

Ghost, the spirit of prophecy which Joel spoke of, that the disciples received on the day of Pentecost, and which as is further predicted, shall be poured upon all flesh, to usher in the millennial reign of peace and righteousness.

At Ephesus, Paul found certain individuals who had evidently been imposed upon, being baptized by one who either had no authority or else neglected the baptism of the Holy Ghost, the result being, the ordinance was entirely ineffectual and consequently the baptism of water was readministered, and then followed the baptism of the Holy Ghost, which was ministered by the laying on of the Apostle's hands. And so in this manner Peter and John administered the Holy Spirit, as did Ananias and other duly authorized servants of God, who were "ministers of the spirit" as well as of the word.

The Holy Ghost dwelleth not in unclean tabernacles, hence the remission of sins by baptism is an essential prerequisite.

The Holy Spirit will give testimony of Christ in fulfillment of the scripture, "he that doeth the will of the Father shall know of the doctrine," etc. "The testimony of Jesus is the spirit of prophecy," the Holy Ghost giveth testimony, therefore the Holy Ghost is the spirit of revelation (i. e. prophecy) which the world will not receive. God is unchangeable, but men have changed His laws and ordinances and thereby they have placed themselves in an anomalous position without the gifts and blessings of God, which characterized His church and people in all Bible ages. Being commissioned to preach His Gospel and administer its ordinances to-day, the Elders of the Church of Jesus Christ declare the promise declared in ancient days—viz: A veritable knowledge of God and His truths by the Holy Spirit as the reward of obedience to the Gospel principles.

One of the most striking features in Bible history is the jealousy with which the rights of

#### AUTHORITY FROM GOD

were guarded. On priesthood and authority the divine law reads: "No man taketh this honor (to officiate in things pertaining to God) unto himself; but he that is called of God as was Aaron." This is the enactment on the statute-book of the Lord and nowhere is it repealed.

Could ministers of Christendom today prove their asserted discontinuance of revelation. What have they accomplished except simply to prove themselves without divine authority, in a position of usurpation or assumption? taking upon themselves what Jesus would not dare to do, "for He glorified not himself," etc.

When God bestows upon man authority to act in His name, as He did unto all the ministers of righteousness anciently, in all ages, He recognizes the validity of their ministrations, with the promised blessings following.

#### LABORS OF THE ELDERS,

the condition of the Conference, and many excellent remarks of instruction and encouragement, were given to develop the full duties and responsibilities of those who, of this generation, the Lord had chosen to represent his revealed righteousness. The Elders were advised to teach by example as well as by precept; to develop the principles of the Gospel in plainness,

#### STEP BY STEP

successively; to studiously systematize each subject or principle, to present it in a plain thorough, logical manner—but in all be conformable and subservient to the dictates of the Holy Spirit. Enjoined upon the servants of the Lord to trust in God and to go forth with faithfulness, due meekness, and preach the Gospel in cities, towns, or wherever and whenever an opportunity offers, consider the responsibility of your callings, therefore fear not to testify unto the people with the warning voice and the voice of peace. Observe neatness etc., in your dress, the laws of health and cleanliness in your persons, and be pure in heart, so you will have pure minds—fit receptacles of the Divine Spirit and the Lord will bless you and you will never be confounded, God is able and will reward all friendliness extended toward you. Cultivate an increase of love toward your fellow-men. Though a man be as illiterate as the merest school-boy, if he, having a love or charity to do good unto his fellowman, go forth in faith to answer a Divine call, God will bless that man with grace and power sufficient to enable him to fulfill his work, heavenly blessings will be distilled into his very soul as the dews of heaven. Preach the Gospel, but do not be over-anxious to baptize; remember, "Paul preached, Apollos watered, but God gave the increase." Teach the necessity and purpose of baptism, but urge compliance no further; let the hearer move in the matter. Concerning gathering, offer no inducement, but the pure love of the Gospel. Give the Saints to understand the kinds of people, the forbidding appearance of Colorado, and the inconveniences incident to colonizing a new country. Show them, however, God is able to render the land susceptible of maintaining His people. "Zion is the Lord's threshing floor," but the faithful anticipate the peace, wisdom and blessings resultant from obedience. The

#### GENERAL CONDITION

of the Conference was encouraging to an extent, favorable openings being reported in several new counties,

Some 29 baptisms were reported since September last in the northern division of the conference, while a general improvement in life, manners and conduct was strikingly observable (even by our enemies) in many localities where the Gospel principles have been received.

The West Tennessee conference was divided into two conferences. Elder John H. Gibbs was sustained president of the northwestern division, comprising seven branches with some 70 members and seven traveling Elders.

