

the Monongahela River at the appointed time we met with the few Saints that have lately been baptized, and at 2 p. m. were joined by the President of this Mission and an Elder from New York City. Our meeting increased in numbers until the evening of the 15th, the large schoolhouse was well filled, mostly by strangers. The meetings on Sunday and Sunday evening were well attended and house crowded to its utmost capacity. The discourses by the Elders were full of interest.

A JUSTICE OF THE PEACE WANTS A SIGN.

On Sunday, at the close of the forenoon meeting, a man by the name of Samuel Parker Claybaugh, asked our President to appoint a time and prove some of the sayings in regard to the apostasy of the primitive church after the death of the Apostles. The schoolhouse was obtained for Monday evening. At the time appointed the house was filled, but we noticed a restless element and a desire manifest to annoy. When our meeting had been opened and the speaker commenced, this Mr. Claybaugh began to interrupt. By the way this same person is the justice of the peace. After getting quiet restored, the speaker continued his discourse for about one and a half hours, quoting very much scripture and explaining the necessity of the restoration of the Gospel in the last days.

At the close we dismissed our meeting and the said Claybaugh called for the people to remain and the Elders also. He then began a tirade of abuse, not even saying one word upon the subject. He stated that it had been said by the speaker that these signs shall follow them that believe, etc., and that, "if they drink any deadly thing it shall not hurt them." "Now," he said, "here is a piece of sugar of lead, about the size of a hen's egg." After exhibiting it, he dropped it into a cup of water, stating if any man would drink that it would kill him in less than four hours. Offering us the cup he said: "Now give us a sign; if you drink this and it does not hurt you, we will believe you."

Our President told him that that was not the subject and he had not brought our argument and had misstated his discourse.

Claybaugh still persisted in urging us to drink the poison. This remark was applauded by his gang of hoodlums with fiendish yells and screams, while the majority were disgusted with him. When he had finished his abusive tirade, our President arose and said that this man took the same position that the devil did when he took the Savior upon the pinnacle of the temple and told him to cast himself down, etc., and that Christ had said that it was a wicked and an adulterous generation that seeketh for a sign. He said: "This man is a wicked and adulterous man;" to which Claybaugh made no reply.

PELTED WITH MISSILES.

We then made our way through the crowd amid yells and shouts by this fellow's gang of half inebriated ruffians. We called for the officers to protect us as American citizens, but, of course, they only gave encouragement to them. Pieces of stone, coal, rocks, and rotten eggs were thrown promiscuously at us, but without effect, so far as we were concerned. However, one of the eggs struck a stranger who was attending the meetings from the country.

ADDITIONS TO THE CHURCH.

We baptized ten persons, blessed ten children and organized a branch of the Church to be known as the Little Rutstone Branch, ordained Bro. Andrew Giloert a Priest and set him apart to preside. There are now 17 members in this branch and many others investigating.

In and around Coal Valley there are a few Saints and others who expect to soon be added by baptism. We hold three meetings in this part to-day, and the respectable citizens of Fayette City, feeling indignant about the way we were treated, have obtained a hall for us and sent us an invitation to come and preach on Monday and Tuesday evenings, which we have accepted. There are many honest hearted people in this part and the Lord has been preparing them in a wonderful and mysterious way for the reception of the Gospel.

A CURIOUS NARRATIVE.

Doubtless a brief sketch of how quite a number of honest souls in this part of our Heavenly Father's vineyard have been led to believe and obey the truth, would be of interest to the readers of the News.

It appears, that soon after Sidney Rigdon was excommunicated from the Church at Nauvoo, he came east to Pittsburgh, this State, and began to preach and baptize. Among others he baptized was one Wm. Bickerton, who, according to his claims, was ordained a Seventy under the hands of Mr. Rigdon, and set apart to preside over a small branch in Elizabethtown, this county, after a short time, perhaps three or four years, he (Wm. Bickerton) learned that Rigdon had no authority to baptize, as he had been severed from the Church, and therefore his baptism was illegal. He accordingly, with the few under his watchcare was baptized (as he claims) by two Elders, who had the rightful authority, and who also ordained him an Elder and set him apart to preside over the few Saints there.

