

and cast down. If we magnify our calling we shall be the elect of God. Elder John Boyden said, one year ago to-day I was sent on a mission to England, arrived in Liverpool June 26, and related his experience in Durham Conference. He exhorted those persons who had borrowed £5, £25, or £30 from different individuals to assist them here, to at least show common respect and repay those amounts promptly, in order to enable their benefactors to come here, according to their promise.

Patriarch Thomas Ball said: The people of the United States would be all one with us if we would drop a little principle here and a little principle there; then we should be come very popular. If we tell them only the simple truths, they do not want any of them, neither do they want to go the way the Lord tells them to. He then spoke on the ingratitude of those who had been helped here, and had not repaid those who had assisted them.

2 p.m.

Conference opened with the usual ceremonies.

The sacrament was administered. Counselor Ward E. Pack read the report of the Relief Society, also their financial report.

Counselor Alma Eldredge then read the report of the Young Ladies Mutual Improvement Association; also a list of Home Missionaries, who were voted to be sustained.

Bishop Alma Smith read the report of the missionary fund now on hand.

President W. W. Cluff spoke on the organization of the Y. M. M. I. Association. Ward E. Pack was unanimously voted to be superintendent for Summit Stake, also Oscar F. Lyon, Abner E. Keeler and Geo. Beard as his assistants or counselors.

President Cluff said: The Apostles told us at our late General Conference, that every man and woman was expected to magnify their calling, and they are responsible for it. We cannot throw off those responsibilities. We have called 20 home missionaries, which is as great an honor to them as if they had been sent to Europe, or any other part of the world. We want those Elders to meet, and be set apart, and magnify their calling; to lay before the people those principles that are given by the authorities of the Church; to observe the Sabbath day, and refrain from drinking, smoking, swearing, and pay their tithing, and to do so in kindness and humility, and to leave the result with God. He then presented the business of building the Stake House and the apportionment etc., agreed upon at the Priesthood meeting, which was unanimously sustained by the Conference.

Counselor Alma Eldredge presented the general authorities of the Church; as voted for at the general conference in Salt Lake City, April, 1880, who were unanimously sustained, as also the authorities of the Stake.

Thomas Gibbons was elected to be a High Councilor, in the place of C. Anderson who has removed from the Stake.

Conference adjourned to August 7, 1880, at 10 a. m.

Choir sang an anthem. Benediction by Patriarch Thomas Ball.

Thomas Bullock,
Clerk of Stake.

Correspondence.

St. Louis, Missouri,
May 7, 1880.

Editors Deseret News:

During our stay at Manassa, Bro. John Allen kindly furnished a team and accompanied Elder Barnett and myself on a visiting trip among the families of Latter-day Saints, who are this year farming Mexican land. We visited in all some 30 families thus situated, and found them generally feeling well, and progressing with their crop work quite satisfactorily, which consists of wheat, oats, barley, potatoes, etc. They are generally living in Mexican plazas, surrounded by the native population who are on the best of terms with them, visiting and associating with them as far as their limited knowledge of the Spanish language will permit, manifesting the utmost kindness and desire to do good to their newly emigrated neighbors, visiting them when sick and suggesting such remedies as they may be acquainted with.

Brother Allen took us to one plaza

where a number of Saints reside, whom we visited, and then called on the owner of the plaza, Captain Valdez, once a State senator in the Mexican Republic, and Judge of a district court, and at the time of the Mexican war an officer under General Santa Anna. He received us with great cordiality and treated us with the utmost kindness, provided a lunch of crulls and chocolate and with a flask of the ardent, sought to make us feel perfectly at home, showed us in his library, a number of very ancient books in the Latin and Spanish language. In conversation he proved to be thoroughly posted in political matters, and expressed himself as ardently democratic, and with singular force and energy stated that the election of Grant meant the Mexicanizing of our government, and the loss of our liberties. He added that the element now infesting Colorado mining camps and working on the lines of the railroad, were corrupting and ruining his people, many of whom were becoming demoralized by their contact with this Christian (?) generation.

