

and other bodies might be buried many hundreds of feet beneath the surface. In short it would be much harder for a person to believe that bones would remain undecayed for the thousands of years claimed, until hundreds of feet of rock &c., should grow above them, than to accept as the plausible reason of their being found there, that rushing streams and furious billows carried them into the rocky caves of the earth, and afterwards buried them out of human sight, with washes from the mountains. In addition to this, may not earthquakes and other phenomena have assisted materially in producing such results, as easily as to have thrown the earth mountains high, engulfed cities and sent fathomless oceans into their places? We might adduce a hundred such arguments, but this article is not designed to prove the chronological correctness of the Bible; as it would be no proof that the Deity does not exist, or that a true religion has never been revealed, if there were no chronology at all to the Scriptures. The predictions uttered and recorded by the ancient prophets have had and are continually receiving such certain and terrible fulfillment, that their truth and divinity are beyond the region of consistent doubt. No unprejudiced person who reads the prophecies of Isaiah, Jeremiah, Ezekiel and Daniel, and compares them with the history of the world as given by the heathens, Jews and Christians, can help being convinced of their truth. I think it almost impossible for any one to become infidel who conscientiously makes such an investigation. If to be convinced is to have reason satisfied, any conscientious seeker after the truth and divinity of such utterances, must believe. The evidences are overwhelming.

Take, for instance, the words of Isaiah concerning the Jews and ancient Babylon. Jeremiah predicted the Jewish captivity of seventy years, giving the exact period of its duration; but Isaiah, a century previous, related with wonderful accuracy the manner of their deliverance; the siege of the great city by Cyrus, whose name he foretold 150 years before the birth of that monarch, and the manner in which his entry would be received by the besieged. The fate of Babylon was also wonderfully portrayed. Read Isaiah 13; 20-22. "It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the shepherds make their folds there. But wild beast of the desert shall be there; and there houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there; and the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces," &c. At the time this prophecy was uttered and recorded Babylon was the great seat of government and power. The prophecy might as reasonably be uttered to-day against London, as against that great national capital. How singular would it sound to predict that London would be deserted and her stately palaces be the habitation of nothing but wild beasts. Still the prophecy as regards Babylon has been fulfilled to the letter. Centuries rolled on, but his words lived on after the prediction was recorded and its author had passed away, and the time arrived for the depopulation of Babylon. History informs us that two cities called Selucia and Ctesiphon were built; the voluptuous monarch with all his nobles left the palaces and splendid mansions of Babylon in a most remarkable manner. These nobility were followed by the servants and dependents of royalty. Merchants brought up the rear with their wares, to obtain patronage and support, leaving the streets of that wonderful centre of magnificence to an unbroken silence. "Then owls and doleful creatures were in their houses." But the words of the prophet were not completely fulfilled. After a time a despotic potentate repaired the walls of the ancient city, and converted it into a hunting ground, "wild beasts dwell there, and dragons in their pleasant palaces." The towering buildings after a time caved in, and the cellars and vaults under those vast ruins became dens and lairs for the lion, the tiger, the wolf and other wild beasts of the desert, so that we are informed it was not safe for the "shepherd and his flock." Neither could the "Arab pitch his tent there," for under the piles of ruins and rubbish, scorpions, serpents, and other venomous reptiles lay

concealed, and none could rest in safety in the accursed city. The scriptures also stated that it "should not again be inhabited, but should become pools of water," and that a water fowl called the "bittern should cry" therein. Has this been fulfilled? Yes, and that too in comparatively modern times. By a spontaneous obstruction of the River Euphrates, an overflow of water covered almost the entire site of the city of Babylon, and it is now pools of water for "the bittern (or other water fowl) to cry in."

There may be some who still think with Tom Paine, that Isaiah was only a poet and not a prophet. Let them ponder on this one prediction alone, and read its fulfillment in history, or they can visit the spot where that glorious empire bore mighty sway 700 years before the birth of Christ, and see for themselves that there is more truth than poetry in Isaiah's words.

We must close this chapter and prepare to introduce other prophecies and their fulfilment.

ST. GEORGE STAKE CONFERENCE.