BICKERTON APOSTATIZES.

Not long after this, the revelation on

celestial marriage was made public, which, when he heard that it was a doctrine of the Church, instead of receiving it as such, he denounced and declared that the Church had gone into iniquity. He succeeded also in making those over whom he was set to preside believe the same, and baptized them again. He then commenced in good earnest to build up a church accepting by profession as a rule of faith the Bible and Book of Mormon, but denounced the Doctrine and Covenants. He taught, faith, repentance, baptism and the laying on of hands, the same as we do, gaining many adherents. As the church grew in numbers the founder claimed to receive dreams and visions for the guidance of it. It was finally decided that the organization was not perfect enough, so he, Bickerton, ordained twelve apostles, and they in turn ordained him prophet, seer and revelator to the church, (a curious way of getting authority). They then began to extend their labors a little farther up and down this (Monongahela) river, built several churches, and baptized in all about 1,500 souls, among whom were many honest in heart, who, according to their sincerity were blessed of the Lord. Finally at one of their conferences they took action against the "old church," as they called it, meaning the true Church of Christ of which Brigham Young was at the time President, and cut them all off.

BOGUS PROPHECIES, ETC.

Perhaps a few of the prophecies and revelations given through the leaders of the Church would be of interest. I will give only a few, by which we might judge the balance. After the erection of a church at Greenoak, on the Youghiogheny river in this county, Mr. Bickerton called his apostles and priesthood together in this building to "tarry" until the comforter would come. They waited patiently until 2 o'clock in the morning, when they began leaving the house discouraged if not disgusted. But their President called them back and comforted them by saying the reason the comforter did not come was because \$30.00 was paid for the building of the house grudgingly, which saying seemed to pacify their minds considerably.

On another occasion, at a conference held in the same building, the Prophet predicted that the Gospel would roll forth from this place to the end of the earth; that the angels of God would protect the building, etc. But lo! soon afterwards the house was burned down; and that was the end of that prophecy. After a while a revelation came for them to go and preach the Gospel to the Lamanites, and accordingly the President, with two of his fellow Apostles, went on a mission west to the Indian nations to preach to them the Gospel. But no sooner had they got there than they all took desperately sick and had to return home without accomplishing the work they set out for.

THE CONSEQUENCES.

In consequence of all these failures, many of the honest and intelligent followers, began to lose confidence in their leaders as being all that they professed to be, viz.: Apostles of Jesus Christ, and because they doubted the validity of their leaders' apostleship, they were severed from the church, and since that time have been holding themselves together in a body, preaching the first principles of the Gospel, gradually increasing in numbers by dissenters from the Mother (Bickerton) Church, and also by other converts being added; and praying for God to send them greater light. They believed that they had received the true Gospel, but were left as it were without a head.

Their eyes were finally turned towards that much despised people in Utah—the Latter-day Saints. They sent for a copy of the DESERET NEWS, a Book of Doctrine and Covenants and other reading matter, by the perusal of which they received additional light, and the more they investigated the more they were convinced that if there was a people on earth that are fulfilling the prophecies and doing anything for the salvation of the human family, it is the Latter-day Saints in the tops of the everlasting hills. About one year ago, one of their number emigrated to Utah, and made known the existence of such a people in this part to the Apostles of the Church, who immediately sent servants of God among them holding authority to admit them into the true fold, and since their arrival here last December there has been about 30 souls added to the church, and 14 children blessed, and there are quite a number earnestly investigating.

WHAT BECAME OF BICKERTON.

