

CORRESPONDENCE.

A BIG RABBIT TRAP.

GROUSE CREEK, Box Elder Co.,
Feb. 5th, 1887.

Editor Deseret News:

The people of this valley have suffered considerably from the depredations of rabbits. Powder and shot have been used liberally for their destruction, but they still increased, and recently Mr. Sam. Cave, of Terrace, and S. H. Kimball and others, set themselves to work to devise some place for their destruction. Mr. Cave subscribed fifty dollars as a starter, and by the increasing efforts of S. H. Kimball in a few days the amount subscribed reached one hundred and twenty-two dollars (\$122.00). Lumber was bought to make a pen, the lumber being twenty feet long and six inches wide. The plan was to have this lumber made into panels six feet high, each panel being made separate, being made so as to fasten by iron hooks and staples, also having a long stake where the panels joined. Thus a circular pen could easily be formed with an entrance of about twelve feet, twelve panels being used for the corral. Care was taken to put the lumber close enough together so a rabbit could not get out, then a double width of burlap cloth extended from each side of the entrance for about fifty yards, and then a single width of burlap, which is three feet wide, attached, reaching out about half a mile and forming two wings, widening as they go. The burlap fence was made into sections of twelve rods each, with a stake every twelve feet, so that the lumber and burlap fencing could easily be handled or hauled about. We tried the "trap" to-day; there was a general turnout of the people with clubs, forming a wing from each extremity of the burlap fence until they joined in the centre, and then driving the rabbits in to the pen. Don't you think the deputies could take a lesson from this whole-sale method? We killed eight hundred rabbits without firing a shot. We consider it quite a success and intend making more drives. It affords lots of fun for the boys and is quite exciting. If any one should want a few hundred live rabbits for a start, we can furnish them. Our committee, S. H. Kimball, Wm. Kimball and Dan. McLaws, have been very energetic and have worked hard to make the thing a success, and say the prospect for selling the rabbits is good. It only takes about an hour and three-quarters to put up the whole pen and fencing and make the drive. Iron bars are necessary to make the holes for the stakes when the ground is frozen.

PHIL. PASKETT.

A LITTLE LIGHT FROM LAKETOWN.

LAKETOWN, Cache County, Utah,
February 6th., 1887.

Editor Deseret News:

January, 1887, has doubtless indelibly impressed the minds of the good people of this little berg. The storming "beat the record" all to pieces, as it were. With very little exception indeed the past month was like one continuous, unadulterated hurricane. From several quarters come reports of haystacks toppled over and horses and sleds in transit twisted around whithersoever the wind willed. Men in feeding stock found that hay, as well as chaff, could easily be scattered to the four winds. Some of our four-and-a-half foot picket fences are completely hidden from the public eye behind the beautiful but drifted snow. And this right in town, while the wind could not display its full strength. In our Round Valley suburb ordinary fences avail nothing. The natural shrewdness of our cattle, aided by the drifts, enable them to walk over them with brazen impunity.

One man there, whose word is his bond, says he had to build a fence 10 feet high to keep cattle out of his stockyard.

Three of our citizens are crippled on crutches, the result of accidents at various times during the past year. All are progressing nicely on the road to recovery.

Surprise parties are the rage just now, so much so, that once a night is not enough, a double dose sometimes being given.

As a thing of exceedingly rare occurrence, I may report, that our worthy young J. P. Alma Findlay, Esq., performed for the first time during his four years of official tenure, the ceremony of marriage, his subjects being Mr. Geo. Hall, and Miss Linford, both of Garden City, this county.

Meadowville suffers severely from a sudden suspension of their post office, for some reason that I have not yet had clearly explained to me.

I learn that Mr. Chas. T. Longhurst, postmaster of Garden City, came yesterday to Meadowville post office and received all the property there belonging to the government. Now the people there will either have to travel nine miles to Garden City, or 4 miles to Laketown to receive their mail matter. It certainly appears very strange and is an extraordinary inconvenience for the citizens. Much sympathy is expressed here for the people "over the creek," one non-"Mormon" volunteered to scour the county, if necessary, for a mammoth petition to the general postal authorities to have the post office immediately restored to the dispossessed district.

