

ELDERS' CORRESPONDENCE.

[Extracts of a letter from Elder Augustus Farnham to President Brigham Young.]

AUSTRALIA.

NEW CASTLE, Jan. 12, 1855.

As regards the work of the Lord in these lands, it is moving on very steadily, and spreading over a large portion of country. It has, for the last nine or ten months, kept the elders quite busy, as the field is large, and the laborers few. The number of saints is increasing quite fast, and many are making every possible exertion to gather.

So far as we can judge, we consider it best to push them to Zion as quick as circumstances will permit, for this is a very bad pasture in which to herd sheep. Many have closed, and others are closing up their affairs as fast as possible, and wish to get out of this land. When their yearly leases are up, they do not wish to lease again.

If any vessel should happen to be in this port, I may send a company in the spring, and another by the Julia Ann in July.

As respects my New Zealand mission, it occupied nearly three months. Elder William Cooke went with me, and is still in that mission. I traveled thro' most of the towns and villages of any note, and held several meetings in each place. Our meetings were well attended, and in several places quite an interest was manifested; many acknowledged that the work was true, and I have reason to think that there will be a good work done on those Islands among the Europeans.

The natives are a fine race of people, tho' none of them speak the English language to any perfection. We made some effort to get a portion of our works translated, which I am in hopes will soon be done. As soon as we can get the latter-day faith before the Maori's, it will spread quite rapidly. In my opinion there will soon be opposition on that land, as well as in New South Wales, for it is increasing thro' these lands; all right.

The 'Watchman' will give a more full account, both of my travels, and the progress of the work, and the state of affairs with us. I have constantly forwarded them to you, and others in the Valley.

[Not one number has come to the President.]

The elders are all as busily engaged as men can be.—The call is great for preaching in the country, not so much so in the cities. Sydney is our head quarters; it is also the head quarters of the opposition, and they are all at work, but do not gain much ground. They have been met on every side, as yet, and will be, I am thinking, and not much to their satisfaction. But the saints are rejoicing in the prospects of the work, and looking forward to the day of release from this wicked people.

Br. Frost is at Van Dieman's Land, and Br. Robert Owens is with him. They have been there the last two months.

I shall leave Sydney to go to Victoria and Adelaide, about the 25th of the present month, to visit the branches in those sections, as we have several branches in that region, and many are wishing to gather out this season.

COVENTRY, Feb. 5, 1855.

PRESIDENT H. C. KIMBALL:—

Dear Brother:—I parted with Elder John Taylor and company on the 18th October, near Fort Kearney, on the Missouri river, and from there proceeded on my way to England, via St. Louis and New Orleans. At the latter place I arrived on the 29th November, and found Br. McGaw anxiously waiting for the immigration. After searching in vain, for two or three days, for a chance to go to England, I at length found a ship almost ready to leave. I immediately went on board, and told the captain that I was a Mormon elder from Utah, on my way to England to preach the gospel of Jesus Christ; that I had only 20s., and I wanted him to take me, and the Lord would bless him. He asked me several questions about the people in Salt Lake valley, and at length told me he would take me, altho' it was five dollars short of the fare.

He further questioned me concerning my faith and sincerity in the cause of Mormonism, and among other things asked whether I had clothing sufficient for a winter passage. He soon learned that I had not, and immediately sent his mate with me, and bought me eight dollars worth of such things as I needed for the trip.

We had a long and extremely rough passage of fifty two days, during which Capt. E. G. Colby paid me every attention, and almost daily took me into the cabin to talk and reason upon the faith and practice of the Mormons.—I gave him several of our publications, amongst which was a treatise on Polygamy by a lady of Utah in a letter to her sister, which he read with great interest, and requested me to leave it with him, that he might show to his wife how the ladies of Utah could write, which I did.

We finally arrived at Liverpool on the 29th of January, 1855, and upon leaving the ship, the Captain made me a present of clothing and money to the amount of nine dollars, making in all, seventeen out of twenty, and wished me much success.

