

the waste places of Zion, but when He does, the power of God which has been manifested in the leading of this people in the past will not be forgotten nor despised, but will be more apparent to future generations than to this, and will be regarded as remarkable and as wonderful as anything that will occur in the future to them that participate in the scene. When God leads the people back to Jackson County, how will he do it? Let me picture to you how some of us may be gathered and led to Jackson County. I think I see two or three hundred thousand people wending their way across the great plain enduring the nameless hardships of the journey, herding and guarding their cattle by day and by night, and defending themselves and little ones from foes on the right hand and on the left, as when they came here. They will find the journey back to Jackson County will be as real as when they came out here. Now, mark it. And though you may be led by the power of God with a stretched out arm, it will not be more manifest than the leading of the people out here to those that participate in it. They will think there are a great many hardships to endure in this manifestation of the power of God, and it will be left, perhaps, to their children to see the glory of their deliverance, just as it is left for us to see the glory of our former deliverance from the hands of those that sought to destroy us. This is one way to look at it. It is certainly a practical view. Some might ask, what will become of the railroads? I fear that the sifting process would be insufficient were we to travel by railroads. We are apt to overlook the manifestations of the power of God to us because we are participants in them, and regard them as common place events. But when it is written in history—as it will be written—it will be shown forth to future generations as one of the most marvelous, unexampled and unprecedented accomplishments that has ever been known to history.

I believe with all my heart that President Brigham Young was a man mighty and strong whom God Almighty raised up to lead this people out of bondage. What do you believe about it? And I believe he did it by the power of God and the help of his brethren. I know that he did it, and I know since that event that this people have been comparatively, to a great extent, free from malicious courts, from imprisonments, from chains and fetters, from mobocracy, and from injury by persecution, and they have thriven, prospered, multiplied, built and inhabited, planted and reaped the fruits of their labors and rejoiced in them ever since. And we have never been in bondage since, and we need not have been under what bondage we are if we had only done our duty, kept the commandments of the Lord, followed the counsels of His servants implicitly and without doubt in our minds, we would have been as free to day as we were the moment we set foot in these valleys.

This is my testimony in relation to this matter. God has led His people out of bondage, and he has given them these strong mountain fastnesses for an inheritance. This will be a land of Zion unto us. We shall rejoice in it and prosper exceedingly, if we continue to do our duty. Amen.

ALABAMA CONFERENCE.

The Alabama Conference was held near Springville, St. Clair County, beginning June 15, 1883, at 10 a. m.

Missionaries present: B. H. Roberts, of the Presidency of the Southern States Mission, N. W. Haws, Secretary; A. Cazier, President of the Alabama Conference, and Wm. H. Jones, Charles Shumway, J. B. Fairbank, Andrew Jensen, J. L. Ferrin, R. M. Stevens, K. T. Butler, Alex. Richards, John W. Butler, J. A. Waite, O. L. Mayhew and A. M. Isaacson, Traveling Elders.

After the opening ceremonies President Cazier explained in a few words the nature and purposes of the Conference.

Elder K. T. Butler spoke of the early persecutions of the Church, which finally necessitated their seeking a home in the Far West.

Elder J. B. Fairbank touched on the organization of the Church of the Kingdom of God on the earth after the pattern laid down in Holy Writ, with Apostles, Prophets, Teachers, etc., gifts, healings, etc., besides certain and especial initia-

tive principles or ordinances for the admission of members.

Elder W. W. Haws read from the 11th chapter of Hebrews, and spoke on faith and works.

Elder O. L. Mayhew added his testimony concerning the plan of salvation revealed and restored with all the powers and blessings to the Prophet Joseph Smith.

President B. H. Roberts read and preached from Matthew 28: "Go, ye, therefore, and teach all nations, baptizing them, teaching them to observe all things whatsoever I have commanded you." Prophetic predictions to the same effect are numerous and unmitigable. "Gather ye saints together who have made a covenant with me by sacrifice," and "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."

Saturday, 10 a. m.

After the opening exercises Elders A. M. Isaacson and R. M. Stevens bore testimony that the Gospel and the authority to preach the principles and administer in the ordinances thereof is again restored unto men on the earth by new revelation to the Prophet Joseph Smith.

Elder Wm. H. Jones observed the distinguishing features between the Gospel of the Kingdom of God and false creeds of "modern Christianity." The world have "heaped unto themselves teachers" who, at the same time usurping the authority to administer in the ordinances of "high heaven," and that in the name of the Savior, at once.

Elder John W. Butler endorsed the remarks of the speakers preceding him and added his testimony of the work of the Lord.

2 p. m.

Singing and prayer. Elder A. Richards enjoined the Saints to continue faithful, abounding in good works to secure for themselves salvation in the kingdom of heaven.

Elder B. H. Roberts spoke of the efficacy of the united faith and prayers of the Saints and the Elders, and of the "baptism of the Holy Spirit."

Elder J. A. Waite bore testimony to the divinity of "Mormonism," which is the kingdom of God set up in these last days.