On Saturday and Sunday the 15th and 16th of June, 1878, the quarterly conference in and for St. George Stake, convened in the Tabernacle, St. George City, President John D. T. McAllister presiding.

There were present, of the general authorities, Apostle Erastus Snow, and of the seven presidents of the Seventies, Henry Harriman and Jacob Gates.

There was a very good attendance of the authorities of the Stake, every ward was represented except Pauacca, and every ward was reported.

The speakers at the meetings were Apostle Erastus Snow, Presidents Gates, McAllister, Thos J. Jones and Henry Eyring; Bishops John Parker, of Virgin City, Robert Knell, of Pinto, Wm. A. Bringham, of Toquerville, Wm. Snow, of Pine Valley, Marius Ensign, of Santa Clara, M. P. Romney, Walter Granger, C. A. Terry and D. H. Cannon, of St. George, and George H. Crosby, of Leeds; and Elders James P. Terry, of Rockville, and Joseph Birch, of Leeds.

The principal subjects discussed on by the speakers were: practically living the lives of Latter-day Saints, temporally and spiritually; developing and sustaining home manufacture; culture of mulberry trees and production of silk; donating means for the gathering of the poor; paying indebtedness to the P. E. Fund; payment of tithes promptly and in kind; duties of Seventies, and of others who hold the Holy Priesthood; cultivation of confidence in God, in ourselves, and in each other; increasing our knowledge by faith, by study and by reading good books; donating means to build Temples to the name of the Most High God; and the cultivating of lives of faithfulness, prayer and good works before the Lord.

The general and local authorities of the Church were fervently and unanimously sustained.

The good spirit of the Lord was manifest in the administrations of the speakers; the instructions given indicated the care of the true shepherd and the admonitions were full of loving kindness.

By vote of Conference, William L. Dykes was disfellowshipped for unchristianlike conduct.

Conference adjourned till 10 a. m., Sept. 14, 1878.

JAMES G. BLEAK,
Clerk of St. George Stake.

CORRESPONDENCE.

FILLMORE, June 11th, 1878.

Editors Deseret News:

I herewith send you a notice of the death of Mother Partridge, who departed this life at seven o'clock p. m., on the 9th inst., at Oak City, in Millard County, and was interred at Fillmore on the 11th. She was sick all last summer, but when the weather became cooler, got better, so that she was able to be around and perform light work. As the warm weather set in again she was again prostrated and suffered a great deal until she died. Her maiden name was Lydia Clisbee—parents, Joseph Clisbee and Merriam Howe. She was born in Marlboro, Middlesex County, Mass. While she was very young, they moved to New Hampshire, her mother dying when she was about 22; she and her sister Eliza and

Brother Lewis went to Ohio, where she became acquainted with Edward Partridge, to whom she was married in the year 1819. They lived in Painesville several years and became identified with a religious organization effected by Sidney Rigdon, professing the doctrines taught by Alexander Campbell. Her husband was a hatter by trade and carried on quite a business in that line and was in prosperous circumstances when the gospel found them. The first "Mormon" Elders who visited them were P. Pratt, O. Cowdery, Peter Whitmer and Ziba Peterson. She was baptized by Parley P. Pratt in 1830, her husband joining the church soon after, and being called by revelation to be a bishop, and to go to Missouri and locate. Sister Partridge was left with the care of a sick family, and afterwards performed the journey with her children to that land, which, in those days, without the protecting care of her husband, was no small undertaking, she had \$500 in money when starting from Painesville, but it was thought unsafe for a woman to carry so much money, therefore, she gave it into the care of another person for safe keeping. She never received one dollar of it back again. The bishop was required to devote his time to the duties of his office, and his property being used up or sold for little or nothing, they were many times brought into straightened circumstances, and suffered in common with the rest of the Saints the hardships and persecutions endured by them, which have become matter of history, and briefly to relate a few of them would require more space than wisdom would dictate. Sister Partridge was again compelled to make a journey without her husband, and having the care of six children, arriving at Quincy, Ills. they were well received by the citizens of that place. In Nauvoo she lost her husband and one daughter, those only who passed through the early settling of Nauvoo can realize the sickness and suffering of the saints in those days. She was married to Father William Huntington, whose wife had likewise died. They left Nauvoo with the first companies, in Feb., 1846, crossing the river on the ice with their teams and wagons. At Mount Pisgah Father Huntington was appointed to preside over those who were left there to raise a crop, and come on the next season, but he was taken sick and died. In the spring of '47 Mother Partridge and family were moved to Winter Quarters, on the Missouri River, by teams sent by President Brigham Young, and arrived in the Salt Lake Valley with the companies of saints, in 1848.

