

inspiration was needed and the gifts of Christ that He is willing to bestow upon the faithful were required, it is to-day.

Things that have been revealed through the Prophet Joseph Smith are in perfect unison with the teachings of the servants of God in all ages of the world. Hence regarding this doctrine relating the expansive character of the plan of salvation, the Apostle Paul said that there was one glory of the sun, another like unto the moon, another of the stars, and as the stars vary in magnitude from each other so should it be in the resurrection.

The position is sometimes taken, that there is but one place of happiness and one place of misery, beyond the grave. But Paul said that he knew a man—speaking of himself—who, in or out of the spirit he knew not, but this much he did know; that he was caught up into the third heaven. Then there was more than one according to this, because if there be a third, the logical conclusion is that there must be at least other two, or there could be no third. And here comes Joseph Smith who declares that on a certain day he and Sidney Rigdon beheld the condition of the spirits of men in regard to their final destiny; they saw that there were three degrees of glory, one the Celestial, like unto the sun, in which were those who had obeyed Celestial laws. These are they, says the revelation, who received the Gospel and repented of their sins, were baptized in water in the likeness of the death and burial of Christ and were faithful and valiant for the truth. And the other two degrees took in all the other classes, all the creatures of our Heavenly Father, except the sons of perdition, whose sin, and the nature of it, I have already endeavored to describe.

I think, then, that you will say that there is no narrowness about the scheme of the Gospel, neither can there be any contractedness in the hearts of those who have embraced it. Behold the practical evidence of this breadth of feeling in the efforts that are made to bring people to a position so that they can enjoy the same blessings that we possess, in sending forth into the world, as this Church does, Elders to proclaim this Gospel, and to declare to the inhabitants of the earth that God has spoken once more, has opened the heavens and deigned once more to confer His authority upon His children on the earth.

People sometimes say:—"where are your evidences of the divinity of this work?" They are everywhere apparent, in every hand. But one of them is as great to me as any other. When we bear testimony concerning this work and say in reference to it that God has enlightened our minds and quickened our understanding, we are met by the objection that we are interested individuals, that we are identified with it and consequently are interested in expounding, proclaiming and almost enforcing its doctrines. But so far as that is concerned it would apply to all people who profess to understand the Gospel, and to possess it. It would apply to the immediate disciples of Jesus Christ who lived contemporaneously with Him when He was in the flesh; for they were interested in the work that they were doing as we are. But here is the grand test of this work. This Gospel is preached as a gospel of promise. Blessings are promised and held out to those who are obedient to the laws that have been given, and, as Joseph Smith said, when blessings are obtained it is by obedience to the laws upon which they are predicted. Then here is a blessing and here is an explanation of the laws upon which it is predicted. It is promised to every honest hearted soul who will accept of the truth as it is proclaimed by the Elders of this Church, that by listening to their counsel, by accepting of their message, they shall receive the Holy Ghost, the Spirit of God, which will testify to their spirits that they have accepted what is true and is of heavenly origin.

The doctrines upon which the reception of this blessing is predicted is faith in Jesus Christ, in His atonement, repentance of sins, with a determination to leave them and to be reformed in life, or to live in newness of life; to be baptized by immersion for the remission of sins, and receive the laying on of the hands of the Elders by which the Holy Ghost is imparted to the disciple; and here is an opportunity of testing the truth or falsity of this work that cannot be gainsaid. And where is the final evidence? Scores of thousands have pursued that course, have embraced this Gospel, and what is their testimony? Their testimony is that the promises made to them have been realized, and therefore they are witnesses of the truth of this work; for when the Holy Ghost is bestowed in this way it is an infallible evidence of the divinity of the principle upon which it was promised; for it is a divine acknowledgement of the Almighty of the administration of His servants which could not be given and would not be given through the medium of imposition.

In concluding I will say that I have embraced these principles, and I stand before you to-day and in words of truth say that it has been, through the operations of the Spirit of the Lord obtained in this manner, manifested to me that this work is of divine origin. May God help us to live in unison with its genius, spirit, and practice, is my prayer in the name of Jesus. Amen.

MISSIONARY WORK IN TENNESSEE.

By courtesy of Mr. George Crane of Kanosh, we are enabled to publish the following letter addressed to him:

SHELL CREEK, CARTER CO., TENN.
October 17th 1884.