Elders J. H. Gibbs and W. H. Jones, from Alabama, were appointed and sustained to take a

#### ROVING MISSION,

to lecture in the principal towns, county sites, etc., of the South, in vindication of our people's rights and integrity of character and profession, and to represent truthfully the historic, moral, social, and political phase of the "Mormon" problem.

In conclusion, permit me to mention very respectfully the upright conduct of

#### JUDGE STARKS,

which, in the face of public opinion, exemplifies genuine moral courage worthy the emulation of many other judicial functionaries in this broad land of boasted liberty and justice. In his last circuit, in making his charge to the grand jury in several counties, he gave them to understand the "Mormon" missionaries were citizens of the United States, and as such must be protected in their religious rights.

Very respectfully

WM. H. JONES, Clerk

#### THAT COOK-ED LECTURE.

#### SALT LAKE CITY,

May 17th, 1884.

#### Editor Deseret News:

Last evening Mr. Joseph Cook, in his lecture, compared the Bible to a loaf of bread, and said there were two ways of finding out whether or not it was a wholesome and nutritious bread; one by ascertaining who made it, and of what it was composed; and the other, by eating it. He said the Christians had eaten the Bible, and it made them strong and healthy. He contrasted this kind of bread, with that which was furnished by the Koran, etc., and finally with the Book of Mormon, all of which, he said, had brought about degeneration, and left the parties eating it, enfeebled, and under the leprous curse of polygamy, or words to that effect.

Immediately after this he raised the Bible, and hugged it to his breast, as a fond mother does her child, and protested against all other bread, with the vehemence of a baker afraid of a rival.

I was at once struck with a reflection upon the weakness of human judgment, and the pitiful lack of honesty which characterizes the race. It seemed impossible to believe that this man with his extended, or pretended, researches into the domain of information, about which he made such frequent boasts, could be so stupidly blind to the fact, that his particular loaf of bread contained the ingredients which produced polygamy. It seemed impossible, taking into account his reputation and experience, that he could be mistaken as to the composition of his loaf, and I was forced to the conclusion that he was so firmly attached to the fifty-cent pieces, as to cause him to overlook the analysis of the bread. Would the great Joseph Cook dare assert that his loaf of bread does not sustain polygamy? Dare he assert that the Book of Mormon is the foundation of polygamy? If he has the effrontery to make either of these statements and put them in shape for a discussion, there is no doubt in my mind that either the "Mormon" or the "Josephite" Latter-day Saints, will afford him an opportunity to establish the truth of his assertions—if he can!

If Mr. Cook is really in earnest in his desire to find out the true inwardness of Mormonism, and its attendant polygamy, let him ask the apostates who have volunteered to give him information in regard to "the true state of affairs in Utah," and the best course for him to pursue hereafter in his endeavors to break down Mormonism, what it was that convinced them of the truth of polygamy, and what it was that caused them to attach themselves so firmly and multitudinously thereto. Let him listen attentively to the answer, and see if it be not, in plain, unmistakable words—Joseph Cook's Loaf of Bread. Let him ask them too, why they pursue the polygamists with such bloodhound pertinacity now, seeing that but recently they were so devotedly attached to the bread of this cook, and were such solidly practical polygamists, at one and the same time. Let him ask them how it is, that having rejected polygamy, they have rejected the Bible also. Let him ask them to explain to him, why it is that all honest men, who leave the Mormon Church have no further taste for Cook's bread, unless it be that like himself they undertake to sell it at fifty cents a meal.

If the noted bread and pastry Cook wants to learn a few points in regard to what his loaf is composed of, he has at last reached a place where he can get all the lessons he may need, and a good many more than he wants, I can assure him. If he will but stay in Utah long enough and lay aside all prejudice, he can learn enough of facts in regard to his loaf of bread, and its effects upon polygamy, that he will either change his tone, or be forced deeper

into the slough of hypocrisy than he now is, and that appears to be unnecessary.

LOGIC.

#### THE ROLLER PROCESS OF MAKING FLOUR.

Only a few years ago all the flour made in this country was made on millstones; to-day millstones have gone almost entirely out of use and by far the larger part of the flour is made on chilled iron rolls. Almost every large merchant mill in the United States has adopted this new process and it is also rapidly finding its way into the smaller ones.

In this Territory roller-mills as they are called, have as yet made but little headway; but a few mills have already adopted them and more will have to as the superiority of the flour made by them comes to be generally appreciated.

