

I say unto you concerning your brethren who have been afflicted and persecuted.

The Lord have suffered the affliction to come upon them wherewith they have been afflicted because of their transgressions. Therefore they must needs be chastened." "In the day of their peace they esteemed lightly my counsel, but in the day of their trouble of necessity they feel after me." He also reminded them that "there were jarings and contentious, envyings, strifes and lustful and covetous desires among them, whereby they had polluted their inheritances." Let me ask, is there anything similar existing among us to-day? And if so, is it any wonder that similar consequences follow? Then in what way can we relieve ourselves from the thralldom of our enemies? By turning to God, by observing his law, by ceasing to affiliate with the wicked and ungodly. Then will the sword of God's indignation fall in behalf of his people and he will deliver them, but not until, for David declared "thy people shall be willing in the day of my power."

We have no record that the bondage of ancient Israel in Egypt was brought about by their own folly or disobedience (though it might have been) but if we are in bondage to-day are we not measurably responsible therefore? For Joseph said Feb'y. 24th, 1834, it was God's decree, "Inasmuch as they hearken from this very hour that they should prevail against their enemies. But," says he, "Inasmuch as they keep not my commandments and hearken not to observe all my words the kingdoms of this world shall prevail against them. The time has evidently arrived when God's purposes must be accomplished concerning the redemption of Zion upon this continent and the gathering of the twelve tribes to their own lands from the four quarters of the earth, which stupendous labor will call forth the powers of the heavens to accomplish and bring to pass; and every one that will not assist in this labor must be moved out of the way, whether it be a single individual, a community or a nation. God will not be hindered in this work for He has sworn that He would accompany this latter-day Moses with His own presence and would consume everything that opposed.

The curtains or Stakes of Zion, when they are purified, will be called upon to furnish of their strength for this work, and thousands of pure and true men will respond to the call when the time shall come to build up Zion as well as to rebuild her waste places. They will not be armed with carnal weapons (for "Zion cannot be redeemed by blood"), but with faith, righteousness and integrity. These men will not fall in an hour of peril, but will be as firm and immovable as the everlasting hills that surround us. And not these alone, but thousands of the remnants of Joseph will be moved upon to take part in this work, and many of them will constitute the battle-axe of the Almighty, from whose power can deliver "for they shall cut off all their enemies." The three Nephews who were touched by Jesus, that they should not see death, will be among the people at this time, but neither Gentiles nor Jews will know them unless they choose to show themselves unto their own kindred and minister to them of the Gospel and "by their convincing power shall cause many to believe on their words." John also, the beloved disciple, will not be idle; for now he will be prophesying "before kings and nations and tongues and people," having been preserved for this purpose and to minister also unto his own people the children of Judah. The mountains of ice in the North will melt as the mighty hosts comprising the ten tribes shall come from their place of retreat where they have been hid for many centuries; for the North must soon give them up in order that they may join their brethren in the land of promise the keys of which power have already been conferred; for Joseph declared February 28, 1836, "The heavens were again opened to us and Moses appeared before us and committed unto us the keys of the gathering of Israel from the four quarters of the earth and leading the ten tribes from the land of the North."

Mighty power will be given to men that they may command the elements. Temples that have been and will yet be built in the Stakes of Zion will have their several appropriate rooms filled with the faithful sons of God who will there receive mighty power—a fullness of the keys of the holy Priesthood so necessary to be exercised in the redemption of Zion. Nor will the dead be forgotten; for those who have received of the testimony of Jesus through Joseph and his brethren in the spirit world will be ministered for in holy ordinances and thus be freed from their bondage and imprisonment, for it is a time of universal deliverance both for Israel dead, as well as Israel living—Abraham, Moses, Elijah and the prophets of old will not be idle spectators merely, for they will see in this work the consummation of all their hopes and the fulfillment of all their words. Thus will heaven and earth unite, having the presence of God himself in their midst to consummate all that was promised to Adam, to Noah, to Enoch, (who is waiting for the Latter-day Zion to prepare herself, that the two may be joined together, to Abraham, Israel Jacob; to Moses and Elijah; to Levi, to Nephi and down to Moroni, and last of all to Joseph the prophet of the last

days, the head of the last dispensation.

