

CORRESPONDENCE.

MISSIONARY EXPERIENCE IN THE SOUTHERN STATES.

RIENS CREEK,
Trembles P. O.,
Cullman Co.,
Ala., Feb. 22, 1887.

Editor Deseret News:

I left Salt Lake City on the 15th of October, 1885, in company with twelve other Elders, for Chattanooga, where we arrived on the 20th inst. I received instructions to go to Clay County, Alabama, where I took up my abode with Elder A. T. Angell, with whom I traveled about four months in Cleburn, Clay and Randolph Counties, after which I traveled with Elder Reuben W. Allred, in Talladega and Calhoun Counties, in which field, during the eighteen months there have been twelve baptisms, six children blessed, and a branch organized. We had many friends and the prospects looked bright for a good work to be done when on Sept. 27 the mob raised in arms against us as described by W. J. Woodbury in his letter which was published in the News of Nov. 21. We then shook off the dust of our feet for a testimony against them and sought other fields. We made several efforts in different directions without success. On one occasion we went to Lumber's Mill, near Lincoln, Talladega County, where Brother H. B. Harrison had secured a job of work, and lodged with him. The next day, being falling weather, we kept indoors pretty close. In the evening I went to the store, where I was assailed by the millhands, who were backed by the superintendent, who said that was no place for Mormons, and that we had "better git." I told them we were strangers, but had secured lodgings for the night, and it was a rough night to be turned out. They said we would think it rough if we didn't skip. So we waded on through the darkness and rain without supper, but two miles brought us to Brother Robert Irwin's who gave us shelter. Before day the next morning Brother Harrison came to us, and said after he put out his light and went to bed, the mob came, but we were gone. They said he was a good hand on the job, but they had no use for a Mormon. However Brother H. had no notion of sacrificing his religion for money, as bad as he wanted it to emigrate. During our travels we told the clerk of a Missionary Baptist Church that we thought of attending their services the next day. When the time arrived we went into a log cabin, not chinked. The cracks afforded us an opportunity to see the clerk couling, and slipping his gun under the corner of the church. Quite a number had assembled, but our appearance seemed to disturb them, so they all left the house (with two exceptions) and plotted against us. One of the reverends said he would take off his buggy lines and hang us, if he could get help. Another drew his knife and said he would cut our throats. Presently they asked a friend if we could be got away without a row, his answer was yes, or with one, just as they pleased. When we saw they would neither preach nor let us, we quietly retreated in good order without evening knowing of the threats they had made until afterwards. After several failures in trying to open a new field we went to Bluff Springs, Clay County, on the 7th of January and found friends evidently prepared to receive the Gospel, friends who said they believed we were the Lord's people, and who testified to us, that when they saw us, they knew us to be men they had seen in a dream three years ago. They had received letters filled with the spirit of the Gospel, and the tender words of relatives pleading with them to receive any of the Elders and their teachings, which produced a good effect in our experience. Newspapers and Church works are also productive of good. After one year's missionary toil with Brother Reuben, I received instructions to part with him leaving him in our new field, while I went to Cullman County, among strangers. On visiting my friends at Silver Run, I found that John Morris, who led the 50 mobbers that sought our lives, had had his oath invalidated by the testimony of said mobbers, some of whom have had family and neighborhood quarrels, been in lock-ups, and many had become ashamed that they ever took any stock in mob law. So I went openly about, held some family meetings among my friends, and administered in some of the ordinances of the Lord's house.

On the 18th of February I took train at Silver Run and reached here on the 19th inst. Met Elder A. O. Lee, my present companion, and several families of the Saints.

I have seen the miraculous power of God made manifest in many ways in my short missionary experience, and, like Job, "I know that my Redeemer liveth."

Hoping that the blessings of heaven will rest upon all the institutions of the Saints and that the rising generation will be prepared to shoulder the responsibilities of their parents, I subscribe myself your brother and co-laborer in the cause of Christ.

REDICK R. ALLRED.

A ROASTER BEATEN.

WOLF POND, Union County, N.C.,
March 3, 1887.