I received an appointment from Pres. F. D. Richards to labor in the Warwickshire Conference, in company with Br. O. G. Workman, who sends his kind compliments to you. I feel and realize that the hand of the Lord has been over me to bless and preserve me, from the day that I left home until the present; and I feel to go forth trusting in the light and inspiration of the Lord, and do all that I can for the gathering of the saints and the spread of the gospel.

Praying for the prosperity of the cause of Zion at home and abroad, I remain your brother in the new and everlasting covenant,

THOMAS W. RUSSELL.

[Millennial Star.]

HINDOSTAN.

BELGAUM, Oct. 20, 1854.

PRESIDENT RICHARDS:—My last to you intimated that I had obtained permission to reside, preach, &c., in this cantonment, and that a few had been baptized, and many more were interesting themselves in the principles of the gospel.

It soon got blazed abroad that we were likely to do some good, and our common enemy, true to his general policy in the east, had it on the wing that the people, soldiers and all, were about to become "Mormons," and be off to the Salt Lake; and, as might be expected where the tactics of war are the order of the day, a party rose to arms, to barricade the 64th against further "Mormon" invitations, which has proved as yet somewhat effectual. The first move was for some of the would-be "cunning ones" to

find out who really had been baptized; and, finding a victim in the person of Br. George Gordon, assistant schoolmaster, he was, as I am informed, dragged before his commanding officer, accused of the notorious crime of having "renounced Protestantism," for which, without the pretence of another charge against him, he was deprived of his situation, and turned back to the ranks as a private, with the additional stigma hung to his character, that his evidence should not therefore be taken in any court-martial.

The prosecutor, no doubt deeming this a fair beginning, here intimated that there were about half-a-dozen more in the regiment; and the honorable inquisitor licensed him to have them brought up, and "he should serve them the same way." And further, if the "Mormon" missionary should again be found in the blues, a refreshing duck in the tank was to be administered to him, which, by the bye, our worthy postmaster was, two days after, well nigh coming in for. He had entered the forbidden boundary, and an equipped party gave chase, until they discovered, to their chagrin, they had mistaken their man.

Possibly you may be disposed to censure the introduction here of "inquisitor;" but hold on, my brother, you will at once perceive the epithet to be most appropriate, when I inform you that brother Gordon's Bible, which lay in the school-room, and which he was accustomed to read after school hours, at the same time pencilling any impressive portion for future reference, was taken to the orderly-room and passed thro' the Adjutant to this court for examination; and that an order was issued from the same place to gather up all "Mormon" books and tracts (whether public or private property) found in barracks, and to have them burned by the meanest native menial.

The next necessity appeared to be to apply to the Brigadier General to order my expulsion from camp. This, however, he was not prepared to do in the absence of some reasonable cause.

But in such hands, even this could not long stand in their way; a complaint therefore followed—the men went home to barracks from our meeting intoxicated. On this head I received an official note to wait on the General.

I had become acquainted with the circumstance from which the impeachment was hatched, and from which it was current that we baptized the people in brandy, &c.; but the circumstance not having the most distant connection with us, I was quite prepared to explode the whole fabrication. The General said he would make an immediate investigation of the matter, and let me know officially what he required of me; but twenty days have elapsed and I have heard nothing further of the matter, save vague reports.

General Wilson has evinced an upright disposition toward me from the first, but he is of a pliable disposition, which permits the combined opposition and insinuations of chaplains and officers to influence him. The commandant of the company of artillery gave an order, ere I attempted to enter his lines, that I was not to be permitted to do so; he had also lodged a complaint with the Brigadier, because some of our works had been found among his men.

I have penned the foregoing outline for the purpose of conveying to you an idea of the obstacles that beset the path of the Elders of Israel throughout British India, and the almost impossibility of doing any great good, even where temporary privileges have been obtained. Nevertheless the Lord is our helper, we trust not in an arm of flesh; and the fiat of the Almighty shall not return to him void.

Poona seems to have yielded her quota for the present, and stands fast; and the monsoons having now subsided, Br. Allan Findlay leaves there for Ahmednugger and other minor stations, about the first proximo.