Sunday, 10 a. m.

After opening services Elder J. L. Ferrin spoke upon the subject of authority, reading first "He that receiveth whosoever I send receiveth me," John 13, 20. Bore a faithful testimony of the divine calling of the Prophet Joseph Smith.

Elders A. Jensen and Chas. Shumway each bore testimony of their knowledge of the "Truth" revealed and established through the Prophet Joseph Smith.

Elder W. W. Haws discoursed for some time upon the ordinance of baptism.

Elder B. H. Roberts traced the early apostasy from the pure principles of the Gospel, the establishment of a perverted "faith" the outgrowth directly or indirectly of the hundreds of "Christian Creeds" which we witness to-day, referred to many scriptures on this subject.

Singing and benediction.

2 p. m.

The meeting began as usual, after which the sacrament was administered. Elder Roberts presented the General Authorities of the Church of Jesus Christ of Latter-day Saints, and John Morgan as President of the Southern States Mission, B. H. Roberts as his assistant; A. Cazier as President of the Alabama Conference; Wm. H. Jones, Clerk of the Conference; P. Coleman, President over the St. Clair County Branch of the Church; and the Traveling Elders in the order mentioned in the list of those present.

Elder Roberts followed with a powerful discourse on the divine mission of Joseph Smith, reading several of his prophecies and showing their literal fulfillment.

Elder K. T. Butler bore his testimony to the truth of the remarks of the previous speaker. Related many recollections of his personal experience with the Prophet and of hearing many of his prophecies, all of which had been literally fulfilled to his personal observation.

Elder A. Cazier had a testimony that the Kingdom of God or Chahob of God was again established on the earth with all the keys and powers thereof. Thanked the Saint and friends for their hospitality extended the elders, and for the interest manifested in their good attendance and attention to the Conference.

Singing; benediction by Elder B. H. Roberts.

Priesthood meetings were held by the Elders each morning of the Conference for prayer and counsel and instruction, and all matters pertaining to the labors of the mission. Only two changes were made in the missionary field. Elder Waite was appointed to labor in the Mississippi Conference, and elders Wm. H. Jones and Chas. Shumway to open up a new field of labor in Blount and Jefferson counties.

All the Elders are enjoying good health, and an excellent spirit prevailed throughout the Conference.

Respectfully, your Brother in the Gospel,

WM. W. JONES,

Clerk of Conference.

Springville, Alabama, June 18th, 1883.

FOURTH IN THE SETTLEMENTS.

MOUNT PLEASANT.

Our glorious Fourth was celebrated here with much display.

At 9 30 a. m. the people assembled at the bowerly, where a procession was formed consisting of the band, officers of the day, the municipal authorities, thirteen young ladies, representing the thirteen original states, dressed in white, wearing blue sashes with the names of the respective states represented. After these came the Sabbath schools and the citizens. Marching a short distance the people returned to the bowerly, where, after the opening exercises, the Declaration of Independence was read by Mr. S. M. Allen, followed with an animated oration by Edward Cliff, Esq.

"The sword of Bunker Hill" was beautifully rendered by Mr. and Mrs. E. Erickson, Mr. Crane and Mrs. Dehlin.

Brief speeches were made by the Hon. Mayor W. S. Seely and Mr. Jas. Hall. The band played at intervals and, under its efficient leader, Prof. J. Hastler, contributed much to the enjoyment of the occasion. In the afternoon the juvenile societies participated in songs, comic speeches, dialogues, etc. A dance was held in the evening at the Co-op. Hall, where all enjoyed themselves.

AMASA ALDRICH, Reporter.

FOUNTAIN GREEN.

Programme: Marshal of the day, D. H. Cook.

At daybreak grand salutes by Captain Thomas Curby and company. At 8 o'clock the people gathered at the school house, on Main Street; procession formed; music by the brass band. At 9 o'clock the procession started from Main Street, called at Bishop R. L. Johnson's for him and Counselors. Next to the brass band were General Washington and lady, with the Goddess of Liberty and 13 young ladies, as the 13 States, dressed in original costume. They were drawn by four fine horses; followed by the Elders' Quorum, Female Relief Society and Sunday School children. After these were carriages and people on horseback.

At the bowerly there was singing by the choir, prayer by Chaplain Elder Reuben Carter, song by Thos. Weeks, "Star Spangled Banner," reading of the Declaration of Independence, by Lewis Anderson; music by the band; song by Miss Llewellyn and company. Oration by Hon. R. R. Llewellyn; music by the band; recitation by Lewis Woodward; song, by Joshua Coombe; speech by Bishop R. L. Johnson; song, by Thomas Weeks, "There's a Good Time Coming, Saints, wait a Little Longer," speech by Counselor Martin Lund; recitation by Miss Clara Colliard; singing by the choir.

At 2 o'clock p. m., foot racing, sack races for twenty-six prizes; at 3 o'clock, dance for the children. At 4 o'clock a rain storm till 7 p. m. Dance at night for the old folks in the hall. All was peace and good order, and all felt well at the close.

