

[Written for the Deseret News.]

## THROW YOUR BREAD ON THE WATERS.

BY J. LYON.

Throw your bread on the waters, my son,  
When the tide of adversity's flowing—  
'Twill grow in the warmth of a summer sun,  
None have lost by their early sowing.  
Benevolence holds out her hands to all—  
Nor upbraids in the act of giving—  
'Twill come as a boon, tho' e'er so small,  
To the suffering poor of Heaven.

When avarice stretches her withered hand—  
The noble-poor shrinks from her blessing,  
Then, tho' you've not much at your command,  
Give freely, it will no'er be missing!  
Remember King David, by want undone,  
When by Saul to the wilderness driven—  
How Nabab's wife, by her kindness won  
The hand of a king! by giving.

He that giveth to the poor, my son,  
Proves his trust in the Lord by lending;  
While those who've withheld have never won  
Else than curses, for SELF DEPENDENCE!  
Consider the meal and crulze of oil  
As the widow's last hope of living!  
'Tis God who blesses our means, the while  
We have faith, in the act of giving.

Oh! never forget the suffering poor,  
They're the favorites of God, if humble—  
Nor let them beg bread from door to door,  
For want makes the stoutest heart grumble,  
And poverty's sad distress, my son,  
To the famished soul, hope-less driven—  
Lest ere the day of life may have run,  
You may starve, and it will not be given.

## HINDOSTANEE MISSION.

BY BISHOP NATHANIEL V. JONES.

LETTER NO. 5.

Elder Willes started from Calcutta in company with Elder Joseph Richards, and has been absent 18 months. The following is a brief report of his travels and labors to establish the gospel in Upper India:—

From Calcutta they traveled on foot to Cawnpore, distance by the main trunk road, 617 miles, visiting and preaching at nearly every station by the way. At Chinsurah and Chunar they delivered a course of lectures, which were generally very well attended. The people were apparently filled with a spirit of curiosity to hear something about "Mormonism," and to use Elder Willes' own words, the entire European population at every village and station turned out to hear them. At the first named place they baptized five, and at the latter eight or nine.

From Cawnpore they traveled per "bullock train" to Agra, distant from Calcutta, as per Dack road, 935 miles. At Agra they were well received, and gave immediate notice of a course of lectures. The people flocked together from all quarters to hear them. Like the Athenians, they were all looking for some new thing, and like them Demetrius junior began to cry "Great is the delusion of Mormonism!"

Simultaneously with their lectures came the announcement of polygamy through the public journals of the country, which horribly terrified the Christians, and from this time they endorsed every evil report they had ever read or heard of concerning us.

From this time a general shrinkage took place in their congratulations, and the people began to close their ears, their hearts and their doors against them, and almost universally sought some pretext to reject the truths of the gospel; in the announcement of polygamy they found the desired excuse.

Elders Willes and Richards, feeling anxious to know the condition of the saints they had already baptized as regards the reception of this new doctrine, they deemed it prudent for one of them to return to Calcutta, that they might confirm them in the faith and spiritually administer to their wants. It fell to the lot of Elder Richards, who soon retraced his steps to that place.

From Agra Elder Willes went almost directly to Dugshai, the head quarters of her majesty's 98th foot, where he made the acquaintance of Corporal Edward Jones, with whom he had been familiar by letter for some months previous. Mr. Jones was exceedingly kind to him by administering to his wants in every possible manner, and upon leaving gave him some money.

Elder Willes designed delivering a course of lectures in the garrison, but owing to the stringent measures that were adopted about the time of his arrival in the place, he was prevented from publicly preaching, or even conversing with the men, and was soon after denied the privilege of stopping within cantonments. By order of Col. Roberts he was marched out of the lines by a sergeant and four, and forbid to return.

From Dugshai Elder Willes threaded his way to Sabbatoo. At a clear mountain stream by the roadside, on his way to this place, he washed his feet as a testimony against the authorities of Dugshai, and to witness before our Father that he has endeavored to plant the gospel there. At Sabbatoo he found friends among the non-commissioned officers of the 61st regiment of foot, where he made known the nature of his message, and distributed many tracts.

