily sacrifice of his for others' good must characterize the true missionary. Oh! how wide, how glorious a field in Utah! In this age of skepticism, large ideas without God as the centre and circumference, with the laxity of morals, the eagerness for self in worldly goods, the dickerings and bickerings, is it a wonder that the

pliant praying on the corner of the streets, the sophistically drawn contrasts of the imported Pharisees, find weight and some color? The laurels of own souls abroad are memorable indeed, but we fathers and mothers need your missionary help at home. Our hearts ache for our children. Our Rachels will not be comforted because they, our children, are not plainly, definitely. I love, venerate the truth and call of Joseph Smith, believe in his successor, and the perpetuity of the work, but have a keen desire to see my own family saved, by missionary help, added to mine, from the maelstrom of infidelity. With God in the heart, an empty purse, asking only to do good, no alms asking, prayer in secret, public, and with and upon the sick, who shall count the revivifications and the truly converted to God? ANON.

#### Preaching—Interest—Opposition.

PONTIAC,  
Oakland Co., Mich.,  
March 27, 1877.

Editor Deseret News:

Myself, in company with Elder W. M. Palmer, are laboring in this State as missionaries. We came to this place yesterday for the purpose of holding meetings here. We expected to get the Court House, but court is in session now, and they have evening sessions, so we cannot have the room, but the sheriff tells us we can have the court room when court is adjourned.

There are plenty of halls to be had here, if we had the money to hire with. We have been preaching at Ortonville, twenty-three miles north of here, have created an interest in the minds of some; others are bitterly opposed, and they have closed their houses against us. There is a great deal of prejudice here against our people, and we receive some persecution.

O. H. EGGLESTON.

#### The Promontory—Extensive View—The Lake—The Valley—The Desert—The Settlement.

PROMONTORY, Box Elder Co.,  
April 10, 1877.

Editor Deseret News:

The Promontory is a point of mountain that runs into the Great Salt Lake, and is about twenty-five miles long by five to ten miles wide, situated south of the C. P. R. R. It is mostly covered with grass, with but few sage patches, and has sustained from four to five thousand head of stock through the winters during a period of ten years past, and about one-fourth of that number during the summers, but it is like all other wild ranges in Utah giving out fast. It has no saw timber, but a good deal of cedar is found on the west slope. The shores of the lake around the Promontory are mostly covered with pebble stones except a few points of rocks and in passing by those on a stormy day when the lake is aroused and with its heavy waves and sea like appearance dashing against the rocks makes one think of walking along the sea shore in the days of childhood in father land. There is the same old natural sound breaking on the ear.

If you ascend some of the highest peaks above our settlement you have one of the finest sceneries to be met with in Utah. You have the Great Salt Lake on both sides, like a panorama cast down at your feet, and while gazing beyond to the east the principal cities of Box Elder County are in full view, and a little to the south of east those of Weber County, and still further south the location of the cities of Davis County are visible. If you turn to the west there is a much greater expanse of the briny element, studded here and there with a number of islands, like monsters peeping from the deep. You also have a full view of the C. P. R. R. from the time it leaves the Junction City to the time it climbs the hills west of Kelton. There are openings in the mountains south of Kelton, on the west side of the lake, that imparts an impression from this eminence that the lake extended a great deal further westward, but a visit to that country, about two years ago, disproved the impression, exhibiting a vast amount of desert barrens, with scarcely a speck of anything green growing upon them and lying so low one would naturally think that if the lake rose a few feet higher it would cover all that vast region. Five to ten miles west