The last news from Scinde, the General of that division of the army had ratified the decision of the Brigadier of Kurrachee, to keep the elders out of that camp. Two good men had been baptized. Elder Leonard had left Elder Musser there, had gone up the Indus to Kotree and Hyderabad, and had found an open door in the former; but the latter being the military camp, an uncertainty hung over it.

Brother Davies has been stirring up the Bombayites with fresh fire, and has lately had the honor of baptizing two ladies, and is in sanguine hopes of doing something more in that way ere long, which may not be little thought of indeed in Bombay. We have just been favored in Belgaum with a production, well enough understood to be the effusion of two staff captains in company, tho' they and the printer seem to have been alike averse to their names accompanying the performance. It purports to be a review of an "Invitation" circular I had distributed in camp (published by Elders Wheelock and McDonald, the latter having sent me a few of them) and which the captains have appended in full to their tract, not even omitting the place and time of meeting, as had been filled in with the pen.

You have doubtless seen this succinct epitome of our faith, and cannot fail to tender our military friends your sympathetic thanks, as we do, for thus aiding us in its circulation in this country, for certainly their attempt to darken its lustre has been so utterly futile that the truth in it sparkles unclouded still.

The Branch in Belgaum now numbers eighteen souls, and we are in hopes of plucking out a few more. There are many well convinced of the truth, who lack the moral courage to obey it. At the same time, I feel assured that those who have obeyed the gospel here, think more of it, and of each other, than if all were peace and quiet without. The sable cloud and the thunderpeal generally cause the flock to value the fold, and sometimes even the straggling stranger to seek to it.

The saints here who are free, are ready to gather, leaving pensions, promotions, and all other inducements at their heels; and those who are not free, would willingly lay down the first half of their lives, could that only secure the second in Zion.

Craving a participation in your remembrances before the Lord, and earnestly solicitous for your health and prosperity in the great cause, I remain your brother and fellow laborer,

H. FINDLAY.

[Millennial Star.]

MADRAS, Hindostan, Nov. 8, 1854.

DEAR PRESIDENT F. D. RICHARDS:—Since Elder R. Ballantyne left this place, we have changed the location of our meeting house, and established two permanent ones in the heart of the city, being assisted by my worthy and talented brother McCarthy. We announced to the public

a course of lectures, to be delivered at each place, which makes four public meetings in the week.

We have tried, with all the abilities God has given us, to make our meetings interesting—holding forth on all occasions faith, repentance, &c. For a few meetings we had a tolerably good turn out, but when we began to enter into the real merits and foundation of our religion, the Book of Mormon, &c., the people began to turn away with a sigh, exclaiming, as the book itself declares, "We have got a Bible, &c.; we believe all that you preach out of Scripture, but for this enlightened age, Prophets and Apostles are quite superfluous; our ministers have every attainment," &c. The fact of the matter is, the people have no love for the truth, and when it has pricked the hearts of many, yes, very many, the devil comes and catches it away, before it is fully matured.

Again, many know to a demonstration, that we alone have the truth, but they have not faith to trust in the Lord for a living, for this is the first thing which stares them right in the face—if they join us, they fully calculate to be cast out of employ. The priests have great influence on this account—not because the people have any confidence in their dead, formal services, but because they rule in tyranny. With very few exceptions, this people are dependent on them for a living, either directly or indirectly, which makes it a very difficult place to labor in with any life.

After our bearing and rebearing testimony from one month's end to another to them, they knowing at the same time that they have the witness of the Holy Spirit, they turn away like the sow that was washed, to wallow again in the mire of sectarianism, rather than make a sacrifice to serve the Lord.

The people in this country lack the principle of faith and moral courage. This, together with long established usages, is a very great barrier to the cause, and makes it of a very lingering and stunted growth.

Having to cope with these evils, I feel to ask the Lord to give unto the people decision of heart and contrition of spirit. I do not at all feel like giving them up as entirely hopeless, but at the same time, I sincerely believe that the Lord will wake them, with famine and pestilence, to a sense of their duty, except they arouse from their apathy and indifference towards the heavenly message we declare unto them.