Editor Deseret News:

Sectarianism's incubator has lately turned out a new sect denominated "The True Church of Christ." Owing to its hurried incubation it emerged

from the shell "cross-eyed, knock-kneed and minus its tail. Hereditary dyspeptic tendencies combined with its natural deformity have caused it to become greatly worsted in its appearance. If its past career of sixteen years is anything of a criterion, it will only require another decade to accomplish its extinction. Infant and heathen damnation is inculcated in the Creed. Also all who differ with them in belief will be consigned to a never-ending hell. Its chief cook and bottle-washer professes to thoroughly understand John's Revelations, and, according to their logic, the Old Testament is done away with. This remarkable production of the nineteenth century has a standing challenge to the world, and as the Mormons, so-called, form a part of the world, they were banded for a discussion. Elated with the prospect for accomplishing good, we accepted the challenge. The day appointed for this discussion was Sunday, Feb. 27th. Upwards of 250 people assembled at our appointed place for the discussion. My companion took the stand at 10:30 setting forth our first principles, occupying one hour; our opponent took the stand at 11:30, occupying one hour; but instead of refuting the first principles of our religion, he commenced an onslaught on our people. At seven minutes to one our opponent again took the stand. This time he was going to prove our doctrine false and us impostors. In his endeavors to quote Scripture he got badly confused; finding nothing in the Bible to condemn us, he again commenced his narrations. Seven minutes to two I took the stand and opened fire, occupying one hour. I experienced no difficulty in proving him an impostor and his doctrine false and spurious, and also refuted his slander of our people amid the laughter of the congregation. When my hour had expired he jumped to his feet and again commenced his harangue, but the people, much to his mortification, paid no attention to him, but crowded around us to get tracts treating on our faith. We distributed upwards of fifty tracts among the people, and had we been better supplied, we could have distributed thrice that amount. Giving God the glory, we went on our way rejoicing. Remarks of "Well, he was trimmed clean to the quick," were made on every side.

JOSEPH THORUP.

SEVERE BUT FITTING WORDS.

SALT LAKE CITY, March 9, 1887.

Editor Deseret News:

I see you have expressed your views in last Monday evening's issue, in relation to the passage of the Edmunds-Tucker bill without the President's signature, and I think President Cleveland ought to feel very proud of having such an able apologist as you have proved to be in defending or at least excusing him in his non-action, by which he suffered that bill to become law. Your somewhat elaborate and ingenious reference to his trying position, may show a worthy consideration on your part for his official sufferings in that trying ordeal which demanded of him the performance of an official duty; but, sir, your eyes must not be closed, your heart must not be invincible to the fact, that the duty he failed to perform on that occasion could not be done by another, and for him to stand by and with placid indifference, see the rights and liberties and even the citizenship of many thousands of his countrymen wrested from them, when the stroke of his pen could have availed the evil and consequent suffering, was a crime of the highest order. The President holds his position for the purpose, and it is his sworn duty to see every citizen of the land protected in his constitutional rights, either at home or abroad, when the law provides for such protection, and he is appealed to for that purpose. Now, when he is appealed to by this unconstitutional and infamous bill, he prostitutes his office, denies his oath, and recklessly suffers the mass of the people of a flourishing Territory to be virtually disfranchised, because they are unpopular, and his popularity must be preserved at the sacrifice of all others, if needs be. I am willing to give him the benefit of all he could legally claim, and allow him the right of two witnesses at least, to be a testimony against him, and if in his sound judgment of constitutional law, he discovers two provisions in that bill that were opposed to the constitutional rights of the people of Utah, he was in duty bound to return it with his veto to the Congress which passed it. And I venture to say that his own conscience was convinced of this fact, and that there is not a sound constitutional lawyer in the land that cannot recognize in that bill most flagrant violations of the rights and liberties of American citizens in the possession of which they are guaranteed protection by the Constitution.

