

guilty of all manner of wickedness, once did a good thing; for, seeing a poor man falling into a pit, wherein he must have inevitably perished, and kicking him from it, he saved his life. The story adds that when, for his enormous wickedness, he was cast into hell, that foot wherewith he had saved the man's life was permitted to lie out of the flames. But allowing this to be a real case what a poor comfort it would be? What if both feet were permitted to lie out of the flames—yea, and both hands, how little would it avail! Nay, if all the body were taken out, and placed where no fire touched it, and only one hand or one foot kept in a fiery furnace, would the man, meantime, be much at ease? Nay quite the contrary. Is it not common to say to a child, "Put your finger into that candle; can you bear it even for one minute?" How, then, will you bear hell fire? Surely it would be torment enough to have the flesh burnt off from only one finger. What then, will it be to have the whole body plunged into a lake of fire burning with brimstone?

Consider, secondly, that all these torments of body and soul are without intermission. They have no respite from pain: but, "the smoke of their torments ascendeth up day and night." \* \* \*

No sleep accompanies that darkness, whatever ancient or modern poets either Homer or Milton dream; there is no sleep either in hell or heaven. And be their suffering ever so extreme, be their pain ever so intense, there is no possibility of their fainting away; no, not for a moment.

Again the inhabitants of the earth are frequently diverted from attending to what is afflictive. \* \* \* But the inhabitants of hell have nothing to divert them from their torments, even for a moment.

"Total eclipse; no sun, no moon!"

No change of seasons or of companions. There is no business, but one uninterrupted scene of horror to which they must be all attention. They have no interval of inattention or stupidity; they are all eye, all ear, all sense. Every instant of their duration, it may be said of their whole frame, that they are

"Trembling alive all o'er,  
And smart and agonize at every pore!"

And of this duration there is no end! What a thought is this! Nothing but eternity is the term of torment! \* \* \*

Suppose Millions of days, of years, of ages elapsed, still we are only on the threshold of eternity! Neither the pain of body or of soul is any nearer an end than it was millions of ages ago."

This is as emphatic as it is horrible. It leaves no room for doubt as to the doctrine of the great "divine." And those who years ago heard the most popular preachers of the sect he founded, knows that this literal, endless, lightless, hopeless flaming hell, was the "main holt" of Methodist power on the mind of trembling sinners. "Shaking them over the pit" is even now the favorite resort of revivalists, many of whom take their vivid pictures of fire-and-brimstone incessant torment, from the writings of John Wesley as well as of Jonathan Edwards.

Now this Methodist Conference has made it obligatory upon all its preachers to hold to the doctrine of "the Articles of religion and the established standards,"—the former of which proclaims a bodiless, partless deity, and the latter a literal burning material hell—and places all ministers who disseminate anything to the contrary in the same position as those who practice "gross immorality." Either the framers of that section of Methodist Church law were profoundly ignorant of their "established standards," or they were grossly hypocritical; for none of them have any faith in such a hell as described in Wesley's sermon from which we have quoted. As a proof of this, a reporter of the Cincinnati Times—without making any reference to Wesley's creed—interviewed thirty prominent preachers who were present at the Conference, among them that lurid luminary, J. P. Newman—known in this region as Leviticus xviii. 18—and all of them repudiated any belief whatever in the doctrine of literal flaming, endless hell-fire. The Times, commenting on the subject, says:

"If it be said that Methodist ministers can also be found here who deny in toto John Wesley's doctrines of baptismal regeneration of infants, and resurrection of brutes, the only reply is, so much the worse for them; their place is not amid the

orthodox men who hold to the established standards; but without, where there are sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

But the course of the convention on this matter was quite as consistent as its resolutions in reference to the "Mormons." The Bible is numbered among the "established standards" in Methodist theory, and some of the patterns held up in that Holy Book for Christian imitation, were men who had a plurality of wives. Yet these anti-Wesleyan and anti-Biblical Methodists want to bring down upon the "Mormons," for following the example of the holy patriarchs and prophets, the vengeance of the civil law; and to bind men in chains in the gloom of a prison, for taking the same matrimonia, course as the Father of the Faithful, whom they declare to be throned and crowned in the eternal glory. But who can expect anything commonly consistent in a hireling clergy of a bogus Christianity, seeking the applause of men and the riches of this world, and enacting ecclesiastical laws against alleged heresy that they hold themselves and own to when thrown off their guard? Verily, of such is not the kingdom of heaven!