But what became of the Bickerton organization? Its history is about as follows: At length Mr. Bickerton received a revelation to go to the State of Kansas and build up a Zion, evidently forgetting that Jackson County, Missouri, was the spot appointed years before by the Lord for the location of Zion—but then this people, or part of them, believe Joseph Smith was a fallen prophet some time before his death, so they only believe that portion of the revelations given through him that suits them. Upon this pretended revelation to go to Kansas to build up a Zion the church split. Some believed it was of God and some rejected it. Some went with their leader to St. Johns, Stafford County, Ks., and some remained here, and from that time to the present they have been dividing and subdividing until to-day, instead of there being one church they are divid-

ed into a dozen or more factions, scattered over this State and Kansas, each faction testifying that they enjoy all the gifts of the Holy Ghost.

HIMSELF THE SOURCE OF THE CHURCH.

In a periodical called the *Ensign*, published by Mr. Bickerton, while the church was in a comparatively flourishing condition, he proceeds to give an account of the organization in this wise: "This Church of Jesus Christ of Latter-day Saints begins with me," and then he goes on to relate how he received his authority from Sidney Rigdon, evidently wishing to cover up his baptism by the two Utah Elders, and many of his followers know nothing of it to this day, as numbers of them, sectarian-like, never once thought of investigating the authority of a man to build up a church. But the last query to answer is, "If it is the Church of Jesus Christ, as he states; how could it begin with Wm. Bickerton? If it was Moses' church it would begin with Moses; if it was Abraham's church, it would begin with Abraham, but if it was Christ's Church, it would begin with Jesus Christ."

This is about as correct and complete a statement of the matter as we are able to give, as the records have all been taken away to Kansas, and we have only been able to obtain this information by visiting among the different factions and hearing the story of each member.

Yours in the Gospel of Christ,
A MISSIONARY.

A VOICE FROM DETROIT.

NOT SO BADLY HURT AS REPORTED—
UNJUSTLY CONVICTED AND
IMPRISONED.

HOUSE OF CORRECTION,
DETROIT, Michigan,
May 30th, 1886.

Editor *Deseret News*:

I very much regret the report in the paper in regard to the accident of my self and Brother A. M. Tenney, as they have caused our friends unnecessary grief and apprehension, and I therefore feel it my duty to give you a correct statement of the affair. The facts are: I had a toe badly crushed by an iron falling on it, and Brother Tenney had a nail torn from a finger by a circular saw, and though both accidents made us suffer intense pain for weeks, we are at present perfectly well, only minus our nails, etc., and Brother Christophersen says he is too careless to get hurt; hence we are all right, and though we cannot say that we rejoice in our suffering, I think we feel as contented as it is possible under the circumstances.

Our hope of deliverance from here before our term of sentence is out is getting smaller all the time, as it appears that law and justice is completely ignored in every case where a "Mormon" is on trial. Religious intolerance is ever the same, and we must say, and truly, with Paul, "If our trust in God was only for this life we are the most miserable of all men," and we can add, the most foolish.

When I received the gospel of Christ I was a carriage maker, a rich heir, and could move in the best of society, was young and hopeful, with all the joys of life before me; but I bade it all farewell and chose the cross. Now I hope to bear it through this present existence and after all I feel to ask, what is life in reality? Do I change by death? Am I not the same individual after death as I am to-day? Is not Jesus the first fruit of the resurrection, and was he changed, were not the marks in his hands, and of the wound in his side, and did he not eat fish with his disciples? Is it not recorded that while his body was in the tomb he went to the spirit-world and preached the Gospel? Hence I feel that this suffering is but as a moment compared to eternity and though as a people we may suffer untold agony in the prisons of this nation and many even death, yet there is a day coming when the tide must turn.

It is now claimed that we can have clemency if we will recant, but I fail to comprehend where my offense comes in. For twenty years I have had two wives. In 1882 a law was passed against marrying more than one, and against living together where they had already been married. I was tried in December, 1884. I then was and long before had been living only with my first wife, 65 miles from the other, and the jury decided that I was not guilty of cohabitation but of polygamy, because it was proven beyond a reasonable doubt that the children of my second wife had gone to school in Arizona, etc., and hence the indictment charging marriage in 1883 was correct.