Bidding good by to our Manassa friends we left Alamosa on the 4th inst., and reached this point on the 26th at 7 a. m. Soon after our arrival met Bishop George O. Pitkin with a party of missionaries en route South, who were assigned to their fields of labor as follows: Bishop Pitkin to Virginia; Peter A. Nebeker, North Carolina; J. B. Keeler, Georgia; Elders Bean and Thurber, Kentucky; all leaving for their respective destinations last night feeling well.

During the afternoon Elder M. F. Cowley and Alex Spence en route home from the Southern States mission joined us, both in the enjoyment of good health.

It is deemed advisable that the Saints emigrating from the Southern mission, wait the regular time of starting of each company, instead of trying to come through in family groups or small squads. Some one who has had a little experience in railroad travel is necessary to look after their welfare; and an Elder will always accompany each regular company, otherwise they are liable to become the prey of swindlers and confidence men, who are to be met with at every change of cars or oftener.

No ticket will be sold at our emigrant rate unless they join one of the regularly appointed companies. The next one expects to leave Chattanooga on the 2nd of June. Elder H. W. Barnett, M. F. Cowley, Alex. Spence and myself leave for home to-night.

Yours fraternally,
JOHN MORGAN.

MUD CREEK, Ala.,
April 12th, 1880.

Editors Deseret News:

I returned to the Nubin Ridge field of labor about the 1st of February, and there met with considerable persecution, which, I am happy to say, has been the means of doing good to the cause of truth, instead of injury, as intended by the perpetrators. One case of which I will notice, as it was done in an "enlightened" city, which by the way is called Columbus.

I was in Columbus on February 9th, after my mail, and the citizens learning that I was from "Mormonism," flocked around me like geese around an ear of corn. I readily obtained an introduction to a number of citizens—ministers, lawyers, merchants, etc., who, on learning that I was a "Mormon" preacher, were desirous of hearing me discourse. I told them that I would preach for them if they would procure and prepare me a suitable place; this they readily did and circulated the announcement that "Rev. Mr. Bliss, the Mormon divine, would preach in the court-house at 7.30 p.m."

The hour arrived and an audience of about 200 assembled. Meeting was opened, but I had not talked long before I saw a good many of my hearers rushing toward the door as if in search of fresh air, although I needed none myself. The house had been filled with sulphates of hydrogen. The press next morning said that "the atmosphere got to be so thick inside of the Court House that it could be cut with a barlow knife." I think that the editor did not mean exactly what he said, but I have been told that a certain individual came to the conclusion that the reason that I did not stop speaking was because the odor was not strong enough, and he undertook to stir it up and make it

stronger and got stifled in the attempt. Presently I turned out a glass of water which had been carefully prepared for me and as I was drinking the same, I heard several persons tittering in the back part of the house. I did not know what it meant, neither did I learn until a gentleman told me about six weeks afterward that the water I drank had been well seasoned with a certain kind of oil, which produces an effect of which I will not dare to speak; but suffice to say that it failed in this instance of accomplishing the desired end.

When this was told me, the words of the Savior came vividly to my memory "These signs shall follow them that believe * if they drink any deadly thing it shall not hurt them."

Neither of their ungodly plans had worked well and I kept on talking until the gas was turned off and left all in darkness. Friends were raised up to me who escorted me safely out from among my enemies to a safe resting place. All of this was not done against me in particular, but it was done to impede the progress of eternal truth, but the Lord rules the heavens and the earth, and he has changed it for the better; it has caused many to inquire about our principles. Since then I have not been out of a place to preach in, indeed I may say that I have not been able to fill all the invitations given me. My field of labor has been enlarged; some are still inquiring respecting the plan of redemption, others are indifferent. Some churches that would not let me have a house to preach in have been broken up, they are rolling down hill and their wheels are greased for the occasion.

Prospects are tolerably good for some being added to the Church in the future, the seed is being sown, some may fall on good soil although the field is stony.

I have seen no snow this winter. The weather has been warm; plenty of rain. Corn, cotton, fruits, vegetables and flowers have been growing nicely, but Jack Frost came last night with his two-edged sword and hewed them down and now they are silently sleeping in the cold arms of death.