Our people's health is good, so far as I can ascertain.

Since the settling of the wind, we had in one night a snowfall of six to eight inches of snow. Roads are now well broken and the merry jingle of the sleighbells is everywhere, and at all hours of the day and much of the early night, to be heard in our region. Another example of the adage that "it's a cold barren blast that blows nobody good."

Respectfully yours,
JOSEPH IRWIN.

EVIDENCES OF TRUTH.

AMANDA, Grant County,
West Virginia,
February 1, 1887.

Editor Deseret News:

Not only do the Elders of the Church of Jesus Christ have scriptural evidence as proof of the divine mission of the Prophet Joseph Smith while laboring in the ministry, but the actions of many of the people whom they meet go to prove it, especially if one take the sayings of our Savior to his Jewish Apostles as evidences of the divinity of their mission and calling, as written by themselves. Matthew tells us that the Savior encourages them by saying, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake." "Rejoice and be exceedingly glad, for great is your reward in heaven, for so persecuted they the prophets which were before you." We can hardly conclude from the above quotation that the Savior referred to mere backbiting or slanderous misrepresentations, but that He meant a general persecution from the then sectarian world, which was proven to the apostles not long after the words were spoken. Again He emphatically said, "Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake." Who were the ones that brought hatred upon the ancient Saints? I answer, it was those sanctimonious Pharisees, Sadducees and Priests who wore long robes and disfigured their faces, sitting in the synagogues and dividing for money.

Are not the Apostles and Saints of the latter-days the ones whose names are cast out as evil? Do the ministers of the present age see these facts or are they as blind as that council of Sadducees who were trying Peter and John for preaching Christ and Him crucified—wherein there was one who was instantaneously prompted that they might be persecuting the servants of God, thus causing him to say, "refrain from these men and let them alone, for if this council or work be of men, it will come to naught, but if it be of God, ye cannot overthrow it."

Not long since my companion and I gave out a meeting a week ahead, to be held in a school house where we had previously held meetings, and on inquiring of the trustees, were told to hold meeting whenever we desired. But lo! during the week stories flew as on the wings of the wind that one of the trustees was going to indict all who entered that school house, and the second was not going to open it because I "had sent a man to hell cross-lots" for not believing as I did; the third was going to open the door if we wanted to preach if he had to mash it in, and the poor school teacher was shivering and shaking, not knowing what to do with the key on Friday night. When meeting time arrived we were at the place and time appointed, so were the trustees that were going to close the door, and they had just left as we were coming down the hill; they had tacked a notice on the door, stating that the house would not be opened for anything but school. The windows were fastened down and the door was locked. Soon a small group gathered and we held our meeting in a fence corner near by. On this occasion (although in the middle of January), the sun sent forth its rays as on a summer day and not a cloud was to be seen, but ten minutes after the close of our meeting the rain descended in torrents, thus causing some who were at the meeting an unpleasant walk home. We afterwards learned that the trustees seated themselves near by in the woods, in order to witness the proceedings, which we were pleased to learn, knowing full well that at some future day we will meet each other to be judged for that day's labor. Then those who so maliciously closed their doors on the servants of God will be called into account and asked the reasons for their closing.

On another occasion, while young in the ministry, after my companion and I had been refused lodging seven or eight times, we called on a wealthy gentleman who treated us with the greatest cordiality and asked us a number of questions concerning our native land and our religion, etc. Next morning we were prompted to hold meeting in the neighborhood, and for the purpose of gaining permission thus to do, I started in search of the trustees. After a long and tedious walk I obtained permission of two (the third not being at home); the first expressed a great desire to hear us, and promised faithfully to be on hand to open the school house at the time appointed, but desired us to see the third trustee on the morrow, as he would be home then. So with a light heart, I walked back to my companion, whom I met at the friends' with whom we had remained the night before. To my great astonishment, the news was afloat to the effect that we would be mobbed out the next day, as there was

already a mob organized for the special purpose. But on the morrow we were following the dictates of the Holy Spirit which led us to the house of the trustee who was so desirous of hearing us preach the afternoon before. As we were nearing the house, I remarked to Elder W.—"There is surely something up here. Just look at that woman!" (Who had just been hanging out clothes and was getting out of our sight). She was the wife of the trustee, and not long after, we were convinced that she had a tongue that she could use as I used the old whip while driving a flight team to Montana years ago.

