

other employment. A young Baptist lady bitterly said she had wept hours on the pillow, over the situation, but to no purpose, the church door still remained closed. How long the Lord would permit this affliction she knew not.

Thousands are disgusted with what is termed religion, and have surrounded themselves with a wall of unbelief, nearly impenetrable. Nothing, save it be the chastening hand of an offended God, will deliver the masses from their present condition. They are fast being bound in bundles by priestcraft and infidelity, and hurried on to the burning.

We thrust, yes thrust, in our sickles while the day lasts, that we may be called of God.

Your brother in the gospel,
JOS. R. PORTER.

Grain Saving Organization.

NEPHI CITY, Jan. 29, 1877.

Editor Deseret News:

For many years the people of Utah have been counselled by those of wisdom and experience among them, that there would a time come in our history when there would be famine in the land, and to prepare for that time by building granaries and storing up grain in sufficient quantities if possible for seven years' consumption. A few have attempted to comply with this instruction, but the masses of the people have utterly failed, and as a proof of this, so far as my observations have extended, which includes many of our prominent towns and villages, as harvest was approaching there were but very few bins that were not entirely empty.

Individual attempts failing, does it not behoove the people in suitable company organizations to take the matter in hand? The people of Nephi have come to this conclusion, and, as a result, on the first of December, 1876, we organized "The Nephi Grain Saving and Trust Company," with a board of trustees, consisting of a president, secretary and treasurer, who qualified by giving bonds, to the acceptance of the Probate Judge of Juab Co., adopted articles of agreement and by-laws, and prepared to receive grain, for which certificates of shares were issued.

The principal feature of the affair is that our exertions shall be confined to the real business in hand—the storing up of grain for a day of scarcity, and not to be used as a matter of speculation, further than to sell as we see a bountiful harvest approaching, with a view of replenishing with new grain. We anticipate, before another harvest, erecting a suitable granary, so that as many of the people as wish may have a place to deposit their surplus grain, subject to their individual use in a time of want. We have now, as a start, some two hundred and forty bushels of wheat in our bin, and considerably more promised, with shareholders not only in Nephi, but at St. George, Salt Lake City and Ogden. We have selected men for officers whom the people have confidence in, and firmly believe we have selected the plan that will make practicable the counsel which heretofore has seemed almost obsolete.

Providence—Chelsea—Salem—
Preaching, etc.

SALEM, Mass., Jan. 27th, 1877.

Editor Deseret News:

While in Providence, R. I., on the 27th ult., I was joined by Elder L. Robinson, who had just arrived from Utah. There are some Saints near Providence, with whom Elder Robinson and myself made our home for about three weeks, doing fireside preaching, as opportunity presented, and meeting with a family who seemed much inclined to join the church, and who will doubtless do so soon. But it seemed as though this one family, out of all the people in that region, were the only ones whom God had decreed should be gathered out, at least at present, for we found none others who interested themselves in the truth.

On the 15th inst. I received a letter from Elder J. H. Skinner, just arrived from Beaver, Utah, desiring me to meet him in Chelsea, near Boston, immediately. Leaving Elder Robinson in Rhode Island, I proceeded at once to Boston, and thence to Chelsea. After having an interview with Brother Skinner and making some calls in

Boston, Cambridge Port, and Cambridge, I came to Salem on the evening of the 17th, meeting, to my joy and surprise, Elder James Mack, late of Smithfield, Utah.

Elder Mack and myself were joined in Salem on the 20th inst. by Elder Skinner, and a consultation was held as to what should be our next move. We were enjoying the hospitality of a faithful brother named Chas. Byard. My companions were both inexperienced as missionaries or public speakers, and thinking that the sooner they had an opportunity to "break the ice" and commence work in earnest the better, and knowing of a hall that could be obtained for a nominal sum, I suggested the holding of one or more meetings in Salem, without delay. The suggestion was approved of by the brethren, the hall was secured, and on Monday the 22d inst., we distributed handbills throughout the city, announcing meetings for that and the following Wednesday evenings.

The congregation was not large on the first evening, but the second evening was well attended. All three of us addressed the people on both occasions, my companions doing first-rate for beginners. Our testimonies were pointed and easy to be understood, but only a few of those present took any pains to investigate further. These, after the meetings were over, would ask a few questions and then go away, seemingly content with what knowledge I possessed. We held but two meetings, and though followed by no conversions, they have, I am sure, resulted in good, as prejudice was removed from the minds of those present, and a solemn warning published throughout the city. The Lord knows when, if ever, the bread we have cast upon the water shall return unto us, and the seed we have sown bring forth a harvest. This part of missionary work, as I have learned, is not in the hands of the Elders, but in the hands of the Lord, whose ways differ from the ways of men, and are past finding out.

Elders Mack and Skinner will remain with me for a time, till their field of labor shall have been decided upon. They, with myself, are in excellent health, though most of the Elders from Utah, now in this district, have felt more or less severely the effect of the change from the rarified climate of Utah to the extreme cold and damp atmosphere of this. The usual effect of the change is a hoarseness, more annoying than distressing, and not at all dangerous to life, but which makes public speaking difficult. Your brother,

B. F. CUMMINGS.

—The Nevada Legislature has a bill for cutting off Chinamen's queues.

—The Railroad Gazette says that 2,442 miles of railroad were built last year in the United States.

