

A PROPHETIC CENTENNIAL HYMN.

A hundred years ago was heard
A sound that all the nations stirred;
A voice, like pealing thunder grand,
That echoed far, to every land.
Then millions heard, in glad surprise,
The songs of newborn freedom rise.

The heart of universal man
Beat quicker at the tidings ran
That brave men, with united breath,
Declared for liberty or death,
And Heaven had called a Washington
To lead the daring legions on.

Retiring hops advanced again
When grateful news came o'er the main;
Then grateful myriads crossed the sea,
To find a home among the free,
And tyrants saw in dire dismay
Their cherished visions fade away.

Valiant men of nerve and brain
Have dared their standard to maintain,
While wealth and power and arts have
Grown,
Surpassing all in history known.
To-day the wandering kingdoms see
The progress of a century.

May this Republic humbly own
The favors Heaven to them hath shown,
With contrite spirits bless the hand
Which led them to this matchless land,
Confess their errors and resolve
The future shall the past absolve.

Like their proud emblem may they be
Still fearless, dignified and free;
Forbearing, honorable, kind,
Guardians of right for all mankind;
In science, art, in skill excel,
Surpass the world in ruling well.

And may their choice be righteous men,
Whom perjury shall never stain;
Whom never can be bought or sold,
For favor, office or for gold;
Their laws be few, those understood,
Their object universal good.

Long may the stars and stripes be seen
Still floating heaven and earth between;
Respected, loved, by all the world,
And never in dishonor furled,
But in centennials to come
Yet wave o'er freedom's happy home.

Then peace and plenty will abound
And safety everywhere be found;
Then like the sun, ascending high
To its zenith in the sky,
Will fair Columbia rise and shine,
Led by an influence divine.

This will the next centennial see;
Such is this nation's destiny.
Though dangers threaten her to-day,
Their every trace shall pass away;
A great deliverer will appear,
Theship of state to safely steer.

WM. CLEGG.

—Springville, July 4, 1876.

THE TWENTY-FOURTH IN THE COUNTRY

COALVILLE.

At daylight the 24th was announced by a salute of ten guns, followed by a salute at sunrise, when the star-spangled banner was unfurled on the liberty pole; the brass band opened its music, and marched down Main Street.

At 9 a.m. a salute of three guns called the citizens to assemble at the meeting house, where a procession was formed by the committee of arrangements in the following order—Coalville brass band; Mormon battalion, represented by Arza D. Hinckley; Pioneers represented by Thomas Bullock; banner with names of Pioneers; "Deseret," personated by Miss Sarah Lovenia Bullock, with the banner emblem "The Bee Hive," standing in a carriage; 24 fathers in Israel, with banner, "Fathers in Israel;" 24 mothers in Israel, with banner, "Mothers in Israel;" 24 young gentlemen, with banner, "God is Our Guide;" 24 young ladies, with banner, "Virtue and Chastity;" city and county officers; committee of arrangements; Sunday School children, with banners, "Innocence," "Purity;" choir, with banner, "Praise ye the Lord." The following were drawn in wagons—The Relief Society, with banner, "We Live Not for Ourselves;" Retrenchment Society, with banner, "Retrenchment;" floriculture, Father Beard, with sage brush and prickly pears, "As it Was;" Thomas Beard with a tree, covered with flowers and vegetables, "As it Can Be;" they made a very striking comparison; Co-operative Manufacturing Co.; James Wignall and Edward Rhead, at work, planing and sawing; stone masons, Charles Lusty cutting stone; brickmakers, Frost and son making bricks; butchers, Thomas Copley cutting up a mutton; shoemakers, T. H. Wright, shoemaking; blacksmith, with sign board, "General Blacksmith and

Fisherman, an anvil on its side, and fishing rod with stuffed clothes, representing "Dumpty" Peterson; a long line of wagons filled with people.

At ten o'clock a salute was fired, when the band struck up a lively tune, and the procession marched down Main Street to the bowery in the Park.

When all were seated who could be crowded in, a gun was fired, when the band played.

The assembly was called to order by the Mayor, singing by the choir. Prayer by the chaplain, Robert Salmon. Singing by the Sunday School children.

Alma L. Smith, orator of the day, delivered an excellent oration.

Gun fired.

Thomas Bullock, a Pioneer, read over the list of Pioneers, stating who were living, and where, and who were reported dead, according to the best information he could get, and requested that if any error was read the people would assist in correcting it. He also related several incidents in their travels.

