

children from their earliest existence, those eternal truths which were necessary to improve their lives and increase their knowledge under all circumstances; and to train them up in the way they should go, and when they were old, they should not depart from it. A mathematical truth once instilled into the mind so as to be thoroughly understood and known, could never be removed and an error substituted; and what was true in relation to this was true in every instance where a knowledge of truth was received, whether in mathematics, or religion, or in anything else. While an error, no matter how long or how firmly it had been believed, would be rejected by every honest, virtuous and intelligent person, whenever the truth was revealed to the extent that a knowledge of it was received; a truth could never be supplanted by an error, because truth was eternal, and consequently stronger than error.

The speaker stated that when he had traveled abroad he had inquired into the authority of the ministers of the various sectarian denominations to preach the Gospel and administer in the ordinances, and all they had was "an inward manifestation," except the Catholics, who claimed to have direct succession from Peter. He then showed that through a general apostasy, as predicted by the Apostles, the authority of the Priesthood was removed from the earth, that revelation and gifts and miracles had ceased, and that there was but "a form of godliness, denying the power thereof."

When in the spring of 1820, the Father and Son appeared to Joseph Smith, then between fourteen and fifteen years of age, in answer to prayer, and told him that none of the churches then organized on the earth were right, Joseph knew what he had seen and heard, and his enemies could not deprive him of that knowledge. In 1829, when the Priesthood was bestowed on Joseph Smith and Oliver Cowdery, they knew that it was by the administration of John the Baptist for the Aaronic Priesthood, and Peter, James and John for the Melchisedec Priesthood, sent from heaven for the purpose. When the angel of God shewed the plates from which the Book of Mormon was translated to Oliver Cowdery, David Whitmer and Martin Harris, and the voice of God declared that the translation was made by the gift and power of God, and they were commanded to testify of it, these men became witnesses to the divinity of the mission and the authority of Joseph Smith, and knew they were not deceived. So also with the eight witnesses. And when these twelve witnesses testified of what they knew, the enemies of the Church rejected their testimony on the ground that they were "interested witnesses." But subsequently the three witnesses apostatized, and bitterly opposed the Church. Yet in their testimony they never wavered, and two of them, Oliver Cowdery and Martin Harris, returned and died in the Church; and the only remaining one, David Whitmer, living in Richmond, Ray County, Missouri, when he was asked by the speaker concerning the matter, in the presence of a number of persons, answered, "Gentlemen, that testimony is true." Mr. Whitmer had also declared the same through several newspapers a short time since. Five of the eight witnesses also turned from the Church in the hour of trial in Missouri, and although every opportunity had been given for them to deny their testimony, not one of them ever did it, because they knew that it was true, and they dared not perjure themselves before their God.

President Smith related some of his early experiences in Utah, and when on his mission to the Sandwich Islands, he being 15 years of age, his receiving through the gift of tongues the Hawaiian language, and his labors there, declaring that he would rather have the knowledge of the divine mission of the Prophet Joseph, which he possessed, than all the world without it, for this one truth was greater than all. He exhorted all present to gain a testimony of the truth, and use that testimony and knowledge in the manner for which it was designed.

sure of meeting Elder Robert S. Spence, of Laketown, Rich County, who returned on Monday night from a mission to the Southern States, to fulfil which he left here on the 18th of October, 1880. During the first six months of his ministry he labored most of the time alone, partly in company with Elder John R. Murdock, on Duck River, Hickman County, Tennessee. He got along well during that period, although it was difficult to make headway, the field being an old one. He baptized five persons there.

He removed to labor on the Tennessee river, the field embracing several counties—Perry, Wayne and Decatur—associated with Elder Bateman, as published in yesterday's News. Elder Beesley, of Provo, and Elder Merrill of Richmond, entered the same part, in answer to a request from Elder Spence for more help. The field being new and very large. Persecution raged with such violence that these brethren were compelled to take to the woods, being hunted like criminals and outcasts, obtaining subsistence as best they could, at the imminent risk of losing their lives.