After two days stay he pushed his way to Simla, a distance from Dugshai of 42 miles. Simla is the highest mountain station in India, and a favorite sanitarium for the officers of the army. It is a place of about 7,000 inhabitants, including the native population. The European and Eurasian population are transient, visiting the station only during the hot weather, when they carry with them their own amusements and recreations, such as theaters, concerts, dances, &c. Upon the return of cool weather they return to the lower provinces again.

Simla has been entirely built within the last 9 years by the English. It borders on the line of Thibet or Chinese Tartary, which lays to the north, and of which there is but little known. It is surrounded with numerous mountain tribes, who are in a savage stage, and practise polyandry, or the wife having a plurality of husbands.

Simla, as well as many of the other mountain stations above Umbala, are only accessible by beasts of burden.

The roads are exceedingly narrow and crooked. Simla is 1112 miles from Calcutta.

On his arrival at Simla, Elder Willes reported to the commander in chief, Sir Wm. Gomm, all the circumstances regarding his ejection from Dugshai, and through the politeness of the late Colonel Marshall, was presented with an extract from the articles of war, which set forth that all British soldiers were free to attend any place of worship they preferred.

He stopped in Simla one week, during which time he was kindly entertained by two of the principal permanent residents of the place, after which he returned again to Dugshai. Upon his arrival he was immediately arrested by a military guard, a soldier placing the point of his bayonet at his breast, threatening instant death if he attempted to get away. He was however soon after liberated by order of the colonel, who allowed him the privilege of the guard-room, with refreshments.

On the following morning he took his last farewell of Dugshai, and retraced his steps towards the valley of the Jumna. Stopping at Russwelle, 12 miles from Dugshai, he was kindly received by several of the non-commissioned officers of the right wing of the 61st foot, to whom he privately communicated the message of truth. In consequence of his late ejection from Dugshai, the officers were much opposed to him, and urgently sought to prejudice the minds of the soldiers.

He then took his departure for Umballa, where he stopped one week with a gentleman by the name of Wedgebury, the acting apothecary of the 9th lancers, who resisted all attempts upon the part of the clergy, doctor, and officiating colonel to get Elder Willes ejected from the cantonments.

It is worthy of remark that at a time when he was penniless, it was currently reported among the military that he was amply supplied with means from Great Salt Lake City to purchase the discharges of as many of the soldiers as felt desirous of obtaining their release.

From Umballa Elder Willes visited Dehli and Merut. At his lectures in Dehli a strong feeling existed to investigate the gospel, but they lacked the independence to step forward. In one or two instances Elder Willes administered to the sick by the laying on of hands and anointing, with good effect. The disease in one case was of several years standing. The parties being healed, the account was fully published by most of the newspapers in the country, which led them to acknowledge that it was "useless to deny to the Mormons spiritual manifestations and power." He also delivered a course of lectures in the theater at Merut, which were well attended.

The hot weather was now fast approaching, when it would not be prudent for a European to expose himself to the vertical rays of the sun; besides, the deadly hot winds which prevail at this season, entirely preclude the possibility of doing anything until the cool weather sets in again in the fall.

Elder Willes having been solicited to spend a few months at the private residence of Mr. Thomas Skinner at Ballasore, he gladly accepted his kind offer. During his travels in Upper India he formed many acquaintances and made many friends. As a man, they showed him much kindness and respect in every place (except at Dugshai) but as regards the principles of the gospel, they neither thought nor cared much about them; if they were ever led to inquire into our doctrines at all, it was through sheer curiosity, and that they might have it to say they had seen and talked with a Mormon.

As a general thing, they are an idle, indolent race, pampered with all the luxuries that a fertile climate can afford, or their vitiated appetites can crave; and all the concomitant evils that such a mode of life is the parent to, follow in the train.

Elder Willes stopped with Mr. Skinner during the hot weather. On the 25th of Sept. following Elders Woolley and Fotheringham arrived from Calcutta, and the distinguished kindness of that gentleman to them, as well as to Elder Willes, will long be remembered.