I am confident that there are a few honest souls that will eventually come out, and embrace the truth, but the seed has to be sown with judgment, and nourished thro' the aid of the Holy Spirit, for the tares are very thick, and except the wheat is strictly attended to and nourished, they take away the strength of the elements of life. At present there is little or no interest, excepting in a few families, who have all along attended to the things that I needed of this life; and a more affectionate and motherly care for me, in that respect, I have never witnessed among the gentiles. And may the Lord open their hearts to choose the better part, is my daily prayer.

Since Elder Ballantyne left, I have baptized James Mills, superintendent of the Religious Tract Society Depository. He was of course put out of office, tho' he had timely warning of it. He immediately engaged as doctor for a ship's crew and load of emigrants bound for Sidney, thus opening a door to plant the gospel on board, together with the evidence of the Holy Spirit. We ordained him to the office of an elder. He was formerly a preacher of the Baptist faith, and labored much among the natives, tho' with little success; he is a faithful, steady man, untiring in his zeal, and I feel as tho' he will do much good on board, and administer to both soul and body, and that is what this generation need—to abstain from the poisonous drugs that impair them, both mentally and physically. We started him some two months ago, full of faith, and comforting visions by night. As yet we have not heard of his success.

For the last four months I have devoted all my spare time in Fort St. George, among the soldiers. I preached several times inside of the barracks, to a large number, but rather confused, as they are very rough and uncultivated, as a general thing; but of course I could not command silence. I tried this for half-a-dozen evenings, three of which I was marched outside; but seeing that they did not forbid me coming again, I took the advantage, till I was at length marched out, and told not to come in again.

I would here state, that previous to this, I applied to the town major for admittance inside of fort, but he promptly refused me. I asked him the reason why, but he declined having anything to do with me, for fear he should incur the displeasure of the minister.

After being prohibited from going inside, I still improved the time on the top of the ramparts, distributing tracts, and bearing testimony to as many as would listen. By this time, quite an interest was awakened among them, and honest souls were pricked with the truth, but it is seldom I can meet with any of them the second time, before the enemy has caught away that which was sown.

In this way I have continued to work until the present, tho' I have been marched twice out of fort with a picket guard, by order of the officer commanding the fort.—When I was arraigned before him, I began to preach "Mormonism," but he was unwilling to hearken to a prisoner, especially a "Mormon." However, I prevailed on him to take a tract, which he received more for courtesy than for the actual truth which was in it. He then told me he had shown me great favors, for if it had been many, said he, they would have confined me.

Two weeks ago I was again accosted very abruptly, and marched out of fort with the greatest contempt, contrary to order, for no one is prohibited from going into the fort provided they do not trespass beyond the limit. However, I went round and entered at another gate, and the two brethren inside told me it was an enemy who had done it. I have distributed a very many tracts among them, which will go with the regiment, should it leave this place, and no doubt many in after years will remember what has been told them.

I have baptized another of late, who is strong in the faith. Many, very many, would come out to meeting, could they get. The minister is keeping a sharp lookout for me, and is trying to prohibit me altogether, which is indeed the case at present, for I cannot talk with any of the men, but I am ordered off, so the gate is well nigh closed. But the souls of all men are in the hands of God, and His will be done, and it will all work right.

I still continue our monthly periodical, which gives me plenty to do in distributing. Only three have been added this last month, but I still live in hopes, for the Lord is at the helm.

May the Lord pour out his Spirit upon you in all your multiplied labors, together with your associates and all the faithful, is my prayer: amen.

ROBERT SKELTON.

[For the Deseret News.]

LINES

Suggested on reading the Saw-mill Song, inscribed to Elder John Lyon.

Life! what a chequered face
To us, thou dost present;
All onward trudge apace,
On future pleasures bent.
Yet how diverse our ways,
How varied our pursuits;
Hope blossoms all our days,
But scarce we taste the fruits.