After consultation Elders Bateman and Merrill went to Brother B. H. Roberts, President of the Conference, who was on Duck River, to ask whether the field should be abandoned or maintained. The brethren naturally supposed the word would be to discontinue but this was a mistake, the following letter being received by Brothers Spence and Beesley:

"Hold the fort." We prayed for you last night and will continue to do so. Our faith is God will protect you."  
B. H. ROBERTS.

On receiving this message the Elders immediately came out of their hiding place and gave out appointments, and though followed by armed mobs and molested on every occasion, with the recommencement of preaching, baptizing began and in a short time a branch of twelve members was organized on Cedar Creek, by Elders Spence and Beesley, and in course of time the same branch has grown till it now numbers thirty.

In the meantime the exposure, in sleeping in the woods, subjecting him to damp dews, brought a severe attack of chills and fever upon Brother Beesley, until he was so reduced that Elder Roberts released him to return home. But while his health permitted, he was a valiant and indefatigable servant of God, never finching under the most trying circumstances. In consequence of his release, Elder Bateman was again sent back to the same field to labor in conjunction with Elder Spence.

On one occasion, on Cedar Creek, Elders Spence and Beesley were impressed with a sense of danger while stopping at the house of Mr. Miller, not a member of the Church, and they left and went to another place about two miles distant. The same night an armed mob went to Mr. Miller's house and demanded "those Mormon preachers," trying, at the same time to break in the door. Mrs. Miller said she would let them in providing they would leave their fire-arms on the outside, which they agreed to do. As soon as she opened the door they rushed in, taking their arms with them. Mrs. Miller, a brave and intrepid woman, snatched the mark from the face of one of the ruffians, when he presented his pistol within an inch of her face and drew the trigger. Fortunately, however, the cap snapped and the weapon was not discharged. The mob left, and the man who was unmasked sent a message to Mr. Miller that if she divulged his name he would kill her. Next day Mrs. Miller went to Nashville and endeavored to have the U. S. Commissioner there take some action in regard to this Ku Klux outrage, but he was referred to the state officials for redress. The Ku Klux depredations are United States offenses.

When Elders B. H. Roberts and D. R. Bateman went down from Duck River to Spring Creek, they were accompanied by Elder J. W. Eardley, of this city. While the mob were hunting for Elders Spence and Beesley, they fell in with Brother Eardley, whom they captured and would have killed had he not assured them that he was not laboring in that part and proposed leaving shortly. They said, however, that they purposed to kill Brothers Roberts and Bateman should they find them. On being released Brother Eardley rode to where Elders Roberts and Bateman were and warned them. They immediately

started for the woods, where they lay out all night in a bed of wet leaves. All the violent persecution culminated in five of the mobocrats being arraigned before the District Court and fined in the sum of \$25 each and costs, amounting in all to \$50 each, which took place in February, 1882. Since that time the opposition has been of a more moderate character, and the work made steady progress.

Elders Spence and Geddes organized a branch on Beach Creek, which now numbers about twenty members. A very remarkable instance of healing occurred at that place. Mrs. Taylor, eighty-five years old, had been troubled with an affection of the nose for eight years. It had been generally pronounced a cancer, and had commenced to eat into the affected organ. She went to Elder Spence and told him she wanted him to heal her. He informed her he could not, but if her faith was strong God would do so. Seeing her faith was sufficient, the Elder said she should be healed. The next day she was as sound as ever. This circumstance created quite a sensation in the neighborhood, as the people generally were conversant with the case. Mrs. Taylor subsequently obeyed the Gospel and is now strong in the faith. An old man named J. C. Queen had the sight of one eye restored while he was receiving the ordinance of confirmation after baptism. During his mission Elder Spence baptized thirty-six, organized two branches, and enjoyed his labors, notwithstanding the ordeals through which he had occasionally to pass, and out of which the Lord brought him safely.

Prostrated.—We regret to learn that our respected townsman, Mr. Francis Armstrong, is prostrated with severe illness. We understand the complaint affecting him is an attack of rheumatism. His friends, who comprise a host, will hope to hear of his speedy recovery.

Information.—With the last company of immigrants a young woman from Glasgow named Mary Brown, arrived. We understand she has been making inquiries as to the whereabouts of her uncle, W. R. Steel. He resides at Monida, Beaverhead County, Montana, being at work at that point for the U. & N. R. R. Company. He desires to communicate with Sister Brown.