Also in regard to Brother Tenney: the fact that men could testify that he had two wives many years ago in Utah and New Mexico, was satisfactory evidence that he married them in 1883, and though all who are acquainted with our cases, declare we are not guilty. Yet all our efforts for 18 months have been unavailing to liberate us, and it does not appear that a judge can be found with courage and manhood enough to extend justice to a "Mormon."

If I did not obey the law by moving 65 miles from my second wife, how much further must I go? I have very carefully read the interpretations of the Edmunds law in Utah and Idaho, but they are so opposite one to another that I doubt whether the wisdom of the 19th century is competent to

solve the mystery, unless they desire us to do like the heathen, who, after having requested Christian baptism and been refused because of having six wives, came back, and when asked what he had done with them, said he had eaten them.

We long to see some of our friends and was much disappointed in not having a chance to counsel with Bro. Richards. We have written to a kind friend in New York who last visited us, and are anxious about his health.

Kind regards to all from us here.
Your Brother in the Gospel of Christ,
CHR. I. KEMPE.

PACIFIC COAST NOTES.

CULLED FROM WESTERN EXCHANGES.

H. A. Russell, of San Francisco, on June 4th, took a dose of sulphate of zinc in mistake for Epsom salts and narrowly escaped death.

Solomon Hirsch, and his wife Emily, were asphyxiated by gas at San Francisco, June 3d. The cause was an imperfect cap over the gas jet.

W. W. Collins accidentally shot himself on June 3d, near Nacimento, Cal., with a Winchester rifle. The bullet shattered his arm, which had to be amputated at the shoulder.

Patrick Mullen was caught in the cog wheel of a machine at the Badger mine, Grass Valley, Cal. June 1st, and after suffering frightfully for three days, died from the injuries.

Alf Walker, a shoemaker, claiming to be the ex-leatherweight champion pugilist of England, committed suicide at Candelaria, Nevada, on June 4th, by shooting himself in the head.

At San Luis Obispo, Cal., June 4th, Benjamin F. Nite, aged 61 years, fell from the second story of a livery stable, fracturing his skull and breaking several ribs. The injuries were fatal.

John Hanton, a sailor, died at San Francisco June 3d, of erysipelas. He was slightly wounded in a row a few days before, and his blood being in a terrible condition from the use of liquor was the cause of the result stated.

At Fresno, Cal., June 3d, Claude, the nine-year-old son of Mrs. L. Clung-oell, was bitten in the foot by a rattlesnake, while out in the foothills, and died in about three hours. Whisky was plentifully administered, but without avail.

The "Merchants' Tea Company" who ran a "prize tea" establishment in Salt Lake for a few days, and who were arrested in San Francisco for conducting a lottery, have departed from that vicinity, leaving their bondsmen in the lurch.

Peter Cheda, a wealthy dairyman at Cayucos, Cal., was driving a load of butter boxes along the street, on June 1st, when he was thrown from the wagon by a wheel going into a rut. He was run over and instantly killed, his head being crushed.

On June 3d, at San Francisco, a young hoodlum attacked and beat a 10 year old girl, Zaida Lewis, so severely that her life is despaired of. A contusion on the left lung was so great that the organ was disqualified from performing its functions.

Orin Varney, a locomotive engineer at Oakland, Cal., was arrested June 3d, on a charge of bigamy. The complaint is made by his second wife, who, since their marriage, has discovered that Varney had another wife and several children living at Milton, N. H.

On June 4th, at Visalia, Cal., Robert, a fifteen-year-old son of the proprietor of the Visalia Delta, had just returned home from a hunting expedition, and was lifting a loaded shotgun out of the carriage, when the weapon was discharged, the contents entering his body and causing instant death.

On June 3d, a number of persons were present at Colusa, California, to witness the hanging of a murderer, Charles De Witt. They were disappointed, however, as the Governor of the State, at the last moment, granted a reprieve for 10 days to the doomed man. De Witt murdered a woman, May 10, 1885.