One gun fired.

Arza E. Hinckley, on behalf of the Mormon Battalion, delivered an address on the Battalion.

One gun fired.

Choir sang, "Praise the Lord in his Holiness." Toasts were then read by the mayor. Sunday school children sang "Our Jubilee." Prayer by the chaplain.

Intermission for one hour.

During recess, the Sunday School children and choirs were refreshed with sandwiches and lemonade.

In the afternoon there were various amusements. John Henry Holson was the winner of the first race in sacks, and Thomas Welch was the winner of the second race. Conrad Stanley won the steer in horse racing. John McFee was the winner in the foot race. A pig eleven months old well greased was let out of a sack, which was raced and was caught by John McFee.

The children enjoyed their dance in the bowery through the afternoon.

In the evening, the upper room of the Court House was filled, and dancing was kept up till morning.

T. B.

GLENWOOD.

The people of Glenwood, Sevier County, were aroused at day break by the loud canonading of Captain C. Fairbanks' artillery.

At sunrise the glorious stars and stripes were thrown to the breeze and a salute of twenty-nine guns was fired by Captain Fairbanks' command in token of the 29th anniversary of the entering of the pioneers into the valley of the Great Salt Lake.

At half past eight o'clock the people assembled at the bowery when a procession was formed in the following order, viz.: 1st, the Pioneers of Utah, commanded by Norton Jacobs; 2nd, the Bishop and suite, committee of arrangements, orator, chaplain, etc.; 3rd, fathers in Israel, led by brother George Powell; 4th, mothers in Israel, led by sister Maria Powell; 5th, the young men under the command of E. Peterson; 6th, the young ladies, led by Miss Lucy Payne; 7th, the Sunday School, in charge of Elder Geo. Peetol.

The procession was conducted through the principal part of the town and returned to the bowery where service commenced at ten o'clock. The house was called to order by the marshal of the day, Isaac W. Pierce. The choir, led by George Wardle, sang, "Come, Oh thou King of Kings." Prayer by Elder Edward Payne, chaplain of the day. The choir sang, "Lo, the Gentile chain is broken." When Elder Thomas Jackson, orator of the day, delivered a very interesting oration, being historical and affecting. Elder Norton Jacobs followed with a speech in behalf of the Pioneers, he being one of that chosen band. Elder George Powell delivered a short address, when the meeting adjourned, in consequence of a shower of rain that came up at that time, to meet in the schoolhouse at one o'clock p.m.

People met as per adjournment. After being called to order some very interesting and amusing toasts were read. A song by Geo. Wardle. Bishop A. F. Oldroyd gave a very spirited address, which was heartily cheered. Song by George Powell. Elder Thomas Bell delivered a short address, when the choir sang a United Order song.

By special request Dr. R. M. Rogers, of Provo, addressed the company for a short time, his re-

marks being in unison with the prevailing spirit of the former speakers, spirited and earnest. Elder Edward Payne delivered a short address, followed by toasts, sentiments, &c., by N. Jacobs and others. The choir sang an anthem. Benediction by the chaplain.

The people remained in their seats while refreshments were passed around to all present, while numerous volunteer songs, both comic and sentimental, were sung and a general spirit of peace prevailed throughout the entire day. The juveniles danced from 3 o'clock until 6 o'clock, and the adults in the evening. All passed off quietly and peacefully.

Committee of arrangements, W. Sampson, Bradley Wilson, Thomas Jackson.

Your brother in the gospel.

ISAAC W. PIERCE.

RICHFIELD.

RICHFIELD, Sevier Co.,
July 25th, 1876.

On the 16th inst., Wm. Morrison, G. T. Wilson, Wm. G. Baker, Russell Kelly and Teancum Pratt were appointed a committee of arrangements for the anniversary of the entrance of the noble Pioneers into the valley of the Great Salt Lake in 1847.

George T. Wilson was appointed marshal of the day, Teancum Pratt orator, and Ralph Ramsay chaplain, with a programme of procession and other observances at break of day, sunrise, and serenading until 8 o'clock a.m.