To commence with, she said: "Well, I learn that you are out here preaching that a man must have a dozen wives; I have no use for such men, and if I was sure of this I would not be too good to cut your throat from ear to ear." I told her she should not judge a matter before hearing it, that I did not preach anything but what we were able to prove from the Bible. She was soon pacified, so much so that she asked us in and while conversing with her on the Gospel, the third trustee came by. By this time she was curious enough to hear us preach to hall him in the road and plead for us. A few moments later the husband came in, who had been down around the store; the first sight of him told us that he was filled with Mountain Meadow massacre stories, which fact was too plain ere half an hour had passed. He was foaming at the mouth, while he tried to give his reasons for closing the school house against us. His wife urged him to let us "preach once anyhow," to which he answered "Indeed, I fear my neighbors," but by the consent of the other trustees, we held several meetings in the school house notwithstanding the threats of violence from the mob that was coming, to be led by a Methodist class teacher. The first trustee's wife was at our first meeting, but her little cup was filled so full that she needed no more.

As we were wandering through the roads after the last mentioned experience, my mind ran something like the following: Way all this excitement, so much noise, so much tumult? We are but men, etc. The still, small voice, which never forsakes one in the hour of solemn contemplation on the truth of heaven, said, these are evidences of the divine mission of Joseph Smith. Again, not once only, have I witnessed the fact that when seated in the family circle, studying over the groundness of my high and holy calling and about to break forth in an explanation of the same, part of the family would depart to another part of the house, or oft to a neighbor's, where they would remain till after the "Mormon's" little speech was ended, and many the time after such speeches were ended and the family all seated again they would join me in talking about their pigs, chickens, etc., and join in the hymn. Why such actions? Just because there are two many evidences to substantiate the fact that Joseph Smith was a true Prophet of God, a command from their own book that they hold out and kiss and call most holy. "As it was in the days of Noah, so shall it be before the second coming of the Son of Man."

Your brother in the Gospel,

WILLIAM P. CAMP.

THE TIME SWIFTLY APPROACHES.

"Therefore behold the days come, saith the Lord, that they shall no more say the Lord liveth which brought up the children of Israel out of the land of Egypt."

"But the Lord liveth which brought up all which led the seed of the House of Israel out of the north country and from all countries whither he had driven them and they shall dwell in their own land."—Jeremiah xxiii, 7 and 8.

It appears from the reading of the above that the power which will be exhibited in gathering Israel from the four quarters of the earth in the last days shall cause their former deliverance out of the hands of Pharaoh to pale in significance, for according to the Prophet Jeremiah, the former shall never again be mentioned.

It may be well to ask what was the condition of Israel at this time and what the nature of their deliverance? The charge made against Israel by King Pharaoh after the death of Joseph and his brethren was: That they were more and mightier than were the Egyptians and they dreaded lest when war should fall out, that Israel would join with the enemy and that they would then leave the land of Egypt. "Therefore they set over them task masters who sorely afflicted them, and the children of Israel built for Pharaoh treasure cities." One of these (Ramesses) was in the best part of the land which Joseph, under the direction of the former king of Egypt, had given to Jacob (Joseph's father) and his family to occupy. According to the historian, the more they oppressed them the more they multiplied and grew, and for this cause the Egyptians made their lives bitter with still harder bondage in all manner of service. Nor was this enough, for the king at this time commanded that every male child that should hereafter be born to them should be slain. But to a great extent this was prevented by the providence of God. During this time Moses was born; and singular as it may appear and despite the edict of the king, he became the

adopted son of Pharaoh's daughter and was taught in all the learning of the Egyptians, being brought up in Pharaoh's house.