Although their property was sacrificed in becoming identified with the "Mormons," and her husband had labored for the people and worn himself out in the cause, yet Mother Partridge was always loth to ask for assistance, and labored diligently to support herself and family, and was always found earning something. She was exemplary in her daily life, and never was known to be aught else than a true and faithful Latter-day Saint, and it is not known that she ever had a personal enemy. In disposition she was quiet and unassuming, and her good works were performed without ostentation but from an innate love of the right, and the natural kindness of her heart. Having been identified with the Church almost from the commencement, she was intimately acquainted with a great many of the Latter-day Saints, who will ever think of her with kindly and pleasing remembrance.

EDWARD PARTRIDGE.

ST. GEORGE, Utah,
June 16, 1878.

Editors Deseret News:

Conference closed this afternoon, attendance not quite so large as usual. The instructions were good, prominent and interesting was a discourse delivered by Pres. Erastus Snow on the duties of the Priesthood. The only change made was C. A. Terry appointed Bishop of 3rd Ward, St. George, in place of J. W. Nixon, whose labors call him to Mount Trumbull, where he expects to reside in the future, as he has charge of the mills at that place, of which he is one of the principal owners.

Woolley, Lund and Judd have opened a store at Grand Gulch, where considerable means is being expended at present in the development of the rich copper mines in that section.

Pears, apples, currants and early fruits are now ripe, and the prospect here for fruit is good. Lucern and other crops are excellent, I think were never better this side of the Rim of the Basin.

AMRAM.

In Illinois.—From a letter written by Elder B. F. Cummings, Jr., at Kirkwood, Warren County, Ill., we learn that his father, Elder B. F. Cummings, Sen., accompanied by Elder John G. Midgley, reached Council Bluffs in good health and spirits, on the afternoon of the 12th inst. After welcoming them, the writer and Elder C. H. Wheelock departed from the "Bluffs," the latter taking his journey to Fond du Lac, Wisconsin, and Elder Cummings going eastward.

He describes a visit to the city of Nauvoo, and the present appearance and condition of many of its old buildings, and scenes closely associated with the early history of the Church. Among these are the Nauvoo House, whose foundations were laid according to directions given by revelation; the Masonic Hall, one of the city's architectural ornaments in former times, the walls of which are in an excellent condition, though the cornice, plaster, and outside wood-work are dingy and dilapidated. The Mansion House, the former residence of the Prophet Joseph Smith, is still well preserved, but, like all the rest, shows signs of wear and age. The late President Heber C. Kimball's old residence is inhabited by a family who, from the fresh appearance of the house and grounds, are thrifty and industrious. Those of the late President Brigham Young and Elder Lorenzo Snow apparently have not fallen into as good hands, and look shabby and neglected, while those of Bishop Hunter, and President Joseph Young, Sen., look neat and well kept. The Yearsley House, the Prophet's store, and the late President Hyrum Smith's large barn are also well preserved.

The site of the Nauvoo Temple is now a vineyard, scarcely a fragment of the stones remaining of which it was constructed, and a Catholic church has been erected near the very spot on which the Temple stood.

The writer of the letter called on Mrs. Emma (Smith) Bidamon, the former wife of the Prophet Joseph, during his stay, and thus describes his reception:

"She received me politely, with a touch of hauteur in her manner, but conversed very freely. She said that her health had been very poor for a year past, that she would be seventy-three years old next month (July), and, in response to a remark of mine about the appearance of the city, she said she had not been up town but once for eleven years.

"In answer to my question about her son David, she replied that he was still in the insane asylum at Elgin, Ill., and, at last accounts, was a little better. She expressed the deepest sorrow at his condition, saying that it was a "living trouble" to her. She also expressed intense regret that he should ever have visited Salt Lake, and said she had warned him not to do so. After some further conversation with her I took my leave, returning soon after to Montrose."