The fact that two great parties, and even national clamor, were pressing him, is no apology or justifiable excuse for his inaction. That fact was a pressing demand for his prompt and ready action to defend the right and maintain and defend his dignified official position. Has it come to this, that there is not one in the land that has the will and power to stay the tide that is surging against the bulwarks of our Constitution, threatening destruction to our entire political fabric? The plea that he did not sign the bill, makes it none the less inexcusable. He gave it his assent by silently

suffering that to be which he was under the solemn obligation of an oath to prevent. Even what may be deemed a semi-official act may be admissible when no injury can result from it. As in the case of Jesus pleading with John to suffer him to be baptized; but when the liberties and lives of the innocent are at stake, inaction and silence are criminal in the extreme in him who has the power but not the will or courage to save. It requires no apology, disaster must follow such an offense. There can be no honorable release from the obligation that existed. Sins of omission are at times as terrible in their consequences as those of commission. The tender-heartedness even of an editor, will not be able to induce mercy to rob justice in the day of swift and certain retribution.

As an American citizen who has honored his country at home and in foreign lands. I honor the sentiments of a former President, that the government that will not or cannot protect its citizens in their rights at home or abroad is not worth defending. What then shall be said of that man who, at the head of this mighty republic, can look quietly on and silently acquiesce in the disfranchisement of thousands of its citizens (innocent of even the accusation of crime) by a despotic decree, without judge or jury, or the exercise of any judicial justification whatever. He might at least have done as much as Pilate did, and declared himself innocent of the wrongs perpetrated. In the discharge of his official duty it could be nothing to him whether the majority of the citizens of Utah were Jews, Gentiles, Mormons, Mahomedans, Catholics or Protestants, but the simple question—Are the provisions of the bill entirely in harmony with the Constitution? That conscientiously answered, must be maintained.

No, sir. This whole matter was no "surprise party" arrangement sprung upon President Cleveland in an unguarded moment. He had ample time and opportunity to deliberate and arrive at conclusions. He was petitioned, entreated, and his high prerogative was invoked, imploring him to come to the rescue and avert the impending danger, to act the part of a man, the part of an overruling providence and power which he alone could exercise. He failed. The consequences of that failure will be to coming generations as the history of past struggles for freedom and liberty are to the present. It was the writing of "MENE TEKEL UPHARSIN" upon the wall, that cannot be effaced.

S. W. R.

MISSIONARY EXPERIENCE IN NORWAY.

NORWAY, Larvig,
February 20th, 1887.

Editor Deseret News:

Among the many interesting accounts of missionary experience chronicled in your valuable paper, seldom, if ever, is seen a piece from Norway (one of the old productive fields).

Many of the missionaries who first visited these rugged coasts, will doubtless be reminded of many little events of interest which occurred in their efforts to obtain a foothold among the stubborn Lutherans, by reading the following:

The efforts of our first missionaries in these parts were rewarded with rich harvests, as many good and honest souls were only waiting to hear the word and testimony to receive the truth and believe the divine message; but the old fields that once yielded so well are now left as barren tracts, and new ones entered. The ingression generally requires a struggle in one way or another, before a permanent hold can be obtained. Sometimes we meet, as it were, almost impenetrable barricades, bidding defiance to "un-Christian" intruders, as we are termed, i.e., papers refuse to advertise our meetings, doors are closed against us and when that occurs a worthless "Moscow" lies before us; but at other times we are met in open fields of battle. It is well known that we fight against great odds when number is concerned, but when the weapons are taken into consideration in the religious conflict, it is, as the poetical lines suggest—

Truth is eternal, truth is divine,
Truth like the sun in splendor shall shine;
Truth is the armor, truth is the shield,
Truth is the weapon, error must yield.

I entered the missionary field about five months ago, and was appointed to labor in connection with Brother H. C. Peterson, from Logan, in the Arendals branch, under the supervision of H. J. Christiansen, President of the Norwegian Conference, also from Logan, Cache County. The first three months were devoted to and about Larvig (headquarters), but as the people were getting dilatory in regard to our proclamation, we made several attempts to get a foothold in other places, but were unsuccessful until we came to a little place called Sandefjord, a favorite bathing resort, a place where it is said our missionaries had never entered and held a public meeting. Here we met a gentleman by the name of Holm Hansen, one of the most prominent citizens of the place, who had heard our doctrine some 35 years ago and had been favorably impressed, both with the doctrine and its advocates; making our visit known, he offered to rent us a room and aided in various ways in procuring necessities for holding meetings. "Cast thy bread upon the waters, for thou