THE FAR EAST.

The Pacific Mail steamer *City of Sydney* arrived in San Francisco June 1st, bringing Hong Kong advices to May 4th and Yokohama news to May 15th, as follows:

CHINA.

A Canton letter of May 24th in the Hong Kong Mail gives a long account of the honors paid to United States Minister Denby in that city. The Minister paid a visit to Canton to inspect the United States Consulate, and arrived on the United States steamship *Marion* on April 18th. The next day he met the American missionaries at dinner, and then followed on the next Monday evening a reception of the Consular corps of Canton, when about forty guests sat down to dinner. On Tuesday evening the officers of the United States steamship *Monocacy* entertained Colonel Denby and several guests on board. On Thursday the Viceroy gave the United States Minister a sumptuous feast of about four hours' duration. The preparation of the viands and their manner well entitle the Chinese to vie with the French in the culinary art. The

articles on the menu cards numbered upwards of forty. On Friday the representative of the old and renowned family, Howqua, gave Col. Denby a banquet, after which the family gardens and the grounds connected with the Honam temple were explored. On Friday evening the British Minister gave a dinner to Minister Denby.

The festivities of the week closed on Saturday with a return banquet at the United States Consulate given by Consul Seymour, when the Viceroy returned the American Minister's visit.

The Mail regards Minister Denby's visit and the courtesies paid him by the Chinese authorities as important, since they give promise of more intimate relations between native and foreign officials.

JAPAN.

The *Ossipee*, Captain McGlusey, arrived at Yokohama May 9th from a cruise in the north, bringing back Mr. Watkins, late paymaster of that vessel, and Captain Fullert, the master of the schooner *Arctic*, in which vessel the defaulting paymaster left this port, the latter having been lodged in the United States jail and the former kept on board the *Ossipee*. Through information obtained by the Kanawaga police, the American admiral dispatched the *Ossipee* to the northward to overtake and search the schooner *Arctic*, on which Watkins was supposed to be. The schooner was short of water, to obtain which she anchored in Steamboat Bay in the Island of Shikotan, to the northward of Hakodate. The *Ossipee* cruised along the coast, flying the Russian ensign, and seeing a small vessel at anchor in the bay steamed slowly in. The mau-of-war was of course seen from the schooner a long way off, and when she steamed into the bay Watkins was taken with a desire to have a little shooting, and taking a gun went on shore, saying as he left the schooner, that he didn't like the looks of that Russian. He went some distance from the beach, but as the weather was cold and boisterous, and snow was on the ground, he ultimately returned and was either taken or gave himself up.

An Akita dispatch, dated the 1st of May, states that more than 3,000 houses had been destroyed by a fire lasting for two days, and that a great part of the town had been reduced to ashes. His Majesty the Emperor had contributed 2,000 yen to the relief of the sufferers.

DR. TALMAGE ON SOCIALISM.

THE Rev. Dr. Witt Talmage, in his Brooklyn Church, preached, last Sabbath, on some of the prominent questions of the hour. Among other things he said:

"A sutor claiming the hand of this republic is Nihilism. He owns nothing but a knife for universal blood-letting, and a nitro-glycerine bomb for universal explosion. He believed in no God, no government, no heaven, and no hell except what he can make on earth! He slew the Czar of Russia, keeps Emperor William of Germany practically imprisoned, killed Abraham Lincoln, would put to death every king and president on earth, and if he had the power would climb up until he could drive the God of heaven from His throne and take it himself—the usual butcher. In France it is called communism; in the United States it is called socialism; in Russia it is called Nihilism. The last is the most graphic and descriptive term. It means complete and eternal smash-up. It would make the holding of property a crime, and it would drive a dagger through your heart and apply a torch to your dwelling; and turn over this whole land into the possession of theft and lust and rapine and murder."

A mass of lead in an elevated furnace in Paris was completely dissipated by a stroke of lightning, no trace of the metal being found afterwards.

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