THOMAS WEEKS.

THE SUNNY SOUTH.

Away down fourth in the land of cotton, Perlimmon seeds and sandy bottom, Look away, etc.

Yea indeed, "Look away," but we don't look very far at a time, from the fact that we are surrounded on all sides by dense forests broken only by the plantations or "clearings" of sometimes five or ten, and, once in a while, a few hundred

acres of "cleared" land all in one place.

The spring here was late and very cool, hence crops are correspondingly backward, but summer is here now in real earnest. The weather is very hot and prospects are that it will be still hotter before it is cooler, as summer proper has just begun.

The fruit crop of Mississippi is generally noted for its scarcity and poor quality, nor does this season promise to be an exception to the rule. Corn and cotton (the latter being the staple here) all looking finely, in fact the cotton crop for 1883 is already estimated at \$8,000,000.

The most destructive cyclones have visited us this season that have ever been known in the history of the State. By them hundreds of people have been killed, a great many plantations laid waste, and thousands of people rendered homeless. Tongue cannot describe nor pen picture the scene as bad as it was.

On the 16th of May, we were called upon to mourn the sudden departure from this life of Brother Isaac T. Hamilton, aged 60, who died as he had lived a faithful Latter-day Saint. Brother Hamilton's "latchstring" was always to be found on the outside, and the Elders were ever welcome at his home, as all those who have traveled in this region can abundantly testify. Elder B. H. Roberts preached the funeral sermon on Sunday, June 10th, under the shade of the trees in front of Tizah Church, near where his remains had been carefully laid away to await a glorious resurrection. Be it said to the honor of Tizah Church, (which by the way is Methodist) that they were perfectly willing for the funeral to be preached in the house, as Brother Hamilton was an old citizen, and respected neighbor, but those who had charge of the church were not willing that the sound of a "Mormon Elder's" voice should be heard within its sacred portals.

Our Stake Conference passed off quietly, the meetings being very interesting and instructive. All who were present seemed well pleased.

The Elders have now returned to their various fields of labor, and report considerable interest manifested in the message they are delivering. Of course we have a full share of opposition, threats of mobbing and of driving the Elders away, are of such frequent occurrence that we grow to look upon them as a "necessary evil."

Several baptisms have been reported in the last two months, with prospects of others in the near future.

Our Elders are all enterprising young men determined to do all they can to spread the Gospel and convince the honest in heart of its truth. As a general thing the health of the brethren is good and spirits buoyant. Eight of our eleven Elders were born in Utah, and, with one exception, all were reared within "her mountain vales."

The Saints here seem determined to serve the true and living God, and all are striving and toiling to save means to "gather to Zion."

Your co-laborer in this cause of truth,

SAMUEL D. MOORE.

Central Academy, Miss.,

June 20th, 1883.

HOW A BAPTIST VIEWS THE "MORMONS."

SALT LAKE CITY, U. T.,

July 1st, 1883.

Editor Deseret News:

I am a new comer in your beautiful city set in a garden—or, your beautiful garden set in a city—my brain is puzzled to tell which.

Since I have been a sojourner in your midst I have become fully determined about one thing, and that is, that I will not indiscriminately condemn the Mormon people, as is the manner of some. If I do not agree with them on the subject of polygamy, am I a Christian if I despise them, or withhold from them the right hand of Christian fellowship when I behold in so many of them a profound love for divine worship and divine institutions.

When I visited your city ten years ago I could not but observe, as I did last Sabbath evening, what an air of tranquility and peacefulness pervaded your streets during the hours of service, only a solitary straggler here and there, was an emphatic testimony that the majority of the people were where they should be,—in the sanctuary worshipping the God that created them—adoring the

Redeemer that has bought them with His blood.

Now that polygamy has become a sort of political question between the government and its people, I for one am very willing to let it rest there, and instead of turning my back with contempt upon my Mormon brethren, I would turn to them with a heart free from all malice and guile,—willing to co-work with them, not in discouraging, but in inspiring this persevering and plucky people to follow after righteousness and true holiness of heart.

When I arrived in this city I was somewhat at a loss to know just what stand I should take in this most vital matter; but as is my habit in the hour of uncertainty, I turned prayerfully to my little Bible for divine guidance, and the very first verse I set my eyes on was Galatians 3: 7: "Know ye, therefore, that they which are of faith, the same are the children of Abraham." This was emphatic.

Now, we can turn to our orthodox churches, and I do think that if we find three fourths of the membership therein enrolled truly converted sons and daughters of the Faith, we do well, and suppose we can reason from the same basis concerning the Mormon Church. At any rate, wherever I shall find a Mormon brother or sister "giving forth the life-giving sound," the same, according to the text quoted, as by faith the children of Abraham, and, saith the Scripture, the same shall be blessed with faithful Abraham. And to all such, whether Mormon, Gentile, Jew or Greek, I extend the right hand of love and fellowship.

Your Baptist brother,

T. A. Q.

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