With kind regards, I remain your co-laborer in the cause of truth,
C. H. BLISS.

The Best Kind of Shade Trees.

BOUNTFUL, May 16, 1880.

Dear Brother Penrose:

I take the liberty of writing a few lines with regard to shade trees, that subject being before the public at present. Various kinds of trees have been recommended but to my mind the right one has not been mentioned, viz., the Horse Chestnut. It is a magnificent tree of heavy foliage, tolerable quick growth, cone shaped, has a beautiful bloom in spring, gives out a delightful aroma, flourishes in any climate or soil. I see by an agricultural report that many thousands have been planted on the deserts of Arabia and are doing well. By order of the Pacha they are planting a certain number yearly. They have noted the rainfall which has increased considerably. The timber being of large size when matured is of value as furniture timber (if you think this worth notice, please publish and oblige).

Yours truly,
WILLIAM H. LONGHERST.

P. S.—The seed nuts or young trees can be obtained East of any forest tree seedsman.

Death's Doings.

BEAVER, April 14th, 1880.

Editors Deseret News:

A gloom was cast over our little city on the 12th inst., by the death of Sister Olive Presenda Oakden Panner, daughter of the late Charles and Perintha Olive Tyler Oakden, after a severe illness of nine days. An inward abscess, with heart disease, seems to have been the cause of her demise. Sister Tanner was born in Big Cottonwood Ward on the 11th day of August, 1831; removed with her parents to St. George in 1862, and to Beaver in 1863, where she has since resided. She was married to Brother Shepherd Tanner, son of our aged veteran, Brother Sidney Tanner, on the 4th of February, 1850, with whom she lived happily until she was called to a more exalted sphere. Her young husband feels the blow heavily, but is resolved to live worthy to retain her in the eternal world. The

following will show how heavily this sudden shock must have fallen upon her worthy mother: Six years and ten hours previous, her worthy husband, father of the deceased, fell a victim to heart disease, hastened by the unhallowed persecutions of unprincipled, land-jumping lawyers and an ignorant, bigoted judge. On the 24th of December, 1874, her little loving daughter, Ruth Ella Oakden, aged five years and eight months, was taken from her embrace. On the 22d of June 1877, her darling little son Robert Ernest Oakden, aged eleven years, seven months and twenty-two days, also fell a victim to the fell destroyer by that terrible disease diphtheria. Her son Charles Oakden, a lad of fifteen, is her only remaining child. Brother Daniel and Ruth W. Tyler, grand parents of the deceased feel heavily this affliction, as she had ever sought to comfort and aid them in their declining years. Great respect and kindness were shown during her illness and at her funeral, which took place at 2 p. m. of the 13th inst. After some very able remarks by Elder Wm. Fotheringham a large wagon train with procession mainly composed of young ladies on foot on either side, and many of different ages and both sexes following in the rear, accompanied the remains to their last resting place. She died as she had lived true to the latter-day work, and awaits the resurrection of the just.

Sincerely yours,
DANIEL TYLER.

A MYSTERIOUS PREACHER.

SHADY GROVE, Hickman Co.,
May 6, 1880.

Editors Deseret News:

In the month of April, 1878, one Robert Edge, a preacher of the gospel after the apostolic order, came to and near Lexington, Henderson Co., Tennessee, and commenced warning the people of the judgments of God that will shortly come upon them for their wickedness. Spoke very lengthily upon the fulfillment of prophecy that was uttered by ancient prophets, and thoroughly proving the falling away and apostasy of the primitive church; the killing of the Saints by Pagan Rome; the rise and progress of the Romish church, as being mystery, Babylon, and all her daughters and grand daughters being under direct inspiration of Lucifer, the son of the morning; that Jesus Christ is the head Mason and that Masonry, as at present, is a base counterfeit and all secret societies are institutions of men, and are abomination in the sight of the Lord.

He dwelt very lightly on the principle of baptism, but extensively on the laying on of hands for the gift of the Holy Ghost, that the apostolic church was again restored on the earth, with Prophets and Apostles, baptism for the remission of sins, laying on hands for the gift of the Holy Ghost, with signs following them that believe. By his administration four remarkable cases of healing occurred.