Soon after the arrival of Elders Woolley and Fotheringham, Elder Willes started for Calcutta. Upon leaving he received many tokens of kindness from those with whom he had become acquainted; particularly from a gentleman by the name of Tandy, an indigo planter in Patrasse; also from Sirs Collis and Booth, of Allahabad, who gave him a free passage to Calcutta.

During the month of January, 1854, in company with Elders Willes and Melk, I visited Barrackpore, the country residence of the governor general of Bengal, situated 16 miles from Calcutta, up the river Hoogly. The palace is quite a plain building with nothing prepossessing in its exterior, more resembling the wing of an edifice than the main building. Adjoining the north side is a beautiful park, made with great care and taste; the surface of the ground being a dead level, mounds and ridges have been thrown up at great expense, to give it an undulating surface; it is beautifully studded with an almost endless variety of shrubbery and trees. Perhaps the fascinations of the park were more readily impressed from the fact that we had been all day cooped up within the narrow limits of a boofia (the name of a pleasure-boat running on the river) impatient for a stroll on the verdant banks.

After we had wandered for some time through the park and regaled ourselves by plucking green tamarinds, and learning the names of many of the strange kinds of trees, creepers, shrubs, &c., we came to the remains of a once magnificent menagerie, but at present possessing few animals of distinction. Among the most noted were the camel-leopard, ostrich, and the royal Bengal tiger, which appeared in all the majesty of his own native climate—a terrific monster. As his keeper said when they roused him up, "Buhoof burrah bag hi, sahib!" "This a very large tiger, master." Also a turtle of extraordinary muscular power, capable of easily walking off with a man of ordinary weight upon his back.

In close proximity to the menagerie are several large tanks which abound with fish. Still further to the east and southward lay the gardens, which are kept in the highest state of cultivation; laid off in miniature representation of the park.

South of the palace and immediately on the river bank are located the cantonments or the quarters of the European soldiery; a short distance to the west the sepoy's quarters, which at present have two Sikh regiments, natives of the Punjab, strong, athletic, stalwart men, commanded by European officers; these are said to be among the best native soldiers in the company's service. Through the assistance of a brother who lived at this

place we were enabled to get a place to hold meetings. We gave general notice of our appointment; a few came together. The announcement of our meetings soon came to the ears of the clergy of the station, who straightway forbid the people coming to hear us, which had the desired effect, and closed our meetings at Barrackpore. We returned to Calcutta on the following day, feeling amply repaid for the trip.

## GIBRALTER MISSION.

BY ELDER EDWARD STEVENSON.

LETTER NO. 6.

March 8, 1853.—I have thus far given a brief historical account of my field of labor in the ministry, I will now proceed with a short account of my ministry.

On coming up on deck we found numerous persons with small sail-boats to convey us to the shore, who make their living by carrying passengers and freight to and from the garrison. A beautiful place is prepared for the reception of goods and passengers without the walls of the city, as no person can lawfully pass into the city without the proper credentials (a passport). One of our passengers was not admitted, being without a pass.

After customary examination we passed through an arch into the city. This arch is closed at gunfire each evening (at dusk) and opened at gunfire in the morning (daylight). Two heavy gates close the arch, a draw bridge being also raised. All gates and bridges are closed and drawn at evening gunfire as well as this.

While passing the narrow streets to the south, we discovered the greatest variety of persons and languages intermixed, with the most queer physiognomies that I ever before beheld, which caused many queer sensations to cross my mind.

The general conveyance is pack animals, and two-wheeled carriages and carts drawn by horses and mules, which cause a great noise passing over the rough paved streets.

After refreshments we took a walk up to the summit of the rock, where we erected a secret closet of loose stone; and after singing we dedicated it, ourselves, and the mission to the care of the Lord. We enjoyed a good portion of the Spirit of the Lord, and were comforted.

After viewing the coast of Spain on the north, and Africa on the south, the Straits on the west, and the Mediterranean on the east, as far as the eye could extend, we wound our way down the rock, visiting St. Michael's Cave, which I have previously described, arriving about dusk in the town, to further consult about our future proceedings.

