

intoxicants. The license system ran for nine months, and the City Fathers, becoming unanimously convinced that it was bad and unnecessary, abolished it, and now Logan is again a sober, quiet, peaceable and industrious "Mormon" city, where liquor cannot be purchased at all unless by a violation of the city ordinances. Physicians may administer it in their practice, but it is not an article of merchandise, under any pretence. The Loganites have learned a lesson; other cities may profit by this experience without going through the trouble of establishing a liquor system and the difficulties of breaking it up again.

It will be seen from the foregoing that Logan is moving forward on the path of progress and that its people are prosperous, energetic and united. It has splendid prospects as a business and manufacturing centre, and, smiling under the blessings of a bountiful Providence, it is a pleasant dwelling place for any who delight in peace, simplicity, the beauties of nature and the order which is the consequence of good government.

#### DOUBLING THE SOAP SUPPLY.

We are pleased to note the success of a very necessary branch of industry in this city. We refer to the manufacture of soap for the home market. We have heretofore published favorable notices of the washing and toilet soaps made at the factory of Mr. Henry Snell. The former is called "Sapone" and the latter "Grecian," and each is a very fine article.

Mr. Snell has met with such support from the local trade in his enterprise, that he has been induced to double the capacity of his works. He now makes 15,000 pounds per week, for which he finds ready sale, as all the stores but two in the city patronize him, and the public has found out that his soap is not only equal but really superior to the imported kinds of the same grades. It is harder, brighter and contains less water, and therefore recommends itself to consumers.

Examination and comparison will show that his newly made soap is firmer when just turned out from the factory, than the most popular imported article on its arrival here, at the very least two weeks after manufacture. As it is quite as low-priced as the foreign made and, to put it mildly, quite equal thereto, our dealers would be blind to the advantages of sustaining this important branch of home industry if they failed to push it in the market. Those who take any interest in the growth of home manufactures should ask for soap made in the city, when they lay in their supplies.

By doubling the shift of hands, thus working the factory night and day, Mr. Snell could produce 30,000 pounds per week, which would about fill the requirements of the home trade. We hope he will receive encouragement to do this, for there is no reason why a single pound of soap should be brought into this Territory from an outside market or factory.

#### THE "EARNEST CHRISTIAN" ON FALSE RELIGION.

THE July number of *The Earnest Christian and Golden Rule*, a religious magazine published at Rochester, N. Y., contains an article by its editor, Rev. B. T. Roberts, on Salt Lake City. The writer, who spent a Sunday here quite recently, has many favorable things to say of our city and people, but falls into some errors in regard to our doctrines, which is quite natural considering the superficial character of the investigations of the majority of tourists who pay us a passing visit. We make the following extract from his article:

"In this respect Mormonism agrees with false religions generally, in that it ascribes to the priesthood the power to control the everlasting destiny of others. All religions are to be rejected which make our future felicity depend—not upon what we do, but upon what a priest does or for us.

Preachers are of use to us, only as they lead us to Christ; but we should never allow them to come between us and him."

If "Mormonism" is to be considered a false religion for the reason above assigned, what is to be the judgment if the testimony prove to be untrue? We have here the simple, unsupported statement of a witness who evidently knows not of what he speaks. He is a "Christian" minister, and should not bear false witness against his neighbor; he publishes a "Christian" magazine one of the titles of which is "The Golden Rule," and ought therefore to judge us as he would wish to be judged, not by the statements of our enemies nor by the suppositions of others, but by our authorized declarations or confessions of faith.

Now, if there is one feature of our religion—nicknamed "Mormonism"—which stands out distinctly more than another, it is the doctrine that the degree of exaltation in the presence of the Father to which man may attain, depends upon his own actions rather than upon anything that may be done to or for him. This is urged upon the attention of the Church by its preachers repeatedly and authoritatively. And this very principle of our faith has drawn down upon us the anger of the so-called "Christian" clergy, who accuse us of robbing Christ of his glory in teaching that the sinner can do anything towards his own salvation.

