

will quote the following remarks of the speakers. It will serve to illustrate the spirit manifested on occasion:

Object of this grand old building was one. The intentions of its builders and, however, have never been carried out. There has been a departure from that which moved the erection of these walls. Intentions be in harmony with the intentions of the original builders of this Church, be upheld. I stand as a professor of the faith. The dissenters from the original Church, people in Utah, men and women, have practiced the meanest things and disgraced the world. I am very sure that such a thing exists as polygamy and are ever brought into connection with the black as Egyptian darknesses. Do not stock in any religion that does not separate us from that terrible and abominable support that political and religious faith for the purpose of our getting divorced from the black, filthy, those headquarters in Salt Lake. If we succeed in this every infidel and even, will bid us goodspeed in our doctrines of the Utah Mormons. The doctrines of the nineteenth century would rather my child would die than be a Utah Mormon, whose doctrine would lead down to hell. God is the liberty, truth, justice and hope. The will uphold us in our work. We bid to every man and woman who is right, without regard to politics or religion. We hope the public and the government draw the distinction between us and the Mormons. We have no interests in common with the Utah Church, these full apostates, whose practices are vile as the devil. That we are true and loyal government is part of our faith. No woman is a Saint who violates the law of land and the community. When a claim to be Latter-day Saints they utter day devils. The Utah Mormons engaged Judge Jere Black for their aid and are ready for the test. We are for them, and will go into the fight gloves.

Writer need not undertake to read all the items of this extract. It is, however, that "there has been a departure from that spirit which moved the erection of these temple walls." Not on the Utah "Mormons," they kept the spirit of temple builders since their trowels rang up the walls which now echo your relations.

virtue of being a son of the man who was the founder of the Church, your leader, it is in claim to be a legitimate successor to the right of church government.

He can certainly set up no claim than this; his works do justify it. I admit this relationship would have been to the raising of the son to distinction had his principles consonant with the real faith of his father. Instead of this declaration of principles, he has turned to the world and again, as stated by the speakers at your conference, are many of them, in opposition to those which are known to have been the principles and principles preached and practiced by that great man; principles for which he lost his life in the jail, June 27th, 1844.

He the leader of the "Reorganized Church" was but a lad, many now living in Utah playing ball and enjoying support with his playmates, not taking no concern in the that engrossed his father's attention, myself and others advanced to mature years and ample opportunities of becoming familiar with the Prophet's doctrine. We knew that he then both in and practiced polygamy.

conference speakers labor to the world believe that this is the case; but with the incontrovertible evidence within your doors do any of you believe that he is? It seems inconsistent, indeed. On reaching manhood, he certainly had full opportunity to be correctly informed upon the matter. During his and his father's visits to this Territory, any which should place this beyond all doubt in their minds was furnished them. Among the proofs, women of respectable and impeachable character here, and to them that they were of the Prophet, their father.

evidence no court with judicial eyes could well reject. How can our leader ignore its force? Can he in opposition to it, in the light of truth it must be kindled upon the altar of his convictions, and willfully and defiantly place his father before him in a false attitude—in an attitude different from that in which he died himself?

doctrine of celestial marriage, the best of reasons for believing it understood and believed by way back in the days when he was in Kirtland, when he and the Saints in their poverty, were told to erect that sacred edifice. Do you now falsify him, seek to nullify his most sacred doctrine? Even there, as I believe, he

