OKLAHOMA HOSPITALITIES.

A Recent Experience of Elders Bowring and Wallace.

HENNESSEY, O. T.,
December 1, 1894.

Editor Deseret News:

Three months ago today, several Elders left home for the purpose of entering God's work in the Oklahoma mission. We can truthfully say that, without exception, these young men, in connection with the other Elders in the field, have worked very faithfully and are still determined to use their mites in presenting before the benighted world those precious truths which Peter was inspired to term "the theme" of "the power of God unto salvation to every one that believeth."

As Elders Arthur N. Wallace and I have had some very interesting experiences with our opponents, we thought it would be of interest to some of the many of the readers of the NEWS to hear them so. In this country we find many Sectarians existing among the people respecting Joseph the Prophet himself, and also of the great work he brought forth in the dispensation through the Divine will. Most of the settlers here are from Missouri, Kansas and Illinois, and naturally have listened to the scandalous and little circulated stories the Latter-day Saints generally, and are ever ready to insult even the memory of our beloved Prophet. They speak of him as "Old Joe Smith." We are able to refute many of their wicked assertions by positive testimony before the people. Joseph's prophecy of the war, and many others which cannot be denied or disproven, is in their entire fulfillment. Occasionally we meet someone who admits that "religion is paramount to all," and that not of yourselves, it is a gift of God, not of works, lest any man should boast." Eph. ii, 8, 9. We sometimes received those gentlemen of most marked left and a verse or two in the 10th verse of the same chapter, the following is greatly meaning: "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them." Many there are, too, who believe God is an all "universal spirit," but we take pleasure in bringing to their notice, the Eternal Father, with "a body, parts and passions."

Well, we held a meeting last night, in a very little school house, three miles south of Hennessey. The sky looked black indeed about "meeting time," and the wind blew a heavy gale, while rain seemed to be inevitable. Notwithstanding the threatening storm, our house was well filled, meeting called to order, and a good discourse delivered upon the essentiality of baptism, its mode and blessings following. The Holy Ghost was spoken upon at some length also. We intimated the evening, that our "text" would be expounded at the close of meeting, for numerous New Testaments were scattered among the congregation, and many "notes" taken. In this we were not disappointed in the least. Our Sacrament, O My Father, was sung, and after benediction, a number of kind friends waited to offer us their hospitality for the night. From one side of the house a warm feeling gave us courage and fortitude, while from the other, coldness reigned supreme. Now comes the sequel. One Mr. B—— commenced by yelling out, "The old law has been entirely done away, and we have the perfect law of liberty" in the new, and I can prove it." Another, Mr. O——, chimes in, "And I am here to refute old Joe Smith's dogmas." By this time Mr. B—— had regained his breath and commenced changing again, bigger and louder. Spectators came closer and closer to us, boys yelled and lights began to be doused, while our opponents—wound up and run down alternately—declaim, "These signs shall follow them that believe," etc., coming quickly to the part "and they shall take up serpents, and if they drink any deadly thing," etc., the climax was reached, for these gentlemen claim to "take up serpents" and are not harmed by them. The Elders said we had "the true followers of Christ," while their neighbors call them "snake eaters." However, they place great stress on the words "shall take up serpents," coming first in a commandment of the Lord Jesus to the world. Of course we are exonerated in laid ourselves above these public controversies, and in this momentous hour we manfully did as until forced to the lines. Then we firmly assured our friends of God's laws respecting these matters, and gave the correct interpretation of them. These brethren have an organization, and yet they claim to have Apostles, Prophets and Elders. One of these gentlemen, Mr. O——, is an Elder. He speaks in tongues and interprets his own sermons. The "true followers" dispute of the Old Testament entirely, they believed the new verbatim, until they were pointed to "Prophecies yet future," and their attention drawn to the book of Revelation, when they stated, "We are not supposed to understand that in this generation." Do you see they deny one of the most essential parts of their "perfect law of liberty?"

Elders were kept busy on leaving the schoolhouse, to move through the "blackpatch" to the home of Mr. B——. While on the way Mr. O—— drew attention to John's writing, "If any come among you preaching another gospel, take him not into your house, nor bid him God speed." Again our gang hailed. The leaders brought down, and the Scripture "Then was a stranger from your door, and you turn away an angel unawares," was loudly placed before the little group, we only stood near Mr. B's house in the cool of the dark night, while angels hovered around "silent notes taking."

The new nearly midnight. The usual bidding to and fro, bad light, and the stars meant to grace them, while the whispers of the leaves in the gale, gave a tender, now so calm, was the only sound which broke the silence of night. Here we were, our grandmother, having risen to home with her, the gentleman, [illegible] the usual [illegible] the great consequence of the interested Peter [illegible] prophecies." Immediately the Jesus [illegible] Mr. B—— said, "Do you believe in the Bible?" "Yes, I believe it." "Do you know very good scripture for it? Can you quote one?"

Very soon Mr. O—— was a Sadducee, which is to be [illegible]. He was then called upon to quote a scripture for the purpose, but we were [illegible] the wicked, looking on our way home to the 5th or sixth [illegible] (the schoolhouse.) Again a camp was lighted, the spirit turned to the lodge, and [illegible] and wandering down in quite unfavorable, talked about the proceedings in the past hour. The conclusion and act drew to a [illegible], not with many smiles we succeeded preaching and faith—consisting of actual doctrine, a diet, and "crips" for our pillows.