Procession reached the bowery, arranged for their reception at 9 o'clock a.m., which was headed by two members of the Mormon battalion, Hon. A. K. Thurber and Tarleton Lewis, one of the pioneers, and members of the High Council, Bishop and counsel, chaplain, orator and committee of arrangements, fathers and mothers in Israel, Bernice and Young Men's Mutual Improvement Associations, Relief Society and young ladies, Sunday and day school children in charge of Superintendent Miller and teachers, all preceded by the band.

In the Bowery, a spirited oration was delivered by Teancum Pratt, Esq., speech by the only Pioneer present, augmented by President Thurber, an excellent extempore speech by Bro. Wm. H. Segmiller, appropriate songs, anthems and recitations, well executed by the choir and others, until within probably an hour of dismissal, when a thunder cloud burst over the bowery, throwing cold water on the scene, and causing a speedy retreat into the Social Hall for shelter from the drenching rain.

Dancing commenced in the afternoon at the earliest practicable date after 2 o'clock, and was kept up, with about one hour's recess, until propriety dictated, through our worthy Bishop, that it was enough. After passing a unanimous vote of thanks to the committee, musicians and all who had contributed to the general interest of the occasion, and benediction of Bro. Segmiller, the company dispersed in good season.

A more really sociable party could not readily be found. It was a progressive success.

Yours respectfully,

In behalf of the Com.,
WM. MORRISON.

CEDAR.

CEDAR CITY, July 25, 1876.

The celebration of the 24th in this city was a grand success, everybody appeared jubilant and happy. We greeted early dawn in the usual manner on such occasions, with firing of cannon, hoisting of the national colors and sweet strains of music. The band visited the homes of the Saints, charming and inspiring the hearts of all.

At 9 a.m. the procession was formed and marched in the following order—colors, band escort, Bishop Lunt and counselors, High Councilors, High Priests, committee of arrangements, 26 young sisters, 29 young brethren, Seventies and Elders, Sisters of the Relief Society, Sunday school children, citizens generally, Lamanite brethren, each department carrying banners with appropriate mottoes.

The services in the hall were directed by the priesthood as follows—The choir sang the anthem, "O Praise God in His Holiness," prayer by Bishop Henry Lunt, singing

by the choir, "Great is the Lord," remarks by C. J. Arthur, song, "The Standard of Zion," by D. S. McFarlane, speech by Francis Webster, music by the band, song, "Paddle Your Own Canoe," by Emily Tucker, address by Henry Leigh, song, "America's Increase of Crime," by Orson Fretwell, Christmas Polka on organ and fiddle by John Dutton and daughter, speech by John, Captain of Lamanite brethren, interpreted by Samuel Wood and Edward Parry, anthem by the choir, "Praise Him," address by Robert W. Heyborne, music by the band, song by Gomer Coslet, "Up Awake, Ye Defenders of Zion," remarks by Joseph H. Armstrong, poem by Edward Cox, composed by him especially for this occasion, polka, "Robin Red Breast," on organ and fiddle by John Dutton and daughter, toasts, closing remarks by Bishop Henry Lunt, choir sang the anthem "Jerusalem, My Glorious Home," benediction by Homer Duncan.

The hall was beautifully decorated and was filled with happy, healthy, smiling faces. The singing was delightful and heavenly, speeches short and spirited, and the toasts pithy and full of humor. At 2 p.m. the adult portion of the city gathered to the hall and enjoyed themselves in the dance until 10 p.m.

To-day our children have been dancing, commencing about 9 a.m. and dismissing at 5 p.m.

Much credit is due the committee of arrangements, brothers R. W. Heyborne, D. S. McFarlane, and J. S. Hunter, for their untiring energy day after day, to make the celebration one of joy and pleasure to all.

All the officers and committees appointed were adequate to their position, and gave great satisfaction.

May peace continue to abound in all the settlements of the Saints, and joy increase in Zion.

C. J. ARTHUR.

MONROE.

Cannon fired at daybreak. At sunrise the national flag was hoisted, saluted by three rounds of cannon and music by the martial band, "Star-spangled Banner."

At 8 a.m. the firing of cannon was the signal for the gathering of the people on the public square, where a procession was formed, headed by a band of engineers with tools to open the road, next the marshal of the day, next the martial and string bands, 3rd, the Pioneers as they appeared when entering Salt Lake valley; 4th, twelve young gentlemen, bearing for motto, "Defenders of Zion;" 5th, twelve young ladies, bearing for motto, "Pride of Israel;" 6th, Sunday-school children; 7th, members of the Mormon Battalion, as they appeared as they arrived here from the Mexican War; 8th, wagon bearing the products of the country in 1847; 9th, wagon bearing the products of the country in 1876; 10th, hand carts drawn by H. O. Magelby and other members of the hand cart company. Then followed wagon with carpenters and joiners, stone cutters and masons, blacksmiths and tinners, shoemakers and batters, and other trades, all at work while traveling in procession.