was instructed of the Lord respecting the sacred ordinance of plural marriage; but he was not required to reveal it to the Church until some time during the residence of the saints at Nauvoo, where he received a revelation from the Lord setting forth in detail the results to be obtained by keeping inviolate all the laws connected with this sacred condition of things. And in consequence of the prejudices of the Saints and the tide of persecution which he well knew he would have to encounter from the outside world, wherein his life would be endangered, he delayed as long as possible to make this principle known, except to a few of the most faithful and humble of the Saints. The boy Joseph, while playing in the streets and vacant lots of Nauvoo, very likely did not know of these things, nevertheless the wily knew that the elder Joseph then practiced and taught (though not publicly) this doctrine. And further, he then knew some of those women to be his wives who subsequently, in Utah, reported themselves to his sons, Joseph and David, while here, as such wives. These young gentlemen found abundance of evidence when here on that point. If your leader was uninformed in relation to this while in his boyhood, he certainly has been furnished with sufficient evidence since he became a man, and to me and to thousands of others in this Territory, it would be a great source of gratification if he would be frank and honest enough to see these things as the Lord has really revealed them, and boldly and firmly hold up his father and his principles in their real character, that the world might see them as they are, and as his sons, though now in darkness, will behold them when they meet on the shores of eternity, their illustrious sire. Would to God, that instead of organizing a faction, they were acting in concert with the church organized by their father, and that instead of following in the wake of Strang, McElhiney and others, by the route of the Kirtland Temple, they were led to aid in building new Temples in the 360 degrees of Zion, letting the Kirtland Temple stand in its solitude till the time fully comes when the saints will repossess their inheritances and rebuild their cities and Temples of which the wicked have despoiled them. That Temple has answered the purpose for which it was erected. The Nauvoo Temple has done the same. President Brigham Young, speaking of leaving the last named edifice, which had been raised in the days of fierce persecution, said "We will go into the wilderness; we will take unto us the substance and leave the shadow behind." This referred directly to the keys of the Priesthood which the Saints had received therein as being the substance. And so they were, and it was to get lawful possession of these keys that the Temple was built. The Church of Jesus Christ of Latter-day Saints has completed, in the midst of these majestic mountains, one Temple, and three more, at the cost of millions, are in course of erection. Their labors in this direction did not cease with the Kirtland Temple, nor with the more costly one built at Nauvoo. Nor will it cease when those in progress here are completed. But this labor will be continued, and when they have sufficiently enlarged the borders of Zion, stretched out her curtains, gathered Israel from the nations and the hosts of the north country are led hither by their prophets, and when the Lord directs, they will build up the waste places which have been inhabited by God's people and the temples thereof will be built on the sacred sites designated by the finger of the Almighty.

Here I wish to ask one question. While all this work of temple building has been going on in these mountains, at such immense cost of labor and means, and our cities have dotted the valleys for over five hundred miles north and south, how many Temples has the "Reorganized Church" erected? Not one. But they now boast of their achievement in patching up and clearing away the cobwebs from the first building of this kind that this Church ever erected. As far as the writer is concerned, you are welcome to your present jubilee and to all the prestige it may give you in the eyes of the wicked. For righteousness sake the Prophet Joseph Smith was forced to leave that place to save his life. The writer is sorry to see his son operating there as the leader of a faction whose speakers employ words with which to court the smiles and plaudits of those who assist him out. From Jackson, Cal.

well and Davis Counties, Joseph and the Saints were subsequently driven and their property destroyed. Yes, Joseph Junior, and from Nauvoo your father desired to journey to these mountains that he might escape the oppression of his enemies, but his blood, and that of your worthy uncle, was shed at Carthage. And now if your thirst for applause is so great as to cause you to invite and accept it from such a source, you have certainly a sense of honor to which the writer is a stranger.

On August 6, 1842, in Nauvoo, Joseph delivered the following prophecy, as recorded in his history:

"I prophesied that the Saints would continue to suffer much affliction, and would be driven to the Rocky Mountains; many would apostatize, others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease, and some of you will live to go and assist in making settlements and building cities, and see the Saints become a mighty people in the midst of the Rocky Mountains."