In process of time this king died, being followed by another equally cruel, and God heard the groanings of Israel on account of their bondage and appeared unto Moses who was now dwelling with his father-in-law, Jethro, in the land of Midian (which was probably the peninsula of Sinai) tending sheep. The Lord told Moses that He had chosen him to deliver the children of Israel out of bondage and to bring them to the land of Canaan; furnishing him with no other weapon than a simple rod (probably a shepherd's stick) which he brought with him in his hand when he approached the burning mountain when God gave him his instructions.

Moses delivered the message to King Pharaoh, who answered and said: "Who is the Lord that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go. He then commanded the task masters to lay more work upon the Hebrews by compelling them to get their own straw which had heretofore been furnished them in the manufacture of brick, but nothing was to be deducted for this extra labor, for the same number of brick was demanded day by day, and because these were not forthcoming the task masters beat the Hebrews. The elders of the people upbraided Moses because of this increased oppression, and Moses represented their case to the Lord, who commanded him to demand at once of Pharaoh that he let the people go.

Now commenced those wonders (ten in number) which seemed to be necessary in order to soften the heart of this hard-hearted king. First, a serpent, a formed out of Moses' rod; then the waters of Egypt are turned into blood; afterwards the frogs appear and fill the land, this was followed by Moses turning the dust into lice. These were succeeded by swarms of flies which visited every part of the land except Goshen where Israel dwelt. This was followed by a grievous murrain which afflicted alike the horses, asses, camels, oxen and sheep of the Egyptians that vast numbers of them died. Afterwards boils came upon both man and beast; and then came a grievous hail that destroyed every living thing that was exposed to its fury, but this destruction did not reach the land that was occupied by God's chosen people. The plague of locusts succeeded the hail, followed by a thick darkness which lasted for three days during which time the Egyptians did not rise from their places so dense was the darkness, while Israel "had light in all their dwellings."

Pharaoh was now fairly aroused and in the height of his fury thus spake to Moses: "Get thee from me and take heed to thyself; see my face no more for in that day thou shalt see my face thou shalt die." Moses replied, "Thou hast spoken well, I will see thy face again no more." But another calamity still remained for them, greater than all the rest. The fulfillment of God's word to Moses when he first spake to him in the mount, that unless Pharaoh let Israel go, he would slay the first-born throughout Egypt. At midnight the Lord smote the first-born throughout the land. The king and captive were alike called to mourn their loss; for in every house, in every field where either human or animal life existed, there was one dead. The heir apparent to Egypt's throne as well as the heir of nothing but his father's poverty; and the first-born of the prisoner in the dungeon; all were equally stricken. The first-born of the beast in the field, the sheep in the fold as well as the wild beast of the forest and perhaps the bird in the grove had all fallen victims to the wrath of an offended God.

While a universal mourning went forth from every dwelling for the loss of their first-born, there came a message from Pharaoh to Moses and Aaron by night, beseeching them to go and serve the Lord as they had purposed and to take their flocks and herds and he had the temerity to also ask these men to bless him. The people of Egypt joined in this request and desired them to go with haste fearing that if they remained longer they would all be slain.

Thus, after a sojourn of four hundred and thirty years, Israel left the land of Goshen where they were first the honored guests of a former king but afterwards for a long period they had been subjected to a condition of slavery for a free people unparalleled in the history of the world up to that time; they now took up their line of march for the Canaan of promise. "But God led them not through the land of the Philistines which was the nearest way, but through the wilderness, by way of the Red Sea." And here it was that the great I AM exhibited his power of deliverance in so remarkable a manner, by causing Israel to pass through the Red Sea dry shod, while he destroyed Pharaoh with all his host in the same water, for God had said, "I will get me honor upon Pharaoh and upon all his host, upon his chariots and upon his horsemen, and the Egyptians shall know that I am the Lord."