Is it any wonder, then, that the prophet Jeremiah, with this glorious vision before him, should exclaim "That they shall no more say the Lord liveth which brought up the children of Israel out of the land of Egypt?" when he beheld every son and daughter of Abraham freed from bondage, having fully paid the debt of all their wrong doing and dwelling in peace in their own land with none to hurt or longer make afraid. Who of us that claim to be citizens of this Latter-day Zion are prepared for or preparing ourselves to help in this almighty work? For remember, none but "the pure in heart" will be permitted to take any part therein.

#### STUDENT OF PROPHECY.

Salt Lake City, Feb. 5th, 1887.

#### THE SOUTHERN MISSION.

TORRENTS OF SLANDER MET AND TURNED BACK.

McHENRY, Md., Feb. 2, 1887.

Editor Deseret News:

At a Conference held in Orinoco, Va., the writer was appointed one of two Elders to open up the first field of labor in the State of Maryland. As our labors in this direction have, by the blessings of God, been fairly successful, it may not be uninteresting to your readers to follow our footsteps through the snow to such a blessed consummation.

It was arranged that I should continue my labors in West Virginia until October 1st, when I would be joined by a new companion from Utah. We would thus have a full month in which to travel and locate a field before the snows of winter came. But unfortunately one of those delays which are unavoidable under even the best regulation, interfered to prevent the arrival of Elder Luman Mecham, of Milton, Utah, my new companion, till nearly a month later.

The snow was fast falling, and the wind, dressing itself in white, whistled a coldly-scorful tune, and left its fantastic tracks in many a crested snowdrift, on the cold December morning that we set out for our new field.

Our friends remonstrated against our leaving on such a day, and desired us to remain until the storm blew over.

It was not a mere spirit of reckless adventure that caused us to persist in our journey. Buoyed up by vigorous health and glorying in the consciousness that we were bearing a message that would save, we rather felt a thrill of pride in thus having an opportunity of showing what we would do for the Gospel's sake.

The Alleghenies lay in our pathway, for we had previously made it a matter of prayer as to where we should go, and were now following as the Spirit led. As we reached the higher regions the snow became foot-deep and the cold increased, but still we trudged onward, without knowing or, for that matter, taking any thought as to whether we would reach lodgings for the night. But let me say here that no Elder following the path of duty ever trusted God in vain, and to those young Elders whose turn is coming, let me say, the sooner you learn to follow Christ's injunction, "Take no thought," etc., the sooner will all things work together for your good, and the sooner will your mind be at ease.

In this instance we were well provided for, the people being unusually kind and hospitable. In due time we reached Garrett County, the point of the Pan Handle.

Our first meeting was held at Africa, a centre of revivalism, but differing from its namesake, not only in the color of its inhabitants, but also in the fact that they were all saved, and what can be done with those who are already saved? Talk to them half an hour earnestly about yielding obedience to the divine plan of salvation, and about the time one valuably imagines he has fastened in their hearts a little sound doctrine, and stops as it were to take breath, there is such an explosion of "glory" and such an overflow of "love for Jesus," frequently accompanied by tears, that he sits back in his chair quite discouraged thus to see the glorious truths of heaven, spewed up again. It is vain to try to convince them that the only kind of "love for Jesus" that will be accepted in heaven as true coin is that which keeps his commandments.

A week's work spent among these people convinced us that there was no soil for the Gospel seed, so we traveled one day's journey further north to our present location, passing on our way through Deer Park, noted as the place where President Cleveland spent his honeymoon.