We continued visiting the remaining few of my former acquaintances until the 11th, who received us kindly and treated us with respect. But as twenty-five years had elapsed since my departure, but few remained.

I also attended Methodist meetings in the Methodist chapel which my father assisted to build. After meeting, being introduced to Mr. George Alton, Methodist missionary to this place, we desired the privilege to preach to the people from his pulpit, at some convenient time. After many equivocations and apologies, we got a positive denial in as polite a manner as his genteel manners could admit, although my father had been a leading member of this society, and myself and others of the family had been baptized, as they term it; but we were only sprinkled, and that too when we were so young that we could neither believe nor repent, which seems like putting the cart before the horse. Since I have come to more mature age, and been taught the gospel in its true light, as established by Jesus and renewed by the prophet Joseph, for which both have been martyred; and here I was cast out and rejected, desiring to teach them as Jesus and his disciples taught, first to believe, then repent and be baptized, which would do away with infant sprinkling, a doctrine solely originated since the falling off of the pure apostolic gospel, and corrupted by the hirelings who divine for money, and to get gain and applause of men. I would not accuse all, for some have been honest, but blinded with the gross darkness that covers the earth.

John Wesley, author of the Methodist church, manifested a desire for true light, but admitted in his 94th sermon the real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian church was, because the Christians were turned heathens again, and had only a dead form left; and I suppose this was the reason I could not have liberty to preach in their chapel, lest their heathenism should be exposed, and truth and light destroy their craft; therefore I left them, feeling for the welfare of those who were honest, and sought a more humble apartment, which we engaged to preach in.

But soon we were informed that we would not be allowed to publicly hold forth, neither in apartments nor in the open air, without permission of the governor, as this was the order of the garrison.

Thus being disappointed again, on the 14th, I wrote his excellency a letter, soliciting the privilege, in common with other Christians, to preach in some suitable room or chapel; but was referred to the colonial secretary, Sir George Adair, to leave my address and receive further communications. After a short and agreeable conversation I was requested to call and receive an official communication from an acquaintance of mine, leaving my address at his residence, as his wife and myself were playmates in the days of my youth.

15th. Called at Jeremiah McLellins to receive the promised communication, but alas! the secretary's messenger had left no communication, but word that my presence was desired at two o'clock at secretary's office.

Called at two o'clock at secretary's office, where I was closely questioned. He wished to know if I was a Wesleyan minister or Church of England, &c. My reply was, that as I saw all religions tolerated, I did not expect to be questioned in this free country as to my religion. But I was neither ashamed of my religion, nor its name. I stated I was a minister of the Church of Jesus Christ of Latter Day Saints. This, he said, was new to him; upon which I showed him my papers, bearing Governor Young's name, with the territorial seal affixed; when I received considerable abuse, saying I did not come out in true colors, that Mormons was our true name; he had read about Mormons and Brigham Young and his thirty wives, &c. I then referred him to our true name on my papers, stating we were called by our enemies vulgarly Mormons, and also we were misrepresented by newspaper reports; but I found reason had but little impression.

I was informed no person was allowed to preach in the open air, neither in a house, without permission of the governor; also, I was to call the next day.

16th. Sent the governor a tract, "The Only Way to be Saved," and also a reference to our faith, enclosed in an envelope, handed in by the governor's orderly. I have also ascertained that the secretary has sent for the gent where I left my address. After asking him many questions, he stated to him that I called myself a Latter Day Saint, but I was a Mormon, and believed in having thirty wives; and it would not do to have Mormons on the rock, and it must be put down.

I was afterwards informed the secretary kept a young miss, which is common in this old world, and quite fashionable.

According to previous appointment, I visited the colonial secretary. After an interview with him, I was informed we were to appear before the police magistrate, and prove our right to remain on the rock, or immediately leave it, as no stranger is allowed to remain on the rock, even one day, without a permit backed up with good security.