It is well known the old method of making flour consisted in grinding the grain between millstones, rendering it as fine as is desired at a single operation. The product, or chop, was then bolted, the flour being removed by this means, while the residue was sold for feed. The disadvantages of this method of milling are numerous and obvious. In the first place the action of the millstone upon the brittle bran is a harsh and rasping one and must necessarily rub off innumerable fine particles of bran, which pass through the bolting cloth with the flour and can never be separated from it, but make the bread dark in color. Then the impurities which are contained in the crease of the wheat-berry cannot be removed by any cleaning machine, and by the old system of low grinding must be incorporated with the flour. Still further, a great deal of flour is left adhering to the bran, which could not be removed without grinding the bran up so fine as to destroy the value of the flour. This part of the wheat being next to the bran is really the richest and most nutritious portion of it, yet by the old millstone system it is sold with the bran for feed.

The new roller system, or system of gradual reduction as it is also called, acts in an entirely different manner. The wheat, after being properly cleaned, is passed to a pair of chilled iron rolls, which are suitably corrugated, and set at such a distance as to just give the wheat a light, cracking blow, splitting it through the seam. By this means each berry is broken into two or three pieces, and the crease dirt is released. This is called the "first break." The products of this operation are, therefore, large pieces of broken wheat and a little very dark flour, made very dark by the pressure of the crease dirt. These are passed over a "scalping-reel" and a kind of sieve covered with wire-cloth, by which the dark flour is removed, and the broken wheat passes to the next set of rolls. These are corrugated a little finer and set a little closer together, and therefore break the wheat into a little smaller pieces, also setting free a little more flour and middlings. The products are again passed over a scalping reel, the flour and middlings removed and the broken wheat sent to a third pair of rolls. This operation is repeated four, five or six times, or until the wheat has all been reduced to flour, middlings and clean bran—that is, bran to which no flour is adhering. The flour is sent to the bolting chests, the middlings go to "middlings-purifier," where they are separated from all impurities and are then reground to flour either on mill stones or smooth iron rolls—preferably the latter—while the clean bran is sent to the bran pile.

Perhaps the greatest advantage of roller mills over millstones is that they permit the utilization of all that is valuable in the wheat being. They do not leave any flour in the bran to be sold at the price of feed. And in this way alone they render both wheat-grower and miller very valuable service, by enabling them to get more out of their wheat than they could with millstones. Again the smooth corrugations of the roll do not abrade the bran as does the gritty surface of the millstone. They only break it into large pieces which can readily be separated from the flour. On this account, as well as on account of the removal of the crease dirt, the bread from roller-made flour is very much more palatable, as well as much whiter and more pleasant in appearance, than that from flour made of millstones.

Every miller or patron of a mill knows how much time and trouble are expended in the frequent dressings which millstones require. The rolls are corrugated and ground by the manufacturers and, if properly cared for, will work for years without requiring any further attention of that kind.

These are only a few of the points in which rolls are superior to stones, and many more might be given, but these will suffice for the present. They are enough to suggest to any miller who may read this article that if he has not already adopted the roller system, he should at least give its claims his careful consideration.

For the facts given above, we are indebted to the John T. Manufacturing Co., of Buffalo, N. Y., who are perhaps the most prominent and reliable mill-furnishing firm in the country. Any person desiring further information concerning the cost of the roller system, or other details, can obtain it by writing to them. Armstrong & Co's mill in this city is after the system described.

Senator John A. Logan, of Illinois, writes with a quill pen.

#### TOTALLY INCONSISTENT.

In looking over the arguments used by Representatives and Delegates in Congress in support of the bill requiring the President to appoint Territorial governors from among the residents of the Territories, the peruser cannot fail to be struck with their vigor and clearness. The points made are invincible from a true republican standpoint, and stand out in bold relief from the sophistries of the small clique of local political hacks, who are constantly seeking to have uprooted what little of popular rule remains in Utah.

This local combination, whose leaders consist for the greater part of office hunters, have expressed themselves as opposed to the spirit and letter of the bill, because they wish to set up an imperium in imperio, with Governor Murray and a legislative commission at the head.

They are guilty of every offense of which they accuse the "Mormon" people.

While hypocritically proclaiming in favor of free institutions they fall down and worship at the feet of the one man power.

They demand the establishment of a centralized form of government without any regard to but in direct opposition to the will of the governed.

They claim that so far as the Territories are concerned, Congress and not the people is the source from which the powers of government are derived.

In theory, they are opposed to any cut and dried political manipulation of conventions, but their practice in this regard is in direct conflict with their profession.

They are totally destitute, as a class of the slightest degree of consistency.

Sunset Cox limps around with an ebony cane.

Umbrellas have been carried so much this spring that it is hard to meet a person with a nice, fresh-looking one; they all have a pale, faded appearance, and need rest.

The late Baroness Rothschild bequeathed \$500,000 to religious and other charities, and was buried in a plain pine coffin without a sermon, to teach the equality of all in death.

"I don't know much about the style gentlemen's apparel," said a lady, "but the latest thing in spring overcoats is my husband; he never gets in until 1 a. m."—Merchant Traveler.

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