But I am reticent in casting my eye forward on what I have yet to say, that I have no space to speak of the odd turns we made in obedience to the spirit, nor of many interesting incidents connected with the opening of our present field. Suffice it to say that we found a people here willing to listen to the truths of heaven, and so fond of sound doctrine that we have held about 35 meetings inside of two months. Many are earnestly investigating, reading the Book of Mormon and other works, and some have declared themselves convinced. Wherever we have been heard, we have friends, and a decided popular feeling in our favor. So we are now, as it were, in a little circle of peace, while

from neighboring settlements all around come vague rumors of blood, thunder and mobocracy. Prejudice is the devil's leaven, where it has given way to honest inquiry he can neither bake nor brew.

Such paragraphs as the following by a correspondent in the local paper is what rouses old cloven-hoof.

"We have been very much annoyed by two Mormon Elders who have been preaching at Butler's for the past four weeks. And they have been very successful in their proselyting. We would like to see these Latter-day Saints go back to Utah, as should all those newly-converted ones." A soul-mouthing falsifier then follows up such an announcement by two columns of the vilest filth, and scum of anti-Mormon depravity ending with a grand flourish and a call for a mob. Then the editor generally calls attention to a communication in another column headed "Mormonism," praises the correspondent for his fearless (?) exposition, etc., dilates upon the enormity of the system, and shows how the "Mormons" are even now passive traitors to the government of the United States. Four times has the writer written replies to these slanders, but only once was his letter published, and that at the demand of a number of prominent citizens, and then the facts were garbled and interpreted by three columns of comments! The same game was repeated here, to the intense disgust of many prominent men who have learned how groundless are the slanders against our people, and as many of these were subscribers and promised to use their influence to see the other side published also, the writer was once more induced to write a reply; but anticipating the fate of his letter he kept a copy which is herewith inclosed, and which you will please publish in the News, for, circulating as this paper does in every missionary field, it may thus assist in refuting the same slanderous reports elsewhere.

McHENRY, Maryland,  
January 23, 1887.

Editor Republican:

In a number of late issues of your paper you have published some very unkind and, as we shall show, untruthful remarks about us and the cause we represent and as charity bids us believe that you did not publish these slanders willfully while knowing them to be slanders, we venture to hope that you will have the fairness to publish also the other side.

"Your correspondent calls Mormonism a 'blot on our escutcheon,' etc., and its leaders men of brutal impulses." But it speaks badly for him in saying he got his information from their bitter enemies, i.e., apostates, Judases, men who have escaped (?) from the grasp of the "monster." By similar testimony, we can prove our Savior to be a 'wine-bibber, a glutton and a bastard,' and the great Apostles, 'the filth of the earth and the offscouring of all things.' Strange that men of such depraved instincts should be honored and sustained by 200,000 people, the majority of whom have deliberately renounced the man-made creeds of so-called Christianity and joined themselves to the "monster," at the sacrifice of worldly reputation and the cost of being ostracized by friends and kindred. But 'nine-tenths of them came from the slums of Europe, the abodes of dense ignorance,' etc., and hence they naturally rally around such leaders. We shall see.

"By the census of 1880, Utah's population was found to be 143,000, of which the American portion numbered 99,000, in round numbers. 'The great mass can neither read nor write, nor do they wish to.' It will be a simple matter to fit the lie here also. By the same census it was found that only a little more than three per cent. of Utah's population, ten years old and upward, could read and write."

Now, taking the population of the United States, as a whole, it was found that a little more than nine per cent. at the same age, could neither read nor write. But we shall test the alleged ignorance and depravity of Mormonism from another standpoint.

"If the religion of the Latter-day Saints 'places a perpetual premium on men's lusts and brutal instincts,' then the following statistics, which we extract from the criminal records of Utah for 1882, ought certainly, to be reversed:

#### CRIMES COMMITTED BY

	Mor. mons.	Non-Mor. mons.
Assault with intent to commit rape	1	5
Prostitution	—	35
Keeping brothels	—	27
Lewd conduct	—	3
Insulting women	—	9
Exposing person	—	9
Obscene and profane language	4	24
Total	5	172