Resolutions of Respect—In accordance with a call, published in the NEWS, of leading painters, of Salt Lake City, a number of representatives of that branch of business, met at the paint shop of Midgely and Sons, last night.

On motion Mr. Joshua Midgely was appointed chairman, and Mr. E. L. Raybould secretary. In response to a call Mr. John Tullidge made a few remarks relative to the late W. V. Morris, deceased, and pertinent to the occasion generally. A committee appointed for the purpose, presented the following resolutions of respect and condolence, which were unanimously adopted:

WHEREAS, Our friend and fellow craftsman, W. V. Morris, having departed this life as he approached its "sere and yellow leaf," we, as brother painters, feel to condole with his family in their bereavement; and, for the purpose of duly expressing our appreciation of his great ability as a painter, and our grief at his death, we have

Resolved, That by the death of W. V. Morris, the profession has sustained a great loss, in that it has

been deprived of a master hand and an original artist:

That as a painter he stood at the head of his profession, and was justly entitled to be called the pioneer artist of Utah;

That socially we have lost a friend, the promptings of whose genius in the execution of his work, were of great advantage to us all;

Resolved, That as a body of painters we attend his funeral to pay our last respects to our departed friend and brother artist;

Resolved, That a copy of these resolutions be sent to his family, and that they be published in all the local papers.

From Alabama.—Elders Russell Rogers and Ara W. Sabin, who are laboring in the mission in the Southern States, under date of the 12th inst., send us an interesting account of their travels and experience during the past few months. The letter was written from Saint Store, Colbert County, Alabama. Brother Rogers informs us that he left Mississippi, where he, in company with Elder L. M. Booth, spent last winter, about the 1st of April, and proceeded to Rome, Georgia, to join Elder J. Morgan, preaching on the way wherever opportunities were presented.

Since that time, the latter part of April, he has been in company with Elder Sabin, and the two have had a most eventful experience. In one place, from which they had just departed, about thirty of the Klu Klux combination came to drive them away, and on returning to the same neighborhood a similar mob collected at four a. m., and, waking the Elders from their sleep, ordered them to leave the place by ten o'clock. The mob then went into ambush along the road which they expected the Elders to take, but the latter avoided meeting them by taking another route. The mob hunted them unsuccessfully all day, their number increasing to fifty meanwhile, and on the brethren returning to the house they had left in the morning, again collected and commanded them to leave by eight o'clock next morning. The Elders reasoned with them, and with such success, that the mobbers agreed to let them remain as long as they wished, and some even offered to assist them on their way.

In Marshall County, they were not so fortunate. A mob collected at a church, passed resolutions to expel the "Mormons," and, waiting on the Elders at midnight, insisted, despite of all attempts at reasoning, on their leaving in the morning. Before leaving, however, the Elders found time to ordain two other brethren, and set them to work among the people, some of whom are favorably inclined to the principles of the gospel.

The brethren then proceeded to their present field of labor where the spirit of persecution is not so rampant, and the people are more willing to listen to them, manifesting it by such courtesies as the opening of school-houses for preaching and other acts of liberality, which are appreciated and utilized for the promulgation of the gospel.

Ladies' Conference—The Quarterly Conference of the Relief Societies of this Stake met at the 14th Ward Assembly Rooms, on Saturday afternoon.

There were present on the stand: President M. I. Horne, Counselors E. S. Taylor and S. M. Heywood, Secretary Elizabeth Howard, E. B. Wells, editor of the *Woman's Exponent*, and the presidents and assistant officers of the several ward organizations.

The house was filled to overflowing, with representatives from every society in the Stake and a number of other visitors.

Written reports from all but three wards were presented and read to the assembly.

Some excellent items of instruction and encouragement were offered by Sisters M. I. Horne, S. M. Kimball, E. B. Wells and M. Hyde, of this city, and Sister Jane S. Richards, of Ogden, President of the Relief Societies of Weber Stake.

The Conference adjourned till the 21st of September, at 10 o'clock a. m.

The reports speak well for the diligence, benevolence and growing influence of the sisters in their labors of love and charity. A good spirit prevailed in the meeting, and all present seemed to enjoy the occasion.