Dear Brother:

I have ever enjoyed my labors through rain and sunshine, among friends or foes. The thought of returning before honorably released has never entered my mind no matter what my fate may be. We walked near four hundred miles on our round to conference, which was quite fatiguing as we had to take meeting houses, barns etc., for our lodging places. Yet I heard no complaints from any of the Elders. All were merry and cheerful and felt well paid in meeting together and being instructed, although they were somewhat disappointed in not meeting President B.H. Roberts, as we anticipated.

WE HAVE A SPLENDID FIELD

here, the people are manifesting a greater desire for the truth than they have previously. We are the first Elders that have ever been in this part. We can get houses and a tolerably fair congregation to hear us three or four times a week. And plenty of kind hospitable people to minister to our wants. But, of course, you are aware that those who are not for us are against us, and where we have friends we have foes as well. Have done

SOME BAPTIZING

recently, and prospects are good for more in the near future. The majority of the people here seem to deplore the fearful tragedy which took place in Lewis County. I have found them thus far much more refined and charitable than in North Carolina. My impression is that we will spend the greater portion of our time in this State during the winter.

The worst enemies we have are some who are putting themselves up as lights and guides of the people; they are blind leaders of the blind.

C. F. CHRISTENSEN.

A GOSPEL WORK AMONG THE MAORIES.

NINETY-FOUR ADDED TO THE CHURCH IN A SHORT TIME.

A MARK OF APPRECIATION.

WAIROA, New Zealand,
August 23d, 1884.

William and Alice Greenwood, American Fork:

Dear Parents:—I cheerfully inform you of my good health and cheerful spirits. Since my last to you, have changed positions. On the 12th inst., agreeable to pre-arrangements, in company with Prest. W. T. Stewart and Ira N. Hinckley, and self, and by our guide Takerei, a Maori brother, we took our departure from Taonoke, under gratifying though peculiar circumstances.

In the morning of the above date, while we yet sat at the breakfast table, commenting on sundry topics, three Maori women entered the room with a mat each and placed them on our shoulders, informing us that they were expressive of their love, respect and esteem for us. Each of us replied in appropriate terms, informing them that we entertained a complete appreciation of their most valuable gifts and a full reciprocity of all their esteem. While and before we were talking to them their sentiments were made more emphatic by a copious flow of tears, accompanied by sobs which gave forcible expression of a sincere inward sorrow, impressed therein by the contemplation of our departure from them in all probability until all mankind will be called to appear before the judgment seat of Christ, to give account for the deeds done in the body. We had come among them as almost perfect strangers, taught them the way to excellency and glory; they shook off the fetters of iniquity and the shackles of sin, and yielded obedience to the gospel.

Since our departure we have

VISITED FIVE SETTLEMENTS

and presented the Gospel to most of the inhabitants thereof, thus favorably impressing most of them toward the truth, while very few opposed it. We received the kindest of treatment, having plenty of good food and lodgings, traveled about sixty miles horseback on a trail over mountains and through deep gorges, and arrived at this place, Wairoa in good health, here we are receiving very good treatment at the hands of our Maori friends.

Nuhaka, Sept. 4.—As I journey along I write at intervals when time permits. While at Wairoa we held seven meetings, at five different Pahe, thus presenting the salvation message to hundreds of Maoris, who listened with marked attention and interest to our preaching. A very favorable impression was made on their minds, and warm friendly feeling established for us and the cause we represent. No doubt in some future time it will result in bringing many of them into the Church, and in fact had they not been in the heart of a session of Land Court we would have had the pleasure of adding many of them to the Church.

Being satisfied that we had done all that we could in the Wairoa, left there

on the 2nd inst., and came to this place, Nuhaka, where we have held three meetings.

BAPTIZED THIRTEEN PERSONS

and blessed three children. To-day we go on to Mahia. One of the Elders from Taowike will follow us and look after our new converts. The work is opening all around us. The people are wanting us to go to many places. The harvest is great and the laborers are few. It requires more reapers among this people. I must pause at present as some have

APPLIED FOR BAPTISM.