The second and third sections of the "Articles of Faith of the Church of Jesus Christ of Latter-day Saints," arranged by Joseph Smith the Prophet, and published extensively in books, pamphlets and on cards for general dissemination, read as follows:

"We believe that men will be punished for their own sins, and not for Adam's transgression.

"We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel."

Our religion teaches that it is through the atonement of the Redeemer and Mediator that we are able to obtain remission of sins and access to the Father. But without obedience to the plan of salvation, the full benefits of the blood of Christ cannot be received. And after the repentant believer bows to the requirements of the Gospel, is baptized for the remission of sins and is confirmed with the gift of the Holy Ghost by the laying on of hands, his fitness for the society of holy beings, and his exaltation in the mansions on high depend upon his own works of righteousness and purification, his own conformity to the ways of the Lord. One of the revelations of God to our Church says:

"He who is not able to abide the law of a celestial kingdom cannot abide a celestial glory; and he who cannot abide the law of a terrestrial kingdom, cannot abide a terrestrial glory; he who cannot abide the law of a telestial kingdom, cannot abide a telestial glory; therefore he is not meet for a kingdom of glory." (Doc. and Cov. n. e. p. 281.)

We might make many quotations from the standard works of the Church as well as from the discourses of its leading Elders, to prove that individual righteousness is in our creed made the basis of future glory and exaltation, but the foregoing will suffice. Mr. Roberts says, "Preachers are of use to us only as they lead us to Christ; but we should never allow them to come between us and him." What, not when those preachers are leading us to Christ? Is not this something of an absurdity? Were not the Apostles sent out into all the world to be ambassadors of Christ and to act, in many instances, in his stead? Mr. R. falls into the general error of modern professed "Christians" in rejecting altogether a Christian priesthood. There is a vast difference between acknowledging the authority of Christ's ordained and delegated representatives, and placing dependence for salvation upon them and what they may do to or for us. Without their ministrations no ordinance can be received, no ceremony can be performed. Mr. R. may think none are needed, notwithstanding the commandments of Christ, the provisions he made for their celebration and the blessings he cited as contingent upon them. But even he, it appears, believes in a Christian ministry, who are nothing unless they stand between Christ and the people, beseeching them in his stead to be reconciled to God.

From this it seems that Mr. R. is equally unfortunate in fact and argument. "Mormonism"

does not ascribe to the priesthood the power to control the everlasting destiny of others; it does make our future felicity depend on what we do; his assertions are therefore incorrect. But though the priesthood, using the term as he does to mean men claiming to hold divine authority, are only the ministers of God to the people of the earth, holding no arbitrary power to determine the future of mankind, yet they must of necessity stand between Christ and us as his representatives, or how can they lead us to him, officiate in his name or perform any ministerial act on earth which shall be acknowledged by him in the heavens? His logic is therefore as faulty as his statements are untrue.

The power of the priesthood and the individual responsibility of the people do not interfere with one another. On the contrary they run together in the plan of salvation. Each is recognized in its sphere, both are necessary, to be understood and honored. Every soul must stand or fall for itself and by its own doings; but there are some essential acts in the gospel scheme, which cannot be performed without the aid of divinely appointed ministers, and the flock need shepherds to lead them as well as to "feed them with knowledge and understanding." And he has read the ancient Scriptures very carefully, and possesses but a dim perception of the gospel and Church of the Redeemer, who can see no need of "apostles and prophets, evangelists, pastors and teachers," commissioned to act for Christ in the flesh and stand between him and mankind, "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ till we all come to the unity of the faith."

We recommend visitors to Utah, and especially those who preach and write about us when they return home, to study our doctrines and learn something of our faith before they attempt to denounce it or pretend to explain it to others.