## Correspondence.

SPRINGVILLE,  
April, 1880.

Editor Deseret News:

A communication of Brother Farnsworth, from Sanpete, on the subject of co-operation, published in the News, some months ago, which I noticed again lately, emboldened me to offer a few remarks in relation to the subject; and while acquiescing in the remarks made by Brother Farnsworth in the main, I would ask whether there is not yet a great step to be taken in advance, and if so, why not the sooner the better? Brother Farnsworth refers to the judgments the Lord is about to pour out upon the wicked, for "trampling under foot his laws and disregarding his sacred ordinances," and springs the question, "how shall the Saints prepare themselves to meet the great approaching crisis?" and adds, "by putting away our selfishness, and becoming more pliable in the hands of our Heavenly Father, etc." Now, to put away our selfishness, is the great point to be arrived at. When we succeed in doing this, the victory is ours; but how to do this is also a question, and an important one, too. The inhabitants of the earth have, through their agency, hewn out systems of their own, which were not dictated by the Father in heaven, although permitted by him, because of the agency he had given them. Families divided and subdivided until they became nations, and they continue the process until this day, and the world become subject to the principle of selfishness as a natural consequence. And now, not only to check, but to surmount and overcome this great natural and national evil, under which we were all born and educated, is no child's play. The gospel, it is thought, will accomplish this in the hearts of all those who receive and obey it. This is true in a measure, but is there not a certain further process by which this can be brought about? The remission of sins is obtained and enjoyed through certain means, viz, baptism; but in order to free ourselves from this inherited evil—selfishness—the following remarks and quotations from the Book of Mormon may be of service. The Savior said that we must become one or we are none of his. This saying answers the question as far as it goes, but involves in itself another question, How to become one. The ancient Apostle understood this principle in a temporal point of view, as well as a spiritual one. "And the Saints also sold their possessions and laid them at the Apostles' feet; and they had all things common." How long this continued is not stated; it terminated, no doubt, in consequence of the persecutions of the Saints and the death of the Apostles. But a further account of this principle of union, or how to arrive at it, is given in the Book of Mormon. On page 485 it is stated that those who were "baptised by the disciples whom Jesus chose, ministered one to another, and they had all things common among them," "and they did do all things even as Jesus had commanded them." Again, reference is made to

the same thing on page 492; "and it came to pass in the 36th year, the people were all converted unto the Lord upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another, and they had all things common among them, therefore they were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift." And again, on page 494, when the people became exceeding rich because of their prosperity, in the "two hundred and first year, there began to be among them those who were lifted up in pride, such as the wearing of costly apparel, and all manner of fine pearls, and of fine things of the world. And from that time forth they did have their goods and their substance no more in common among them, and they began to be divided into classes, \* \* \* and began to deny the true church of Christ." This order continued nearly 200 years.

The quotations given from the Book of Mormon is the history of the Nephites after the crucifixion of Christ and his ministration among them, during which time they did all things which he commanded them. This is the key to what is required, to become one, as the Lord said—that "unless you are one, you are not mine." The Nephites, it will be seen, had their goods as well as their other substance, all in common; such of course as would furnish the table, and the means to live in the usual way. And surely we have no account of any other people blest as they were, both temporally as well as spiritually. They were under the immediate influence and guidance of the priesthood of the Son of God; there was no room or occasion for selfishness left. That evil could not exist, where everything was held in common, and every soul had an equal interest in the whole, and if they had, all remained faithful and true to the requirements of the Gospel, they would have continued all the same, ad infinitum.

It is the honest conviction of your correspondent that this people have to adopt the same principle which governed the Nephites before selfishness will or can be utterly abolished. That phase of it which subsists at the expense of others, and refuses to assist those who perchance are less fortunate than they, though perhaps equally worthy, must be overcome by the Saints.