Finding we were not only about to be forced from the rock, but already rejected by the authorities, I resolved not to be easily put off; therefore I immediately set off to obtain from the Methodist missionary a certificate of my birth and baptism, which I obtained from Mr. Atton Rotter, reluctantly, as he well knew an inhabitant was hard to move from the rock.

Then leaving a tract with him, as well as with the secretary, I proceeded to the American consul, Mr. Sprague, to see what could be done for my friend, Elder Porter, as I did not like the idea of the loss of so valuable a partner.

After some discouraging conversation, I obtained an order for a pass for fifteen days, Mr. Sprague becoming responsible.

Being thus prepared, we appeared before his lordship, Stewart H. Paget, police magistrate; he taking my certificate, said I would be allowed to remain on the rock, but if caught preaching in any way, I would be immediately taken prisoner. Turning to Elder Porter, he said, here is a permit for fifteen days, which will not be renewed; and if you are caught preaching, you will be immediately put out of the garrison. Thus, the words of the secretary they are trying to fulfil. We left a few tracts in the police office, as we were not allowed to say but a few words.

We then proceeded up to the summit of the rock, to our private retreat, which was named Mount Edward, and entered our complaints to a much higher court, and asked the Lord not to do as vile man had done to reject us, but to guide us by the light of his Spirit. After being thus refreshed, we returned to our lonely room, as we had hired a small room for two dollars a month.

## CORRESPONDENCE.

SANDWICH ISLANDS.

[From Elder Joseph Smith (son of Hyrum) to Elder Geo. A. Smith.]

Walluku, Maui, Nov. 23, 1855.

On this island we are enjoying the blessings of health and strength to a great degree. The brethren on the different islands were, by last accounts, enjoying themselves very well.

This people are very weak-minded and excitable, and are very apt to be carried away by the foolish tales of wicked men. Every sign of reproach from the world seems to find a place in their bosom, which causes them much fear and makes them feel sad. Some have left the church, and others would do as well to follow their example, or repent and walk up to the mark like men of God. On the other hand, there are many who are faithful and do the best they can.

The gathering at the island of Lanai has gleaned out most of the faithful and diligent brethren, and that, perhaps, is one cause why the saints feel so discouraged on the other islands. Some of the brethren at Lanai are very desirous to gather with the saints at home, and are doing their best to get ready to go in company with the first returning elders. One or two think of getting ready to accompany Br. Hammond on his return; I hope they will continue to prosper in their efforts, as they hitherto have done, that they may speedily gather with the saints in Zion.

There is now a small schooner running between the islands, half of which belongs to the church; Br. Hammond is sailing it, and I think it will do tolerably good business.

We all feel well, enjoy as much of the Spirit of Truth as we ever did and get along first rate, and are happy. We rejoice in the blessings of the Almighty, who has been merciful and kind unto his saints, and unto those who have named his name in righteousness from the foundation of the world.

We have nothing to fear so long as we do as near right as we can, and obey the counsels of those who are placed over us in the kingdom of righteousness and truth. I know that the Lord hath power to do what seemeth him good, and that he will protect his people.

I feel strong, and I greatly desire to become capable of walking up to the laws of the church, for I know that they are the laws of God and of righteousness.

These I hope will ever be the sentiments of my heart, and I wish that all men knew and felt the same as I do, at least equal to the little I do know and feel.

PAYSON.

March 24, 1856.

EDITOR OF THE DESERET NEWS:

Dear Sir:—I have been appointed to communicate to the "News," from time to time, and give information of the general movements of things in this city.

It affords me much pleasure to state that things are progressing in a favorable manner. The people in general are united and feel desirous to walk and act in accordance with the teaching and instructions of the bishop and his counselor, and also of all others who are placed over them, and to do all that lays within their power in assisting to build up, beautify and adorn the city; and the authorities are determined to have the counsel and instructions of the First Presidency (as given through the columns of the "News") strictly observed, in regard to temporal as well as spiritual matters.

At the present time measures are in active operation for the making of a good fence around what is termed the Big Field, and thereby secure our crops from the dep-