shall find it after many days." We announced our meetings through their papers, and the result was a large and attentive audience. At our first and second meetings, the effect of our testimony was plainly apparent upon many, as they came forward at the close of the meetings and gave us a hearty grip of the hand, and said we had told the truth, "That's Bible doctrine," etc. But by this time the "Old Shepherd" had thoroughly aroused to a full sense of his duty, and the following Sabbath he made known to his flock, in solemn yet sound words, that the blackest of all sects had entered his hitherto undivided flock, and that one had actually opened his doors to receive us; and, in order to better demonstrate his depreciation of the unjustifiable course, he lighted the ministerial tapers, and called down, in his priestly authority, damnation upon Mormons and all who opened their doors to receive them, and appointed two meetings during the week that would be devoted exclusively to the Mormon question, and would give a full account of the origin of their false doctrine. Another priest was summoned to assist in the desperate conflict, and, of course, share in the laurels: In short, they were to hurl their bolts of vituperation against two peaceable and unpretentious missionaries, who had the plan of life and salvation to offer in place of their man-made system, and carried alone that awful weapon (to them) the Bible, to defend themselves. To say the most in a few words, they so well succeeded that a mob met us to our last meeting, broke the window lights and rushed upon us, denouncing us as the blackest sect that trod upon earth, and continued their fusillade until they had pumped out the innermost of their clean, Christian hearts. But a Gamaliel was in the audience who bravely stood up in our defense. His scathing rebuke to the mob was sanctioned by a host, which divided the number for and against us, and they continued their battle among themselves until an early hour next morning. This meeting signified the whole population to attend our next meeting, which they came nearly doing, as probably not more than one-tenth of those present gained admission. The police force, with a deputized corps, were present to prevent any desperate assault, as the priest had sanctioned any course that might be taken by the people to rid the town of our presence. Order was maintained until the latter part of our meeting, when a clergy student with a sinister smile, began such unwarrantable lies, that the lowest of his own clique became disgusted. We felt by the promptings of the Spirit to give him a few words of rebuke, which so paralyzed him that he got down from his elevated position amid the hisses and derision of the audience, and crawled out as humiliated as a whipped cur. Many have offered their assistance in case of an outbreak, and believing the devil is not struggling without a purpose, we intend, by the help of God, to hold out with the tenacity worthy a Saint, and fish out if possible the elect. May God speed the work, is the prayer of your fellow laborer.

ABR. JOHNSON.

INFORMATION WANTED.

PARK CITY, Utah,
March 7th, 1887.

Editor Deseret News:

Since reading that the bastard bill (Edmunds-Tucker) had become a law without the signature of the President, I see no reason why all true Latter-day Saints (except polygamists) should not take the oath. I think enough good Latter-day Saints ought to take it to save the country from the misrule of a howling mob of jackals, and carpet-baggers, things that have no status in any community or sect except the Loyal League. I would say, take it. The pirates are only afraid that the Mormons (as they term them) will vote. I was told yesterday by a prominent Loyal Leaguer that if Mormons do vote, that the next Congress would disfranchise the whole lot of us. What are we to do? Our enemies say for us to throw off our allegiance to our God and become as corrupt as they are, and we will be all right. They went so far as to frame an oath for us to take to make us American citizens, as they term it. Now they say if we take the oath we will be disfranchised and the Territory be put under martial law; if we don't take it we will be branded as traitors. That places us in a very peculiar situation. Under such circumstances, will some truly loyal citizen, one above reproach (if there be any such, which I very much doubt) please step forward and tell us what we are to do in order to become as truly loyal as those howling blackguards, as those advocates of prostitution, as those that would advocate indiscriminate persecution of the Latter-day Saints, as those that would rob and plunder the people who made the Territory what it is. I say, where can we get the desired information?

C. A. J.

A BRIGHTER PICTURE OF BRIGHTON.

EGIN, Bligham Co., Idaho.
March 5, 1887.