Now, I ask you candidly, has not this prediction been literally fulfilled? It has in every particular. In the meantime, what have you and your faction been doing? Instead of coming to these mountains and assisting in fulfilling his prediction, you have wandered east. What cities have arisen by dint of your enterprise? What temples to the name of the Lord have been reared as monuments of your inspiration and knowledge concerning that stupendous work, revealed through Joseph the Seer, yet to be performed for the redemption of millions of the dead? And now that you possess, without title, the old Temple in Kirtland, instead of trying to use it as a sanctuary wherein to administer the ordinances of the Priesthood, you court therein smooth paths wherein to travel, and while hurling false and vituperative epithets against the people of Utah, invite the union of infidels and sceptics with your faction in abuse of those who were the defenders of the Prophet and who still hold his memory sacred by believing in the doctrines which were revealed through him by the inspiration of the Almighty. To your confusion and shame you cannot fail to realize that the spirit which actuates you is not the Spirit of Christ who neither courted nor expected the praise of the world. Once in Nauvoo I heard the Prophet declare to the people how they might always know where to find the true Church. He gave it as a guide for them ever afterwards and said the day would come when they would need it. He said: "Factions and parties will arise out of this Church and apostates will lead away many. But in the midst of all this, keep with the majority, for the true leaders of God's people will always be able to have a majority; and the records of the Church will be with them. Keep with the majority, for where the carcass is, there will the eagles be gathered together." The Saints in these mountains are the majority. Here they are free from the dictum of demagogues and they have no need to importune Secretary Frelinghuysen to "divorce" them from any "black, filthy crew" that exists upon the face of the earth, which Mr. Garley declared your church had recently done. God has divorced the Utah Saints from all such characters, and the bond of their release is stamped with the blood of the prophets. Here they are free to do the will of heaven. Here they are free to respect the rights of all men and "render unto Caesar the things that are Caesar's and unto God the things that are God's." Here they are free to keep all the constitutional laws of our country and raise the stars and stripes from the lofty mountain peaks. And when the Constitution is torn into fragments and its safeguards are sought to be wrested from the sacred compact, and they see fit to engage the services of one or more able and honest constitutional lawyers to elucidate to statesmen, to jurists and courts, what those rights are that are therein incorporated for the protection of every American citizen, they certainly have the privilege, the right and the power to so act. We are freemen here and profess to be gentlemen; not vain boasters nor bullies.

Gentlemen, from that primitive rostrum, built mostly by Utontans, your vindictive declamations hurled hitherward, come as froth and vain babblings, nothing more. You stand boastfully in that pulpit which the Saints built in their poverty nearly fifty years ago, and denounce as apostates and disloyal to our common country those who are beyond your reach. There let the son repudiate, for the sake of popularity, the most sacred doctrines of his father! Here we will maintain them. There you invoke the clemency of the nation and ask that a distinctive line be drawn between yourselves and us, a line that shall be international in its character, reaching over into lands beyond the seas and granting exclusive permits to your kind of "Mormons" to cross over without annoyance to the land of liberty. You solicit, with sordid motives, the consular powers to smooth the path for your emigration. Here we expect to gather Israel who are to come up through much tribulation. Gentlemen, your attitude is that of abject supplicants. Why not tell the world, as we do, that we solicit no favor, that we do not ask for people of every race, class or nationality beneath the broad light of heaven. Petition for this, plead in your country's courts—for this, and if justice be granted certainly every freeman should be content—content because the Constitution authorizes it and the patriot fathers died to transmit it. Joseph Smith, the older was a patriot; he descended from an ancestry of patriots; he asked respectfully, yet boldly, for his rights, nothing more; why should Joseph Smith, the younger, fail to imitate his noble example? Our motto in Utah is: "Do what is right, let the consequence follow."

In conclusion I desire to say I entertain no feelings of malice towards you, gentlemen, whom I have so plainly addressed. I feel it to be a duty thus to communicate a portion of my views and a few items which have come within my knowledge during my travels of near half a century with this people. May they do you good, not harm, by causing you to catch a gleam of that light which the Spirit of the Lord imparts to the honest in heart. And may you be turned from error unto righteousness, and eventually be sheltered by the true fold of Christ. The elements of that kingdom spoken of in Daniel 11, 44, are with the Church in these mountains, and we have nothing to fear as to the final result. It will eventually roll forth in majesty and might and fill the whole earth. I testify that the kingdom is growing around the nucleus here, and its light is destined to shed its lustre over the earth and usher in the reign of peace on earth and good will to men.

Respectfully,
L. O. LITTLEFIELD.
LOGAN, Utah, April 27, 1883.
—Utah Journal.

BAPTISTS ON MIRACULOUS HEALING.
At the regular weekly meeting of the Baptist ministers, at the Grand Pacific, Chicago, this morning, in the absence of the President, Rev. Duncan McGregor called the conference to order, and Rev. Wm. M. Lawrence was chosen chairman pro tem. After prayer was offered by Rev. Samuel Baker, Jr., Rev. Mr. West, of the State Street, Rockford, church was introduced.