"If Mormons and non-Mormons" were equal in population, then, as will be seen, the proportion of crime, in the above table, would be as 1 to 35 in favor of the former; but when it is known that the two classes compare as 78 to 22, the true proportion is as 1 to 124 in favor of the "Mormons." Other classes of crime bear a similar ratio to the two classes of people, with the single exception of plural marriage, which the Latter-day Saints do not regard a crime, it being sanctioned by holy writ. We have selected this class, to show the utter groundlessness of the charge that "Mormonism" is a system of sensuality. In no place in the civilized world are virtue and chastity

more highly regarded, jealously protected and rigidly enforced than among the Latter-day Saints. All their hopes of eternal exaltation hinge among other things, upon the sanctity and eternity of the marriage covenant, which, as in the case of David, is forever severed and dissolved by a breach of chastity. Knowing this, a true Latter-day Saint would rather lose his life than commit adultery.

But some have more wives than one. Exactly so. They are in the same box with Abraham, Jacob, Moses and many other of the Prophets of God, in short, with three-fourths of God's chosen people, as can be demonstrated by holy writ. And we hope that those who now feel like calling those ancient worthies adulterers may yet have the privilege of 'sitting down with Abraham, Isaac and Jacob in the kingdom of God.'

"Blood atonement." The Latter-day Saints on this point teach nothing but what is set forth in the New Testament, vile slanderers—to the contrary notwithstanding.

"The Mountain Meadow Massacre." John D. Lee with a few confederates and a band of Indians, are alone responsible for that horrible tragedy. The Mormon people knew nothing of the affair until after the butchery, and then they believed with the rest of mankind that the Indians alone were guilty, until the arch-assassin made his confession before the court. But Lee was a "Mormon." Admitted. But can "Mormonism" be held accountable for the unwarlike acts of one black sheep within its fold? As well charge the Churches of Christendom with the martyrdom of the Prophet Joseph Smith, because seventeen ministers led the mob that perpetrated the black deed of assassination. We have unimpeachable testimony to substantiate the foregoing.

"The Kingdom of God." Yes, we sincerely believe that the kingdoms of this world must shortly give way at the approach of the King of kings, as chaff before the wind. Surely it cannot be called treason to prepare for an event that Christians have prayed for during eighteen centuries viz: "Thy kingdom come, thy will be done on earth as it is in heaven." Should any other king approach our beloved land, we are as ready to sell our lives in its defense as any other citizen breathing the air of American freedom.

"Exploded doctrine." We teach the same Gospel that Paul taught, (Gal. 18, 9) viz: as organization, apostles, prophets, sevens, elders, evangelists, pastors, teachers, deacons, bishops, etc.; as doctrine, faith, repentance, baptism and the laying on of hands for the gift of the Holy Ghost; as signs to follow the believers faith, knowledge, wisdom, miracles, healing, tongues, interpretation, prophecy, revelation, visions, ministrations of angels, etc. We are aware that the sects of so-called Christendom have long ago exploded these doctrines, but we are not convinced that man has a right to explode what God has ordained.

"Charges can be made in ten lines, to which it would take ten columns to reply. Want of space precludes our noticing but one more point: Ministers of the gospel arise in your midst and show the enormity of this system, etc. Yes, gentlemen, come along and bring your Bibles with you. Prove us wrong on the broad grounds of reason and Scripture, and we promise to depart in peace. But don't slander, don't throw mud from behind a fence, but come forward with an honest purpose to teach or be taught. Show toward the "despised sect" a spirit of Christian charity, and let our respective systems wherein they differ, stand or fall by the test of Scripture.

Respectfully, N. L. N.

#### EXPLORING THE NATIONAL PARK.

LIEUT. SCHWATKA FINDS A MIDWINTER TRIP TOO COLD.