Editor Deseret News:

Brighton Ward, Bannock Stake, was organized about one year ago and is situated about 20 miles from the line of the Utah & Northern Railway, at Market Lake, and is about eight miles from Rexburg. We are getting along first-

rate here. A previous writer stated that there was plenty of land yet to be taken up in Brighton and there was room for 500 more families. There is in Brighton Ward 15 sections and out of these there are now filed on 10 sections.

We further states that there is a strong opposing element to the Church and that they are the worst and bitterest enemies. I always believe that it is right to "give the devil as due," but really I think that the aforesaid correspondent got off his base a little. I have been connected with the Brighton Ward since its organization and I never have heard of any opposition from our Gentile neighbors, but the opposite. They wish us well in all our undertakings. In fact would help us to build our school house (just completed) if we would allow them, and there has never been a Teachers' trial or anything but harmony since the organization of the ward, consequently there has none fallen away. We have a good country here, can raise nearly everything that can be raised in Cache Valley. Water is plentiful but it needs some good earnest Latter-day Saints, those that are not afraid of hard work, as it needs men of stability, and I think that Brighton Ward will come along. But a man that is too sanctimonious to do hard work had better give a wide berth to Brighton Ward. These are the plain simple facts and figures, and I do not wish any of your numerous readers to be misled about this place. We have plenty of material here to make good homes, but it needs a little more, and that is good, honest, hard-working Latter-day Saints. EGIN.

MINERSVILLE, March 7th, 1887.

Editor Deseret News:

I believe that the eye of God is watching over His people, and that He will deliver them when it is necessary. But says the faint-hearted and despondent why does He not come out now, the answer is easy, God's ways are not man's ways. Man builds and tears down, but the Great Jehovah is continually building up, out of the seeming ruin and despair among mankind. And then what after a man comes out, by the help of His God, he (man) sees his own pitiable weakness and draws nigher and nigher toward what God his heavenly Father designed he should become. Where is history? Do we read that the spoiler ever prospered? But on the other hand, who are they who are praised in this enlightened age of the nineteenth century, where so much loyalty and boasted freedom is shouted? Why does Christianity pretend to love Jesus and His disciples? How were they treated in their own times? History tells its own story, how they were crucified and beat, stoned and dragged; to death. What are they to-day? They are held up to the world as beloved martyrs. The same doctrine they taught is taught in this our day by the Latter-day Saints, the same mode of punishment is sought to destroy it from the face of the earth, but we see how Jesus' people is flourishing although they themselves were murdered by cold-blooded jaundice, hunted from pillar to post, by a cruel merciless mob. How blinded men must be, how forgetful of past history, how inconsistent in what they pretend to believe. O consistency thou art a jewel, but where art thou hiding thyself? Consistency pull the scales from the eyes of those that are blind, and then they can see the truth, and we shall be able to go on hand in hand in truth and light. Keep steadily on and your inconsistency is doomed to utter destruction. History tells your fate, and history tells the fate of the Saints of the Most High God, that their destiny is great glory and power.

SAMUEL BRADSHAW.

A QUESTION—MUCH MOISTURE.

HEBRON, Utah,
February 23, 1887.

Editor Deseret News:

If a school teacher is hired by the trustees of a district to teach for, say three months, at a certain price per month, and the agreement reads three months, and that teacher commences school and teaches ten weeks (which is a school term) at the end of which he considers his contract for three months filled, can the trustees hold him to continue on another two weeks to complete the three months? There is a difference of opinion here in regard to the matter (though no controversy) and we would be pleased to have the opinion of the News as to what the law would sustain.

Health in our little town is generally good, and a good spirit prevails, and notwithstanding the long dry summer, full, and fore part of winter that has passed, within the past two weeks there has rain and snow enough fallen to thoroughly quench the thirst of the dry, parched earth, and farmers and stockmen have more cheerful countenances than previous to the storms. Snow on the high summits and mountains is very deep, with fair prospects for more.

Yours, etc.,

D. M. TYLER.

[The teacher is bound by his contract, if it comes within the scope of the law. If he engages for a term, his engagement ceases with the term; if he engages for a stated number of months, the trustees can enforce the complete fulfillment of the engagement, whether the time extends beyond or falls short of the school-term.—Ed. News.]