#### THAT "EXTRA PAY."

FROM communications received from some of the "Mormon Battalion" veterans, it appears that the three month's extra pay, due to them under the Acts of Congress, which have been frequently referred to in these columns, has been drawn by persons who were either authorized by the parties to act as their attorneys or have assumed such authority. In either case of course the money cannot be collected again from the Government. How far this payment has extended, we are of course unable to state.

The following correspondence gives light on another phase of this subject, and we publish it for the benefit of those who are immediately concerned:

CHESTER, July 7th, 1879.

Editors *Deseret News*:

Gentlemen.—In your issue of July 5th, Semi-Weekly, under the heading, "Mexican Soldiers' Extra Pay," are some recommendations which have induced me to send you the following, if it will be of any use: I drew, as I supposed, pay and subsistence which is due every soldier to return them back to the place of enlistment. But it appears that the extra pay is applied to the pay and subsistence which we have received.

I have written for an explanation for while the Mormon battalion were discharged 2,000 miles from home, others are marched back at the expense of the government and get the three months extra pay which the battalion is not to receive; for what we got was only to pay and subsist us back.

R. N. ALLRED.

Treasury Department,  
Second Auditor's Office,  
June 19, 1879.

Respectfully returned to Redick N. Allred.

The records of this office show that the three months extra pay, acts of July 19th, 1848, and Feb. 19, 1879, was paid to you by Major T. S. Bryant, March, 1849. That the same was paid to Calvin W. Moore, J. T. S. Allred and James R. Allred by Major D. Hunter, March 28, 1860, through Reuben Middleton, attorney.

E. B. FRENCH, Auditor.

#### EDITORIAL NOTES.

Copperas water—a solution of sulphate of iron—five pounds to 40 gallons of water, is recommended as valuable for tomato plants at three applications during the season of growth. It is reported as increasing fruitfulness and earliness, and prolonging the season. It is also said to be beneficial to roses and other flowering plants.

The average yield of wheat per acre is 5½ bushels in Russia, 12 in the United States, 12½ in Austria, 16½ in France, and 29½ in Great Britain. In the United States the average yield might easily be doubled, but the cheapness of the land, the use of machinery, and the cost of fertilizers, makes it cheaper to cultivate larger areas rather than to work for large averages.

The knowledge of some editors and preachers in regard to the "Mormon" question is equal to that of a candidate for collegiate honors at a recent examination in the east. The question was put, "What do you know of the patriarch Adam?" The answer given was, "He was the father of Lot and had two wives, Hashmale and Hagar; one became a pillar of salt in the day time and the other a pillar of fire by night."

The accumulation of soot in chimneys is a great nuisance, and may be remedied by mixing considerable salt with the mortar with which the bricks composing the chimney are laid. The salt acts by absorbing moisture whenever it is damp and rainy, and the soot becoming wet and heavy, falls into the fire below. This is an English idea, and is said to give very satisfactory results.

A German forest keeper, eighty-two years old, has published a recipe he used for fifty years, and which has saved several men and a great number of animals from death by hydrophobia. The bite must be bathed as soon as possible with warm vinegar and water, and when this is dried, a few drops of muriatic acid poured upon the wound will destroy the poison of the saliva, and relieve the patient from all present and future danger.

The Island of Jersey, the original home of the cattle breed of that name, has a total area of 2,800 acres, yet year before last its export of early potatoes amounted to £230,000, or at the rate of about \$40 per acre of the whole island, including roads, rocks, byways and waste places. Last year the breadth planted to potatoes was unusually great, but the potato disease appeared in May, and the entire crop turned out a failure.

In England, neither Indian corn nor potatoes, nor squashes, nor carrots, nor cabbages, nor turnips, were known till after the beginning of the sixteenth century, and Queen Catherine was obliged to send to Holland for salad to supply her table. The poor peasants subsisted chiefly on bread made of barley, ground in the hand mill, and the tenant peasantry had no security whatever for their property till after the middle of the fifteenth century.