—The American Hotel, San Bernardino, was burned on the night of Jan. 28. Loss on hotel \$5,000, insured for \$1,500. Insurance on furniture, \$1,000. Much of the furniture was saved.

—It is stated that the mortality returns of Great Britain show that while one person dies from using intoxicating drinks 120 die from using bad water.

—In San Francisco there were 4,905 deaths during 1876, or nearly 17 per thousand of the population of nearly 300,000. The percentage of violent deaths was 1.7, or 17 in every thousand deaths.

—In Tupper's recent poetical address to America, this "great and understanding nation," he says, "Since your pilgrim fathers landed (some of mine sailed with them, too)," and now the question is asked, how many fathers Tupper claims.

—The Omaha Herald of Jan. 30 says—"It is stated upon good democratic authority that the Union Pacific Railroad Co. has accepted the plans and designs of Architect Perley Hale for the construction of the long talked of Union depot in Council Bluffs."

—The Omaha Bee of Jan. 23, says, three youths, the oldest eleven years of age, left their quiet homes at Helena, Johnson county, last week, equipped with a quilt, two blankets, and two guns, and started on foot for the Black Hills. They were found that night near the west line of the precinct, sleeping in a straw stack, and taken home.

EST. 1811. The Boston Globe, a weekly paper, published for 60 cents, per annum, in advance. It is a reliable source of information, and is published for the Proprietor, L. STOCKMAN, 27 BOND STREET, NEW YORK.

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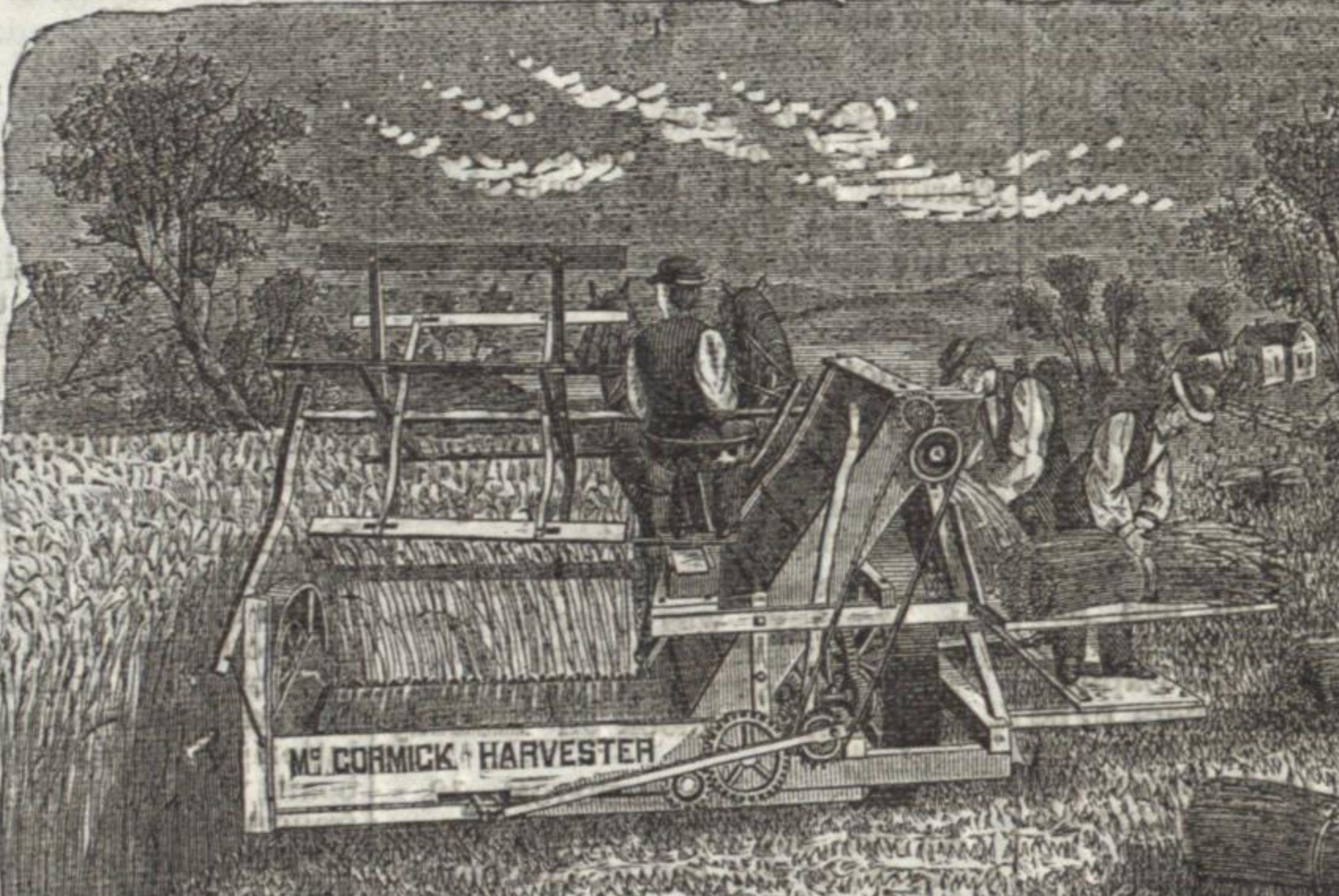
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