Rev. J. Spencer Kennard read a very able review of Rev. Dr. Gordon's book, "The Ministry of Healing." He declared his belief in the divine power of miraculous healing. There were many instances of cure when they were entirely beyond the power of human help. If there were any one instance of superhuman healing, it was miracle enough to establish the fact that God visited the world with miraculous healing. Arguments which might assail the fact of miracles of to-day could as well be brought against those having been any work of miracles in the day of Jesus Christ. In the discussion which followed, Rev. E. O. Taylor, had always, in a general view, supposed miracles, in the present day to be out of order, yet he had found great difficulty in interpreting many matters. He thought there should be a distinction made between miracles in the day of Christ and the present day, but knew no reason why they should not believe that through a prayer of faith God would come to answer them.

Rev. Mr. Raymond thought if they had more faith they would see more miracles.

Rev. Duncan McGregor had read Dr. Gordon's book, and while he was open to conviction, like another reputed Scotchman, "he could not be convinced" by the line of argument presented.

He thought it would be a most unfortunate thing for the Baptist Church if they should follow that line of thought. In the olden time miraculous gifts had been resorted to as a condescension to Jewish weakness, and stimulate their faith, and were merely to serve a purpose at the time being. He should deplore exceedingly the Baptist Church resorting to a mere material answer to prayer, a sort of bread-and-butter theory, as it were. He, from human instinct, prayed to God, but to dictate to Him was to follow heathenism, and to think of it was fanaticism.

Rev. Mr. Eldson, of Englewood, wished the theory presented were true, but unless he could be brought face to face with an individual case of miraculous healing he could not have faith in it. He thought a great deal of prayer was in the nature of a challenge to God, and no power would ever come in such a way.

Rev. Mr. Burhoe said he was surprised at the obstinate perverseness of some of his brethren. He gravely doubted the right of any one to declare there was no power in miraculous healing to-day. He was inclined to believe, if God saw fit to come and heal any one, He would do so. He believed in the prayer of faith, and was not prepared to say the age of miracles had passed away. —Chicago Journal, April 16th, 1883.

Correspondence.
Storm—Races—Ancient Britons, Etc.
WALES, Sanpete County,
April 30, 1883.

Editor Deseret News:
The rage of the storm king has left its impress on many homes, barns and places in this county, and has wrecked the hopes and comforts of many, crushing the handwork and household goods alike. But the recuperative powers are already at work, and soon the pathway of the storm king will be smooth, if not entirely obliterated. The towns on the east side of the valley felt the full strength of his breath, while the good people of Chester, Wales, and, I hear, Moroni and Fountain Green, heard the roar in the Wasatch range, and felt a little of the passing greatness.

It is a pleasure to note the introduction of improved stock in this county, for this, added to the proverbial care of stock by the majority of our citizens, must ere long develop a fine race of horses. Speaking of the "race of horses" reminds me that on May 1, 1883, we are to have at the principality of Wales a horse race. Four hundred dollars are the figures in print, and competitors are looked for from far and wide, nor will the equine be the only one, but the masculine for gun, pistol or new hat, will try his metal in the foot race.

One young gent has put himself in training as his lady love desires to see his agility no the eve of the fatal day. It will be a hard footed race for the principality has many fleet footed sons, though the young gent referred to is to have his feet shod in the most winning style of saddle shoes.

These excellent musicians of Nephi are to lend grace and vivacity to the scene and with brass and string give it charm. A terpsichorean fete winds up the day and in this line the hardy sons and daughters of the Ancient Britons are on the qui vive for a friendly competition, for they are enduring in the mazy as they are choice in the act vocal.

Who is to be radiant "Queen of May" I cannot now say, certain it is that the good people from the land of the leek hold many a fair daughter who could bear well the blushing honors.

I hope the recreations of the 1st of May will not be too extremely carnival. At this writing another storm portends.
MERTHYR.
Wales April 30, 1883.

Our Spring and Summer Price-List No. 33, has made its appearance—improved and enlarged. Over 200 pages. Over 3,000 illustrations. Contains quotations, descriptions and illustrations of nearly all articles in general use, from Adam and Eve to Sitting Bull and Mrs. Langtry. It costs us 25 cents for every copy we mail—nearly \$50,000 per annum. It makes our hair red to think of it. We should have the cost of production. The book is full of brains. Send for it, and enclose 25 cents—anything or nothing—Let us hear from you. Respectfully,
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