It is held by some that we must see the point before we can enter into it; that is true, yet the point may be seen, and at least measurably understood and yet selfishness remains, because our surroundings keep us where we are. It has been said by our President, Elder Taylor, that this people could not dodge it, but had to come to the point and enter into the United Order, sooner or later. Then why not make the sacrifice first as well as last, without being driven to it, which would destroy the virtue of it? For when one has his means taken from him by violence, either by mobocracy, robbery or theft, it is in the true sense no sacrifice at all; it must be a voluntary sacrifice to make it such, especially an acceptable one. But how, or to whom is this sacrifice to be made? I would say to the authority which God has authorized to officiate for him or in his behalf on the earth; or in other words, to the holy priesthood. It is in short a complete surrender of ourselves, and of all that is in our possession to its rightful owner—the Lord—to dispose of it all as seemeth him good. Then the Lord will see that his words shall be verified, when he said that it was "His business to provide for his Saints." This doubtless will be done by inspiration through the instrumentality of the holy priesthood.

The object of these remarks is not to urge a union organization before the proper time; but to give vent to my own feelings, and to stir up the Saints to reflect on the subject, and prepare their minds for the word of the Lord, by the mouth of his servants, as to when and how this great principle is to be inaugurated, for it is, according to the signs of the times, near at hand.

JOHN S. FULLMER.

[The above is published as the views of the writer. The News does not assume all the ideas of its correspondents, but frequently gives them space, for the consideration of its readers. Ep.]

CHESTER, Sanpete County,  
May 23d, 1880.

Editors Deseret News:

I again trespass, or presume to let you know the current news of this inland county.

On the 24th of this month, a Mr. Elam Cheney, of Fairview, an aged and honored citizen, so far forgot himself in the heat of passion as to inflict a serious blow with the head of an axe upon the person of one John A. Walker, knocking him senseless into a spring of water, there leaving him. Timely assistance rescued the man. Consciousness returned after two hours. A preliminary examination was had and Mr. Cheney bound over in bonds of \$500, no await the action of the grand jury.

It is pleasing to announce that the whisky den so long the annoyance of Moroni, the promoter of so much internal broils, has at last succumbed to the power and majesty of the law; its keeper has retired to his farm in the suburbs, and in a wiser and better life he hopes to regain confidence, hence respectability. This whisky place grew up from a little copper teakettle still to a persistent fighter against law, aided and abetted by a distant liquor concern, who found the sinews of war.

It is perhaps too late to tell you and your readers of the truly interesting discourses we were favored with at Ephraim at the last Quarterly Conference; the interest in Elder Woodruff's narration of his southern travels in Arizona was simply intense; to say we were delighted is but tamely to express it. The speakers all spoke with great fervor and plainness.

The track of the narrow gauge railroad is assuming shape and proportions.

By the way dear NEWS, cannot the Deseret Telegraph Company be induced to take the initiative by putting the wire from Spring City or Moroni to Wales? The first route, though the longest, would also accommodate this place, for business is growing, and if it only comes from Moroni to Wales, we have just four miles to go to either of the three places, as we now do, to telegraph. It is an expensive, though cheap enough luxury, perhaps, to pay 32 cents for a message from Fairview to Spring, but to pay 75 cents to bring that to you is a feature. If Wales becomes, as it will, the freight and mail centre of this county, then the importance of telegraphing will be apparent and needful for both places named. And unless the railroad extends on to Manti, and perhaps some day on to Leadville, which is highly problematical, this place, Chester, will be the route by which the mail and freight will pass south-ITEM.

MENDON, Cache County, Utah,  
June 2d, 1880.