We will baptize them and go on to Mahia, where they are awaiting for us. Muriwai, 8th.—We left Nuhaka and traveled over a low range of mountains down to the sea beach, followed it for some distance, then made a very precipitous ascent into the hills through which we traveled for some time, then came out on an eminence, which afforded us a magnificent view of Hawke and Poverty Bays, descended to the sea beach and crossed the narrow neck of land between these two bays on to the Poverty Bay side to a place called Kopuauhara, where we were received with open arms. In the afternoon they called a large number together and we preached to them. In the evening we preached again. Next morning we

BAPTIZED NINE PEOPLE

and blessed seven children. In the evening we baptized one more and blessed one child. At prayer in the evening Stewart read Malachi 4, and talked for some time on the ordinance of baptism for the dead.

TWENTY MORE

applied for admission into the Church. I officiated. I got through late at night which was cold. It was a most gratifying spectacle to see those dusky natives thronging the bank of that beautiful river to be immersed beneath its waters for the remission of their sins. The night was magnificently illuminated by the queen of night, whose reflection kissed the calm surface of the river. Immediately after baptism the Maoris made a big fire in the open air. We assembled and confirmed the twenty and blessed four more children, and retired worn out at midnight.

Next morning we bade farewell to our Saints and came to this place, Muriwai, traveling a most horrible road over mountains and down deep gullies. On arriving we were again received with welcome. On the evening of our arrival we preached the Gospel and yesterday (Sunday) preached to all the Maoris in the Pah. Two Maori Church of England ministers arrived from Gisborne. They took charge of the service and at the close allowed us to preach. One of these ministers at first became very abrupt and wanted to know who and what the "Mormons" were and wanted. I preached about one hour to them. Many questions were put to us and they were answered with satisfaction to the natives and the current of opinion turned in our favor. When we left the church early all the minister's congregation followed us and some twenty or thirty have

APPLIED FOR ADMISSION

into the Church, and in the evening the two ministers fled into another country.

Papawhariki, 9th.—You can, from the various dates and easy terms of places form a faint idea of my ramblings. At Muriwai we baptized 25 and blessed 5 children, thus aggregating since leaving the Wairoa

EIGHTY-NINE IN ALL

added to the Church. You can depend upon it the work keeps us a moving. Yesterday, left Muriwai and traveled around the northwest Poverty Bay to Gisborne, a comparatively large European city, the white man's centre of this district. Crossed the Gisborne river on a ferry boat to Turanga. Failing to find the parties we wished at that place we came to this place

PAPAWHARIKI,

a small pah immediately on the brink of the ocean, and three miles from Gisborne. Here we found some of our Wairarapa friends, whom we had met there about one year ago. They received us kindly and provided for our necessities. In the evening all the natives of the place assembled and the gospel was preached to them.

Whakatu, 10.—We are so busy that it keeps us on the move. Our time is limited and we have a long road to travel and many places to visit. When we get through here in Poverty Bay we will cross over to Opoetoki, a distance of about 100 miles, over a rough road. From there will make for the Hot Lake district; then down to the Waikato and get in to Auckland some time in October. Probably my narrative will prove of some interest to my esteemed friend and brother Bishop Wm. M. Bromley, as he is acquainted with the parts over which I am traveling. Last night we stopped at Whakato and preached to about 50 or 75 natives. This morning we came to this place, after baptizing five at Whakato, making 94 in all.

We have telegraphed for one of the Elders to come here from the Wairarapa. It requires more Elders in the field, and no doubt but what some will be sent here before long. The whites have offered us a chance to preach in Gisborne, which offer we will accept. We were in there the other day and they flocked around us like bees, evi-

dently looking for our horns. Well, we poked some horny arguments at them.

ALMA GREENWOOD.

EAST INDIAN MISSION.

LETTER FROM ELDER WILLIAM WILLES.

WELLESLEY STREET, CALCUTTA,
India, Sept. 5th, 1884.

Editor Deseret News:

Thinking that the Saints would be desirous of knowing something as to our movements in this distant mission, I will string a few items for their information.

Myself, Bro. H. F. McCune, M. R. Pratt and George H. Booth are all in this city making at present our headquarters in the house of Brother Booth, where we are hospitably entertained. We acknowledge the receipt of the photographic and artistic group of the East India missionaries from our friend Charles Carter, which makes us feel we are not forgotten.

THE RAINY SEASON

has been in full blast ever since our arrival, but we are now coming to its close. It has interfered with our door preaching, but we have had a few fine evenings and attentive and respectful audiences and soon will have the advantage of the 4 months cool season in which to extend our operations.