The pearl we seek's the same,
The hope we all caress;
It lives in one short name,
'Tis quiet happiness!
Content within my sphere,
I strive to envy none;
I hold no prize more dear
Than friendship's soothing tone.

I love the saw-mill's song;
I'll ever give it heed,
I'll "help the church along"
All that my strength can speed.
But of my choicest kind,
The saw of circled mould,
It sings more to my mind
When all its song is told.

It cuts, and ne'er turns back
To take another hold,
But fearless makes its track,
A soldier ever bold.
'Tis one eternal round,
Nor ever hath an end;
"While from it flows this sound,"
"I'm for work, you may tend,
Pass your logs, my happy friend,
I my aid will quickly lend,
And let our works abound."

Exact in length each tooth,
Nor either raised in pride,
As if himself forsooth
Were more than all beside—
Set uniformly each,
That no one turns aside,
This lesson it does teach,
"All the proud, woe betide!
Send such follies with the tide;
Love your brethren far and wide;
'Gainst pride I boldly preach.

How even are its strokes,
How easy is its course,
Through pines or sturdy oaks,
Still adequate its force!
Each, the task shares equal,
Nor falls the rest behind,
Which imparts the sequel;
"With ever cheerful mind,
Do your duty to your kind;
Leave no whit undone behind,
So you'll ever sleep well!"

May 31, 1855.

B. SNOW.

Report of the 25th Quorum.

The following is a list of the Presidency and members of the 25th Quorum of Seventies and their present residences so far as known.

PRESIDENTS:

Thomas Spiers, G. S. L. City;
Chancey G. Webb, on mission to England;
William Pitt, do
George Loub, G. S. L. City;
William Carmichael, do
William H. Branch, do
Mark Hall, Ogden.

MEMBERS:

Thos. Biggs, Thos. Cottom, John Cottom, Wm. H. Carson, Matthew Casto, David S. Cook, Michael Kates, Thos. Mayberry, John Parker, Jr., John Page, Peter Ranck, Thos. Taylor, Jacob C. Woolsey, David C. Williams, Wm. S. Cook, James Jack, Thos. Nicol, Archibald Macneil, Edson M. Stowell, Richard Gill, Joseph Astle, John Martin, Robert Watson, Leonard Bessy, Frederick Gardner, John Alwin—G. S. L. County.

Abraham Zundal, Simon M. Molén, William Young, Ethan Petit, George Speirs—on missions.

Lee Baybee, Absalom Baybee, Richard Douglass, Joseph Hatch, Joshua C. Hall, Thos. Woodland—Ogden county.

John Moss—Davis county.

Alexander Perry—Box Elder county.

Daniel Peet, Walter Clark, Jeremiah Leavitt—Tooele county.

Thos. Shelly, James Simkins, Thos. McKee—Utah co.
George Peacock, Wm. Bench, James Lawson, H. D. Gifford, Seth Dodge, Moses Gifford—Sanpete county.

John C. Robinson—Iron county.

Gilbert Bickmore—Fillmore.

James Palley, Arvin M. Stoddard—San Bernardino.

Daniel Gifford, Duncan S. Casper—Missouri.

Henry Mogridge, Abraham W. Boswell, John Dart, Jas. A. Aldridge, Philander Fletcher, Wm. King—residences not known.

All members residing out of the city are requested to report themselves to the President, as soon as practicable.

The Quorum meets the first Sunday in every month, at 6 o'clock, p.m., in the house of Wm. H. Branch, opposite the Seventies' Hall.

JAS. JACK, Clerk.

Deseret Theological Institute.

SOCIAL HALL, G. S. L. City,
May 30, 1855.

The Deseret Theological Institute met at 7 1-2 p.m., of Wednesday, 30th inst.

Choir sung, "Swell the loud chorus to Liberty's praise."

A waltz, composed by Dominico Ballo, Professor of music, was performed by the orchestra.

Prayer by Elder James W. Cummings.

Choir sung "The Hallelujah chorus."