F. J. Haynes, the photographer who was engaged by the Schwatka expedition to furnish a series of negatives of midwinter scenery in the park, has returned and gone east. At Norris Geyser basin he became convinced that he would be able to accomplish but little in company with Mr. Schwatka and his dudes, and selecting three experienced mountaineers he cut loose from the main party and proceeded to thoroughly do the park and obtain negatives of the most important objects and points of interest therein. Proceeding to the Upper Geyser basin, several days were there spent in exploration, and negatives were secured of all the great geysers during eruptions, besides many other beautiful and interesting curiosities of that region which only abound in midwinter. After a hard trip the party reached the Falls, from the Upper basin. The river is frozen above the falls and the ice projects several feet beyond the precipice, hiding the great cataract from view to an observer standing at the auditing at the head of the falls. From Point Lookout the usually fine view of the falls was had, but the venturesomeness of Mr. Haynes led him to descend the gigantic and almost perpendicular walls of the Grand Cañon to the river below, where the spray from the falls by freezing had formed a beautiful rainbow arch over the boiling, turbulent river. This arch, though slippery as a

bar of wet soap, proved strong enough to bear the weight of Mr. Haynes and, daintily perched upon its centre in mid-river, he obtained the most faithful-view ever taken of the falls. The icy arch was next photographed, as were many other grand and magnificent views of the great old cañon on whose towering walls are now sheathed with ice and snow.

Mr. Haynes says thousands of little hot springs are now to be seen steaming up in the cold atmosphere from the bottom of the cañon, presenting a fine sight, and which in the summer time are hardly noticeable. Thus, by Mr. Haynes' daring courage and enterprise, a hundred or more scenes of the park's midwinter grandeur, in the form of stereoscopic views, will soon find their way into the homes of the many who will purchase them. The little party of adventurers returned via the trail over Mount Washburn, leaving their tent and all surplus baggage at the Falls hotel. They expected to reach Yancey's—twenty miles—in one day's travel, and set out early in the morning with but two biscuits each. About 2 p. m. they proudly scaled the summit of Mount Washburn and were making the ascent when a blinding blizzard set in, compelling them to go into camp, which they did by scooping out a hole in the snow about four feet square with their snow shoes, in the middle of which a fire was kindled with difficulty, and all gathered around it. The snow beat in upon them fiercely for a time, but a stiff fire was kept up, which soon melted the snow around it until a globe-shaped space was formed which offered fair shelter in the absence of a tent, though they suffered considerably from cold. Here the balance of the day and the night was spent waiting for the storm to subside, without food and without sleep—the latter being prohibited. When the morning broke the storm had ceased but a dense fog prevailed. In this they attempted to reach Yancey's, but after traveling all day and making about twenty miles, night again overtook them in the mountains and they again prepared to camp as on the night before. The weather was intensely cold in this high altitude, and the only means of procuring wood with which to keep up a fire was by breaking limbs from the surrounding trees, and this was attended with much difficulty, as the men had now become very weak from hunger and thirst. They hore up bravely, however, and managed to keep from freezing until the dawn of the third day, when the fog had raised, and by taking bearings from the top of a ridge near, they discovered themselves to be within a short distance of where they had camped the night previous. All knew the country well in a clear atmosphere, and they at once saw the direction they should take. With renewed courage they again set out for Mr. Yancey's, whose place they fortunately reached at about 3 p. m. Here every kindness and attention was extended them, and they were soon restored from their greatly famished condition. During this trip snowslides were frequently heard during the day tearing down the mountain side with a deafening roar, and carrying everything before them, and the thoughts of the liability of being thus swept into eternity by one of them were not at all pleasant to contemplate. The party had previously very narrowly escaped being buried in a snowslide when passing through Bridger Cañon, where one came down but a few feet ahead of them with terrific force and was of such magnitude as to dam the river for several hours. It even passed so near them that the point on which they were standing was loosened and moved downward several feet and was only checked by some heavy boulders from carrying them with it down a steep incline several hundred feet. Thus, viewing Wonderland in midwinter was a perilous undertaking, and the men who so successfully accomplished it could not now be induced for money to retrace their steps.—Livingstone (Montana) Enterprise.

—In Helena, Montana, on the 14th inst., Belle Hudson, a nymph du pave, who went from Illinois last June, and had since lived in a bachelorette on Wood Street, shot and killed herself. She had been on a spree, but was financially well fixed.

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