He positively refused money for his preaching. In the meantime the people became very curious to know who he was and what church he belonged to. Being asked if baptism is essential for salvation, he said it was a true principle, but the people did not understand it; being asked if he had authority to baptize, said if he had not, there were many on the earth who did have; being asked if there was an apostolic church on the earth, said there was with many members; being asked where it was, said it was in the United States, but avoided giving any further information.

After having delivered a series of sermons, he called upon all to come out of mystery Babylon, forsake man-made institutions and follow Christ in accordance with the Apostolic order.

Sixty-three then agreed to follow him as he followed Christ. He then proceeded to organize them in a *brotherly love order*, after the apostolic order, by laying on hands and blessing them and by requesting them to fast three days, and by instructing them not to marry outside of said order, saluting each other with the holy kiss, and if they would be honest, faithful and prayerful, the Lord would guide them by his Spirit in all things they should do to be saved, that there was more he would like to inform them upon, but persecution was rising and he would shortly have to leave them; that if persecution arose so they had to leave, for them to go west of the Rocky Mountains for safety.

A lively persecution shortly arose, charging him to be a "Mormon" preacher, which he did not deny nor sanction, but his followers did deny that he or they were "Mormons."

Nineteen of the number fulfilled the requirements of the order of brotherly love, and have withstood two years' persecution, more or less, in the absence of their beloved preacher they have held weekly meetings.

In the fall of 1879, their attention was called to an interview between O. J. Hollister, a United States official, and Prest. John Taylor.

They then wrote to the county clerk of Salt Lake County for information, who kindly forwarded a Voice of Warning, and a list of church works, by which they sent for a full list of church works, DESERET NEWS and *Millennial Star*.

They wrote a letter of inquiry to President Morgan, who forwarded the same to me, which was promptly answered, and in reply to which James H. Scott and S. Reed came to Cane Creek, Lewis County, a distance of 50 miles, and after hearing our views of the gospel, which coincided with the teaching of Mr. Edge, they were baptized and confirmed by Bro. Hyrum Belnap and myself, and returned home rejoicing that they had thus far followed the promptings of the Spirit of the Lord.

Since Brother Argyle left me in charge of this mission, Dec. 17, 1879, eleven members have been added. Elders Carver, Belnap and Hunsaker are active in their mission and enjoying the same.

FRANKLIN SPENCER.

NEPHRETICUM!

THIS GREAT KIDNEY & BLADDER TONIC

SUPPLIES A WANT LONG felt by a certain class of sufferers, and has a high rank among remedial agents. It is a specific in the cure of all Kidney, Bladder and derangement of the Urinary Organs, Irritation of the neck of the Bladder, a burning sensation, retention of the Urine and Brick Dust Deposit, tendency to Gravel always coupled with pain in the back, are sure indications of Dropsy, Diabetes and Bright's Disease of the Kidneys. A few doses will give immediate relief, and, if taken according to directions, will perfect a cure.

PRICE, . . . \$1.00 PER BOTTLE.

Sold by all Druggists.

DR. MINTIE'S ENGLISH DANDELION PILLS

ARE ACKNOWLEDGED BY all who have used them as a positive cure for all derangements of the Liver, Biliousness and Dyspepsia, Indigestion, Fever and Ague, also Headache in all forms or Constipation of long standing, they are a sure corrective.

A multitude of your best citizens avow them the best in use, and why? They are strictly Vegetable.

PRICE, FIFTY CENTS.

Sold by all Druggists.

Sir Astley Cooper's VITAL RESTORATIVE.

THE GREAT ENGLISH REMEDY has made more cures of Nervous Debility, Seminal Weakness, Lost Manhood, Lassitude, Inability for Mental Labor, Despondency, and such diseases as are induced by youthful follies and excesses, than all other medicine combined; it is an invigorator of the nerve and muscle, and a vitalizer of the Blood and supporter of Brain Power.

PRICE, . . . \$3.00 PER BOTTLE

Or four times the quantity, \$10.

Sold by all Druggists.

Z. C. M. I. DRUG DEPOT,
WHOLESALE AGENT,
SALT LAKE CITY,