We have had the pleasure of receiving a letter from a faithful sister named Amy Long at Raioul Pmdt, the wife of a railroad official. She is the daughter of Brother McLachlan of Logan City, so that we number as far as known five members in all India.

We received a very friendly visit from

MR. GEORGE MEIK,

son of our late venerated Dr. J. P. Meik. He much resembles his deceased and sainted mother Sister Meik, whose remains now repose in Calcutta. He is employed as a clerk in one of the government offices, resides at Chandernagore, 21 miles by rail, going and returning daily, finding the latter place more salubrious than Calcutta, as well as lessening expenses in rent, etc.

I paid a visit a short time ago, by invitation, to an old gentleman, a medical officer, who entertained me in his house in the upper provinces, and who

REFUSED TO EJECT

me therefrom at the earnest appeal of two clergymen, when on my former mission, but such is the prejudice in his mind that when I went to him he said that if he admitted me to the hospitalities of his house it would be necessary for me to throw my Mormonism overboard. As I did not agree to the terms, our interview came to an abrupt termination. In short, the prejudice here, as elsewhere, against us arises out of the fact of our peculiar marriage relations, and wherever we go when our appeals to the Scriptures are so convicting to our hearers in support of the first principles of the Gospel, the usual cry is, "How about polygamy?" At this point we refer them to Utah, where their enquiry can be arranged to their satisfaction.

As stated in the Calcutta papers

ELDER MCCUNE WAS VERY SICK

with a virulent attack of fever, which speedily gave way to the administration of the ordinance of anointing with oil, which was truly gratifying in its results. We are all in the enjoyment of excellent health and spirits. Mr. George Meik has invited Elder McCune to accompany him to his country residence, for which he will leave to-morrow, and be introduced to Mrs. Meik and family of three children. When I left India he was a little boy, just baptized; when he saw me he recognized me after a separation of thirty years. He has been twice married, his first wife and child having died of small-pox shortly after the birth of the little one. He has the same genial and unassuming spirit which distinguished his father.

We get a mail from England every week, from which Elder McCune gets the Weekly News, which is a source of much pleasure and profit.

We often visit the

SAILORS' HOME,

distributing tracts and talking with the sailors, there being no restrictions makes it more agreeable than if we were interfered with by those who have the superintendency of the institution. We have been several times to their morning prayer meetings, and as a result, two of the leading men were willing we should occupy part of the time in speaking to the men, but the fanatical secretary objected, which placed a quietus on us. But one of these friendly leaders has accepted the loan of our books and is desirous of getting an introduction to the President in Liverpool, as he intends spending a week there during his contemplated visit to England, for which country he intends to leave the middle of next month. He is a man of much intelligence, a native of Scotland, a thorough scriptorian, and is now

ALMOST PERSUADED

to be a Saint, and wonders how the religious world can reject the doctrine of continued revelation. He belongs to no sect, and is liberal in his sentiments. He said, that some years ago,

he and a friend designed visiting Utah, but by some unexpected turn in their affairs was prevented from doing so. Of course we cannot tell, but this looks like a hopeful case. I pray it may result in good.

The Elders unite with me in kindest regards to yourself and the Saints, and earnestly desire an interest in their prayers.

We have all sent letters from all our stopping places on the voyage, but as yet no replies have been received, although we have all had letters, but not papers enough.

It is now three months since we left our lovely mountain home. It seems three times as long.

W. WILLES.

This medicine, combining Iron with pure vegetable tonics, quickly and completely cures Dyspepsia, Indigestion, Weakness, Impure Blood, Malaria, Chills and Fevers, and Neuralgia.

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LEGAL NOTICE.

In the Probate Court of Tooele County, Territory of Utah.

In the matter of the Estate of Harriet Fuller, deceased.

NOTICE IS HEREBY GIVEN THAT William Fuller, the Administrator of the Estate of Harriet Fuller, deceased, has rendered and presented for settlement and filed in this Court his final account of his administration of said estate, also a petition praying for a distribution of said estate and discharge of said administrator, and that Tuesday the Eighteenth day of November A. D., 1884, at 11 o'clock a. m., at the Court room of said Court at the Court House, in the City and County of Tooele has been duly appointed by the said Court for the settlement of said account and hearing of said petition, at which time and place any person interested in said estate may appear and file his exceptions in writing to the said account, and contest the same.

JOHN W. TATE Clerk.

Dated October 23rd, 1884. w3t

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