According to a German authority, sponge-growing may be made a profitable branch of industry. The method of cultivation consists in cutting the live sponges into small pieces, attaching the same to a wooden frame work, and sinking it in the sea, in locations favorable to their natural growth. In three years such pieces will have attained a marketable size. The total cost of raising 4,000 sponges including interest on capital expended is estimated to be \$45, and the income for their sale \$80, leaving a net profit of \$35.

#### Correspondence.

##### Missionary Work.

BURK'S GARDEN,  
Tazewell County, Va.,  
July 2nd, 1879.

Editors *Deseret News*:

Elder Frank Benson and myself arrived here a little less than two weeks ago. Elder Benson had just arrived from Utah, while I have been traveling with Elder Barnett in Central Virginia for upwards of a year.

On arriving in Burk's Garden,

we were well received and kindly treated.

The generality of the people are kind and courteous, while a few are too much prejudiced to entertain the Elders. We find here a few Saints who embraced the gospel some years ago, but as yet have not succeeded in gathering to Zion. However they seem to be going one by one. Some in this locality are likely to emigrate this Fall. We are confident that, by faithful energy on the part of the Saints, the Lord will deliver them from Babylon.

Since coming to Burk's Garden, we have held a number of meetings, and have other appointments out. Notwithstanding we are both young men, the people have come out in large numbers to hear us preach. Good order has prevailed and strict attention paid to our teachings. We have signs of a good work being accomplished in this place, as some are already manifesting considerable interest in the cause we represent.

I know that if the young men of Zion will study, with faith and prayer, the principles of the gospel while at home, when they are sent out into the world as messengers of truth, their influence will be felt and result in great good.

A few days ago we administered the ordinances of baptism and confirmation to one man. Prospects are favorable for a few more in the near future.

Burk's Garden is a beautiful little valley surrounded by the Alleghany Mountains, and is almost an entire meadow. It affords good pasturage for cattle, which are raised in large numbers and shipped to Baltimore and other places for beef. As a general thing, people here have plenty of the most essential comforts of life, but a scarcity of the greenbacks makes some feel rather blue. The Saints are very much scattered and surrounded by influences not agreeable to the spirit of truth.

The more I see of Babylon, the better do I understand the Lord's injunction, "Come out of her my people, that ye be not partakers of her sins and that ye receive not of her plagues."

Elder Benson is feeling well and joins me in kind regards. Trusting that "all is well" in Zion, I remain, your brother in the gospel of Christ,  
M. F. COWLEY.

#### Items From Millville.

MILLVILLE, Cache Co., Utah.  
July 7th, 1879.

Editors *Deseret News*:

We had a celebration on the 4th of July as follows: A salute was fired at sunrise by the infantry, when the Stars and Stripes were unfurled to the breeze. At 10 o'clock the Sunday School children and public generally assembled in our new meeting house, which is so far completed that we can use it for meetings; it is quite a commodious frame building, lined with adobies inside.

Services commenced with singing by the school, "Star Spangled Banner," prayer by the Chaplain, Elder John Laird, singing "My dear Mountain Home," speech by G. O. Pitkin, orator of the day; songs and recitations followed; concluding with singing by the school, "Kind words are sweet tunes to the heart." John King was marshal of the day. Benediction by the chaplain.

During the afternoon the children enjoyed themselves in the dance. In the evening a public ball was held for the benefit of the building, which was kept up to a late hour. All seemed to enjoy themselves first rate.

JOSEPH HUMPHREYS.

The fashionable kiss is a very common method of salutation among ladies, which occurs generally upon every encounter, whether public or private, and is excessively violent after an absence of seven entire days:

"And, parting—what dece it is this? Each wiped away the other's kiss."

A man who was a great stickler for etiquette, having married a widow before her period of mourning had expired, soon after made his appearance with a weed in his hat. On being spoken to on such singular conduct, he remarked that he considered it no more than the handsome thing towards his lamented predecessor.