There is not to be found in history so signal and marked a deliverance as that which occurred at this time to Israel. Moses places the number of men alone that left Ramesses at six hundred thousand; these, with the women and children as well as the mixed multitude (the number of whom is not given) has been computed, and by the best authorities is said to have

been two and a half million souls. Nor were these all; for Moses says they took with them "their flocks and herds, even very much cattle." Under the most favorable circumstances to have moved such a multitude was a task altogether Herculean; while, to provide food for such a number required the creative power of a God, for it must be remembered that all the victuals they brought with them was the unleavened cakes which they baked from the dough which was not yet risen, so speedy was their departure from Egypt. It is very evident also that they were not armed, nor in any way prepared to give battle to Pharaoh and his mighty host who followed them to the Red Sea; for when they murmured against Moses because of the threatened destruction, this man, who had beheld God and talked with Him face to face and knew His power, bade them fear not, for said he "Stand still and see the salvation of the Lord which he will show you this day for the Egyptians whom ye have seen to-day ye shall see them again no more for ever." "For the Lord shall fight for you and ye shall hold your peace."

Then came the word of the Lord to Moses to bid the people "go forward," which they did, entering the path of dry land that had been made especially for them through these deep waters. The enemy, supposing they could travel by the same path in safety, found themselves overwhelmed in the flood which had returned upon them, thus fulfilling the words of Moses, for "they were seen no more." This event was considered of so much importance even by God himself that he established a passover throughout all their generations bidding Israel to observe it as "the night of the Lord." And yet Jeremiah says that this mighty deliverance shall be altogether eclipsed by the deliverance that will be wrought out for Israel in the last days.

In this connection we find a very singular promise made to the Latter-day Saints through the Prophet Joseph Smith in February, 1834. After the people had been driven and smitten by their enemies telling them that they should return and possess their inheritance again, which had so ruthlessly been torn from them. The passage reads as follows:

"Behold I say unto you the redemption of Zion must needs come by power."

"Therefore I will raise up unto my people a man who shall lead them as Moses led the children of Israel."

"For ye are the children of Israel, and of the seed of Abraham, and ye must needs be led out of bondage by power and with a stretched out arm."

"As your fathers were led at the first, even so shall the redemption of Zion be."

It is here made known that this people "are the children of Israel and of the seed of Abraham," and because of this, "they must needs be led out of bondage by power and with a stretched out arm." There is also another promise, that in their journeying to "possess the goodly land" God Himself, by His own presence, should accompany His people, which was not the case with Israel of old, for then the angel of the Lord only accompanied them, the Lord declaring that because they were so stiff-necked and rebellious He would not accompany them; for if He did He should "consume them by the way."

It is claimed by some that this people have been in the wilderness about the same length of time that ancient Israel was, and that the time is close at hand when we shall be called upon to cross over Jordan and inherit the promised land. If this is the case, our stay has been in the main a pleasant one. It is true we have had to contend with a few hostile but weak tribes for the right of occupancy of the soil; altogether unlike the powerful nations who disputed ancient Israel's passage through their land. After our first journey of from three to nine months which was more or less a hard one in years past, but now made (and comparatively easy, too) in less than one week we have settled down and established ourselves as if we were going to remain here undisturbed for ever and our children have grown up around us fully expecting to inherit our possessions when we die. Our interests have been, and are to-day purely individual interests, to maintain which has involved much dispute and many bitter feelings. Instead of holding ourselves entirely aloof from the stranger who has come among us, we have (in too many instances) made him our companion, we have sold to him of our inheritances for money; we have allowed him to take our daughter to wife, we have become his associate in trade and in commerce and have made him rich by the purchase of his wares and his merchandise until he has grown so strong that he now assumes to rule over us and has already established in our cities and villages those vile practices so positively interdicted by God, until our land has become polluted with these abominations.

Presuming that we have been in the wilderness forty years and have had God's presence with us as well as the presence of his angels in the past, would it be at all strange in view of these things that He should now withdraw His presence from us and also hide away for the time being those men whose privilege it is to receive and communicate His will to the people? The Lord said to Joseph, "Ve-