After parading through the principal streets, they returned to the Bowery, where speeches, toasts, songs and music were the order of the day, until half-past twelve, when all retired to their homes. The afternoon was devoted to various amusements—three-legged race, foot races, greased pole climbing, etc. At 2 p.m. there was dancing for the children, and at 7 p.m. dancing for adults. Thus passed the day, which will be long remembered as one of the very pleasantest.

Committee—Andrew Larsen, O. C. Anderson, James Farmer, Geo. Swindle.

CORRESPONDENCE.

The Millerites or Second Adventists—Their History, Doctrines, and Organization.

SALEM, Mass., July 13, 1876.

Editor Deseret News:

In the course of my travels and labors in this State, I have often met with members of the religious denomination called Second Adventists. They seem to be fast attaining to a leading and influential position among New England re-

ligious sects, and I am informed are rapidly increasing in numbers. Perhaps an account, short as may be, of their faith, etc., may interest the readers of the News.

William Miller, a Baptist minister, originally promulgated the belief that the second coming of Christ was near at hand and, by mathematical calculations, based upon data obtained from Scripture prophecies set the year 1843 as the last one the wicked would live to see, as he declared that Christ would surely come in that year. He had been fourteen years in arriving at this conclusion, having spent that length of time in studying the Bible and figuring from data obtained from it. He made converts rapidly, who were more or less sanguine that he had discovered the time. The year 1843 passed, however, without bringing the predicted epoch in the world's history. Notwithstanding the first trifling mistake, the sect continued to grow largely, owing to the pertinacity and controversial ability of its leaders. Finally a revision of the former calculations was made, changing the result from 1843 to 1853 as the one in which the world would come to an end. These two miscomfures made the sect more cautious about mentioning dates, and they now, as a sect, have no set time to look forward to, only believing that the second advent of Christ cannot be far in the future.

It seems that the one great dogma of the sect, in the commencement, was the one affirming the near approach of the end of the world. In order to establish this from the Bible they were forced to accept a literal interpretation of the Scriptures as the true one and cease "spiritualizing" them. Taking a literal interpretation of Scripture as their creed they incorporated therein the doctrine that death is the end of thought, intelligence and consciousness in the dead person unless he has believed in Christ and been accepted of him, claiming that the mental act of exercising faith in Christ is the only means by which the organized existence of the human mind can be perpetuated beyond the body. That both the righteous and the wicked remain in a totally inert, unconscious state during the long interim between the death of the body and the resurrection. The righteous will then be raised up immortal, while the wicked, who will not be raised till the millennium is ended, will be aroused from the blank sleep, only to receive the sentence of total extermination, or eternal unconsciousness.

They believe that there is not an immortal spirit in man, that the breath is the spirit or source upon which thought and intelligence depend for an existence, and that when the breath ceases all mental operation by the individual must cease till breathing is again resumed by the physical lungs at the resurrection, basing this idea upon Gen. 2:7—"The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul." They assume from this and other passages that God did not "breathe" into man an immortal soul, but simply a little atmospheric air, which, being breathed into him by God, resulted in the phenomena of all so called mental operations and manifestations.

To prove the inert, unconscious state of the dead they quote—"The living know that they shall die, but the dead know not anything." Eccl. 9:5. "The dead praise not the Lord, neither any that go down into silence." Ps. 115:17. "Man lieth down and riseth not, till the heavens be no more; they shall not awake, nor be raised out of their sleep." Job 14:12.

They also quote many other passages which refer to the "death" or "destruction" of man, interpreting these words to mean the end of mental or spiritual life, as well as the end of physical animation, and their definition of the meaning of these two words may be said to be the basis of their conclusions relative to a future state, as they do not admit the word "death" to mean or imply a mere transition or change from one stage of existence to another, but claim that it means or implies a ceasing of all mental as well as physical functions.

They are materialists, do not believe that God is a being without "body, parts or passions," but accord to him an immortal, physical body and organization. They believe in the literal, personal reign of Christ as high priest and temporal king over the Saints on the