Editors Deseret News:

The weather was so cold and inclement on the 1st of May we thought it wisdom to postpone our celebration until the 1st of June, so that at the same time we could commemorate the birthday of our late esteemed and much beloved President Brigham Young. The day's amusement began by the Sabbath School children and parents assembling at the June pole, which had been erected for the purpose. The assembly was called to order by the "Marshal of the Day," George W. Raker. A beautiful piece was then sung by the choir entitled "Queen of May;" this was followed by a short speech by his honor, the Archbishop, Walter Paul, Senr., after which he proceeded to crown the Queen, Miss Mary T. Lemmon, which was done with great pomp and ceremony; a procession was then formed by the Marshal, and a nice pleasant walk we had around the Public Square, during which time some beautiful singing was heard proceeding from the Queen and her "Maid of Honor." We assembled at the Meeting-house at 10 o'clock a. m., where we enjoyed ourselves hugely in listening to the beautiful speeches, recitations, songs, etc., by our bishop and others; one very noticeable feature of the meeting was the repeating in concert the "Articles of Faith" by the Sunday School children.

We assembled again at the Meeting-house at 1 o'clock, where the children enjoyed themselves in dancing until 5 o'clock. A plentiful supply of candy was given the children during the dance. At 7.30 the adults assembled and enjoyed themselves in tripping the light fantastic

toe until 12 o'clock, all feeling satisfied with the day's amusement.

The children of the Peterborough precinct joined us in the celebration. Your Brother, etc.

ALFRED GARDNER.

McBRIDE, Montcalm Co.,  
Michigan, May 23, 1880.

Editors Deseret News:

Dear Brethren—We arrived here on the 19th inst. For the benefit of our many friends in Utah, whom we promised to let know of our arrival, and also of our first experience as missionaries, we are pleased to state that we had a very pleasant trip, although somewhat tiresome on account of the day and night travel.

Our first experience as missionaries is this: We find that we have got to be humble and prayerful, and put our trust in God, otherwise we might just as well return to Utah now as in two years hence, for all the good we would accomplish.

We will also say to those who are interested about David's first sermon, that it was preached on the night of the 20th, and it is quite unnecessary to state that he soon got through.

Here we met President Palmer and several other brethren from Utah, all of whom were well. We have had three meetings, Brother Palmer presiding over the first and then leaving us to take charge of the rest.

Brother Leishman and we will start to-morrow for our field of labors in Wisconsin.

We will say now that it is a pleasant source of reflection to us to know that we have the good wishes of those we have left behind, and also for the respect shown to us by our settlement before starting on our mission.

We remain as ever your brothers in the gospel.

DAVID & ALMA P. SPILSBURY.

## Surprise Party.

PARIS, Bear Lake,  
May 31st, 1880.

Editors Deseret News:

On Friday, last, May 21st, several of the relatives and immediate friends of Bishop H. J. Horne, of this place, among whom was President C. C. Rich, assembled at the residence of Elder T. W. Horsley, and in a body marched to the Bishop's, reaching there just as he was hitching up his team to leave town for a few days. He and his family were completely taken by surprise, as no intimation of such a visit had reached them. The relatives and friends of Bishop Horne, in order to show their regard for him, thus assembled at his residence to hold a social reunion with him previous to his departure for Arizona. After singing by the company and prayer by President Rich, an appropriate salutation was read by Elder G. B. Spencer, brother-in-law to the Bishop, after which a short programme of exercises consisting of choice songs and a few impromptu addresses which had been prepared by the guests was pleasingly rendered. Prest. Rich, in the course of his remarks, expressed his entire satisfaction with the efficient services rendered by Bishop Horne and in a kind fatherly manner blessed him and his family. Others who followed President Rich also expressed their satisfaction with and approbation of the duties performed by Bishop Horne. After the closing of these exercises, all the assembled friends sat down with the Bishop and his wife to a sumptuous repast, prepared by the members of the surprise party, who liberally supplied themselves with the good things of earth in the shape of a picnic.

During the evening, social games and chit chat pleasantly whiled away the time until nearly midnight, when all bade each other good night and retired feeling well satisfied with their afternoon and evening's associations.

The testimonies borne in favor of Bishop Horne's successful ministry among the good people of Bear Lake Stake of Zion fully attested the high regard in which he is held by them, and I am satisfied that the Bishop will take with him the good wishes and faith of his friends here.

J. U. STUCKI.

Miss H. (who has chosen medicine as a profession, to Professor, who has given the class an ox's heart to dissect) "Oh, Professor, can't we have forks to handle it with?"—Vassar Miscellany.