Elected to the Legislature.—We have received a call from Mr. W. C. Martindale, a former resident of Grantsville, Tooele County, but now of Goose Creek, Cassia County, Idaho, at which latter place he has resided two years. When he first located in that section the settlers numbered fourteen, but they have since increased to four hundred.

At the late election Mr. Martindale was elected to the Legislative House on the Independent Democratic ticket.

For The South.—Apostles Erastus Snow, and Moses Thatcher and Elder Christopher Layton and son are about to make a tour of the settlements in Southern Arizona and New Mexico. They will also extend their trip into some of the northern States of Old Mexico. All the brethren named are already on the way, being in San Francisco, except Brother Snow, who is in the city and will start shortly to join the other members of the party. We wish them a pleasant and successful trip.

A Beaver Mandamus Case.—Yesterday afternoon the arguments were begun in this city, before Judge Twiss in chambers, in one of the Beaver mandamus cases. The case is that of N. Compen, appointed by the Governor to the office of sheriff of Beaver County, who seeks to oust the incumbent, J. M. Coombs. The points involved are precisely similar to those in the Salt Lake County case of Pratt against McKean. The first argument for the respondent was begun yesterday by Mr. J. L. Rawlins, who concluded an able speech at 11:30 to-day. Mr. P. L. Williams and Mr. W. H. Dickson appeared in behalf of the relator and, besides Mr. Rawlins, Mr. Arthur Brown for the respondent.

Saints, but remained back in the East a short time to visit relatives and friends, in Salem, Boston, Hartford and New York. Elder Felt left home for England on Oct. 17, 1880, and received an appointment to labor in the business department of the office at Liverpool, which position he operated in during the entire time of his absence, with the exception of a few weeks he spent in the ministry, principally in the Manchester Conference. While engaged in the office he also participated in preaching the Gospel and otherwise endeavoring to spread a knowledge of the truth in and around Liverpool. He has enjoyed his labors and, in view of the experience he has gained, considers the two years of his mission the best of his life.

Another of the Returned Elders.—Yesterday afternoon we received a call from Elder James W. Eardley, of this city, one of the missionaries lately returned from the Southern States. He has been absent two years and labored in West and Middle Tennessee. In the western part of the State he encountered a good deal of opposition, being unable to find places to preach or stop at, and was unable to open up the work to any extent. He then went to Middle Tennessee, where he met with better success, having the privilege of baptizing twenty-two new members, and assisting to baptize quite a number of others. Two branches were organized, one at Spring Creek and the other in Hickman County, called the Murray County Branch. Two Sunday Schools were also established, one in connection with the Murray County Branch another at Kane Creek, Lewis County. Quite a number emigrated from that part of the county this season, and a number of others will move out next spring.

Missionary Labors in Georgia.—Last evening we received a call from Elder John Carter, whose name was mentioned yesterday among the Elders who returned from the Southern States. He labored nearly the whole of the two years of his absence in Northeast Georgia. He met with a good deal of opposition, but escaped always without bodily injury. In Mud Creek District, Haversham County he and Henry Miller, of American Fork was watched by an armed mob for three days but the Elders being impressed by the Spirit to do so, took a different road to that the mob expected, and thus escaped falling into violent hands. In the same district a notary public named King applied for a warrant for Elder Curtis' arrest on a charge of preaching the doctrine of celestial marriage, although he had never made any public utterances on that institution. The officer to whom the application was made advised Mr. King to wait till he could get some proper hold on the "Mormons," the officer stating that he had, from acquaintance, found the Elders to be gentlemen. Clubs were cut for the purpose of attacking Elder Carter, but he invariably was enabled to keep out of the hands of those who would have done him bodily injury, and in this he acknowledges the hand of God. He preached the Gospel whenever he could obtain a hearing, and was instrumental in baptizing twenty-one new members, besides assisting in administering the same ordinance to a number of others. He assisted in organizing two branches, one on Cooper's Creek, Fannin County, and the other in White County, called the Chattahoochee Branch. All of the members of the latter branch (except one family) numbering fifty-nine souls, including children, emigrated when Elder Carter left for home, all going to Colorado except two families, now on their way to Utah.