We had been in our lodging house but a few moments when we saw the glimmer of someone's lantern coming toward us over the hills. The door was opened, and we heard Mr. B.'s voice come in. Our young man came close to me. His eyes bulged, and his voice was calm, as he held out to me. Only much the over pa back to yesterday, and to be we might pursuer's night's lodging—lately we hours were done with twenty-five cents, as more than half of the signs and gaps. Nothing the office, we expressed our "many thanks" for the cups good night, thinking of that sacred setting, "A gift is sweetness sense to account." Our prayer is Him who rules on high, with, "Father Eternal thou," and we each lay down repose, in thoughts of the precious Gospel truths, to awake on the morrow assured that "if we were of the world, the world would love its own."

Our mission is in a prosperous condition, and as Elder Bowring has prepared some "Ivy Poison and Inoculation" for Sunday, we will close with a few lines in these great good, and believe they will prove beneficial, both as to health and success of the Elders. The weather here is remarkably fine, though the trees show the nip of winter's frost, and occasionally one of those "northerners" sweeps over the land.

Our continual desire is for the prosperity and prosperity of Zion and her people. We were sorry to hear of one Elder having to return home through sickness, may he be well again, if every Elder in the field feels deeply the departure of a brother through illness. We trust the Saints generally remember him part of God's kingdom in their petitions to high heaven. From full accounts there were no cases of sickness, or of the relative event, the Lords of Saints here, and we hope to be freed from such until we return home to the mountains of Ephraim, to the Zion of our Eternal Father, to our loved home at home.

Yours in the Truth,
W. D. BOWRING.

HENNESSEY, Oklahoma,
Dec. 5th, 1894.

Several days ago we mailed you an account of a "peculiar circumstance" which happened Elder A. N. Wallace and myself. As we were unable to hold meeting the following evening, owing to "other appointments in the house," we now lay our journey in a southwesterly direction, holding preaching services nightly. During our trip, we had Divine assistance in our meetings, and we place before them God's only word with great zeal. On our way toward "home," we again came face to face with the "Bible" school house. The place seemed familiar, indeed, for, you remember, one week ago today in the time [illegible] Messrs. B. and O.—let us in this "little mansion on the hill," to pass an enjoyable night, keeping up fire and holding ourselves on the outskirts of those good, kind, warm hearts. Meeting with the school children about three o'clock and favored by the teacher, we gave notice of our preaching in the evening. Our young man came up to us at close of school, saying "We was just terrified lest my parents fellers had to keep in this house that night. B—— insisted you so, and we told me to bring you home, when again I see you." Willingly we went home with him.

A two mile walk over good roads brought us to Mr. B——'s house, where we were treated kindly, had a Sunday supper, and were taken to the meeting house in a wagon afterward. On entering the house we stunned beside with many warm friends, and before meeting was called to order the house was packed with eager listeners. We sang our best selections, and especially the last one, "We Thank Thee, O God, for a Prophet," was given with full force and spirit. There was given a fine discourse upon the "apostasy," and "restoration of the Gospel," by Elder Wallace, for many souls that we hope will remember. Our respected friends, Messrs. B—— and O——, failed to make their appearance. After meeting closed we had many "invitations home," and we can truthfully say, the warmest friends to us we left behind more in this locality than we before had. Many asked us to continue our meetings, but having other engagements we were unable to do so now, but expect to make ourselves and our Father's work better known here as the days roll by.

This mission is in a prosperous condition, and the path to heaven are being gathered home. All well.

Ever,
W. D. BOWRING.

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[illegible]

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No. 4—For Provo, Scofield and all points East ..... 7:00 p. m.
No. 6—For Provo, Marion, and Spanish Fork ..... 5:00 p. m.
No. 8—For Provo ..... 3:00 p. m.
No. 2—For Ogden and West ..... 10:45 a. m.
No. 10—For Ogden and the North ..... 4:00 p. m.

Arrive Salt Lake.

No. 1—From Denver, Colorado Springs and the East ..... 1:30 p. m.
No. 3—From Provo, Scofield Junction and the East ..... 11:00 a. m.
No. 5—From Spanish Fork, Marion and Provo ..... 10:00 a. m.
No. 7—From Provo ..... 7:00 a. m.
No. 9—From Ogden and the West ..... 1:00 p. m.
No. 4—From Ogden and the West ..... 7:00 p. m.

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From Ogden ..... 8:00 a. m.
From San Francisco, Ogden and intermediate points ..... 8:00 p. m.
From Montana, Oregon, Idaho, Butte, Helena, Portland, and Eureka ..... 4:00 p. m.
From Tooele and Terrele ..... 4:00 p. m.

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For Ogden, Pullman Palace Sleepers, Eastern points ..... 7:00 a. m.
For Ogden and intermediate points ..... 4:00 p. m.
For Ogden, intermediate points, Montana, Oregon, Idaho, Butte, Helena, Portland, Oregon Short Line and Union Pacific points ..... 8:00 p. m.
For Ogden, all points east, Butte, Portland, and the San Francisco ..... 4:30 p. m.
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