The people generally in the district of country where Elder Carter labored, were very kind and hospitable, and he made many friends who remained outside the pale of the Church. The mobs generally received their initiatives in sectarian religious meetings. A Baptist minister named Jeff. Davis proclaimed from his pulpit that before a "Mormon" Elder should make an incursion into his family he would have to walk over his dead body, and called upon all present who felt similarly to join hands. A general hand-joining was the result. Next day a member of the Church received a notice signed by seventy-one citizens, directing him to renounce "Mormonism" or leave the country within thirty days. The brother who received the notice was

Perry Cantrell, but he paid no attention to it. Good was the result of this movement, however, as friends were raised up through it on every hand, and additions made to the Church. It is a matter of remark also, that something disastrous has befallen every one of those who took part in these mobocratic proceedings.

LAND SURVEYS.  
UNITED STATES  
SURVEYOR GEN.'S. OFFICE,  
Salt Lake City, U. T.,  
November 18, 1882.

The following plats of surveys, executed by Andrew J. Stewart, Jr., U. S. deputy surveyor, were this day filed in the Local Land Office, to wit:

Township	No.	5	South	Range	4	East
"	"	6	"	"	3	"
"	"	15	"	"	19	West
"	"	16	"	"	13	"
"	"	18	"	"	19	"
"	"	19	"	"	19	"
"	"	22	"	"	19	"
"	"	22	"	"	20	"
"	"	25	"	"	9	"

FRED. SALOMON,  
U. S. Sur. General,  
E. H. HESSE,  
Chief Clerk.

A HORRIBLE TRAGEDY.  
JOHN RUST, A DISCHARGED SOLDIER, COMMITS SUICIDE BY SHOOTING.

At a quarter past one o'clock this afternoon a man entered Carter's gun and ammunition store, a short distance below the old Salt Lake House, on East Temple Street. He stated that he wished to purchase a pistol. After selecting a .41 calibre Colts revolver he stated that he wished to load it. The proprietor informed him that it was contrary to the rule of the establishment to allow any one to load a firearm on the premises. Mr. Carter then loaded it himself and handed the weapon to the stranger.

No sooner did he receive it than he placed the muzzle against his head, with the evident intention of killing himself. Mr. Carter, observing the movement, shouted, "hold on, hold on, hold on," with great rapidity, at the same time reaching over the counter in an attempt to seize the misguided man's arm. The stranger took one step backward, the fatal shot was fired, the weapon fell from the grasp of the suicide, and in a moment he lay prostrated upon his back on the floor in the throes of death and weltering in his blood, presenting a most horrible spectacle. The deceased survived about twenty-five minutes, in a state of unconsciousness, after he shot himself. The bullet entered immediately above the right ear and passing through the head in a slightly upward and forward direction, came out at the upper part of the left side of the forehead.

The deceased was of medium height and build, and rather dark complexion. His age was probably thirty-five. His name is John Rust. He was at one time sergeant major in the Fourth United States Infantry. Before coming to Utah he was a clerk at headquarters at Omaha. On coming to Fort Douglas he occupied the position of private in company K, of the sixth infantry. Being in feeble health he did duty as clerk, until a few days ago, when he was discharged for disability. It appears he had spent all his money and yesterday pawned his overcoat for \$10, after an ineffectual attempt to obtain some money on his discharge papers. It is more than likely that the fearful act of taking his life was superinduced by despondency, caused by the absence of any prospect of making a living, his long connection with the army combined with feeble health incapacitating him for ordinary labor.

We are informed that deceased had a wife, and probably some children living at Fort Sidney. An inquest has been arranged for, to be held at the office of the City Sexton.

SHEEP! SHEEP!!  
Thoroughbred Merino Rams and Ewes, also some fine grade Bucks, for sale cheap. Enquire of Alma Pratt, two miles south of Temple Block, Salt Lake City.

INTERESTING EXPERIENCE.  
SOME STRIKING INCIDENTS OF MISSIONARY LIFE IN TENNESSEE.

This morning we had the plea-