

law of Moses, is not revoked and forbidden by the Gospel."

This, Mr. Editor, is not a defense of Mormonism. I am, as you know, not a member of your Church. If I have aught to say against the creed of the Latter-day Saints, I will say it in due time and use such honorable weapons as Christian gentlemen are wont to use in honorable warfare. But I plead for fairness to all men and abhor all religious sham and hypocrisy. Under the existing conditions of society the Mormons have a civil right to propagate their faith anywhere they please, and in such endeavors they are entitled to the protection of the law and to fair treatment at the hands of their fellow citizens. The Mormon missionaries go about their work peaceably, unlike the tumult and the destruction of property which was the result of the "missionary" work of John Knox in Scotland. Polygamy is now forbidden by the civil law and also by the highest authority of the Mormon Church, and no one should make accusations without absolute proof, which no one claims to have.

However, the Rev. Mr. Campbell, neither by education nor by his personality, can bring harm to any church that he might attack, and his labor in the East will not be of great damage to the Mormon Church.

Toward the end of Mr. Campbell's great effort, the congregation was saying with the poet:

"With all my soul, then let us part,
Since both are anxious to be free."
VERITAS.

THE TOWN OF PARADISE.

Paradise, Cache Co.,
March 7, 1898.

This town is not where it once was. It was first located in a dell where Avon ward now is, and was first settled in 1859 by a few families, and really settled in 1860 by settlers from Draper, Salt Lake county. It was organized into a ward in the year 1860 by Apostle E. T. Benson, and Bishop Peter Maughan. David James was the first Bishop, and remained until 1867, when the Stake authorities advised the people to move to a safer location, three miles north, so as to be in an open country and thus be more secure from the Indians, who were and had been very troublesome.

To give the young readers of the "News" an object lesson, I will relate an incident that occurred in 1861. The Indians came by thousands, and Chief Washkiele dians were very troublesome. They also passed through that summer. In the early part of the summer William Humphreys, then a young man, and late from England, was one among a number placed on picket guard on the ranges to protect the stock from the Indians. A large crowd of red skins were passing, and painted up in hideous war paint.

Three young bucks, seeing young Humphreys with his stock, left the band and came on a full gallop towards him, brandishing their tomahawks and yelling like so many incarnate devils. They then surrounded him, two with pistols cocked and finger on trigger, and one with a hatchet. After jumping around him and poking the pistols at him, the fellow with the hatchet imitated the scalping process while still yelling.

"Uncle Billy," now after thirty-seven years, says: "I looked upon those demons with a smile, while every moment I wished mother earth would open her mouth and swallow me up. Seeing I showed no outward fear, they put up their deadly tools, and, thinking me brave, left, shouting: 'Brave Mormon! Wino Mormon!'"

Uncle William at this late date says one of this kind of doses is enough in a lifetime.

Paradise has a population of 132 families with 707 souls. Orson Smith was Bishop from 1875 to 1884, when Samuel Oldham was appointed Bishop and still presides over this thrifty and prosperous ward. They have a fine rock church with modern improvements; two school buildings, one a modern brick costing about \$2,600, and many handsome private residences; also one of the finest creameries to be found in Cache county. Water and farming land are abundant and the farms are very productive. Immense amounts of wood and timber have been taken out of the mountains.

Some day in the near future mining will be carried on here, as there is a mountain of iron of the finest quality and also another full of material for fluxing this immense amount of ore. Silver and other metals exist in the hills around.

All the ward organizations of the Church are in splendid working order. The Y. L. M. I. A. is one of the best in southern Cache. The Sunday school is also well attended and an efficient corps of teachers assemble each Sabbath morning to meet and instruct the hundreds of lovely children who flock to the house of the Lord for instruction.

Before leaving this subject of Paradise I would like to relate an incident that occurred in the experience of the late James D. Hurst while on his mission in England some years ago. Elder Hurst was president of the Nottingham conference and on one occasion he with some of the Elders were holding an open air meeting, and was speaking very earnestly upon the beauties of the Paradise of God. Some preacher pompously came up and asked: "What do you know about Paradise?" Elder Hurst replied: "Why, man, I have lived for twenty years in Paradise and I went through Eden to get there." The parson was dumbfounded and left in disgust. Elder Hurst, when he came from Ogden, came by team through Ogden valley and passed through Eden on his way here.

The health of the people is very good. The town never had any saloon or any of its accompanying evils; peace, plenty and happiness abound.

SALOP.

WATER BAPTISM

Clinton, Hickman Co., Ky., Feb., 1898. In traveling among the people of the world every Elder has a fairly good opportunity of learning something of the faiths and teachings of the different religious sects and parties of the earth; also something in regard to false ideas and doctrines that are at this time being promulgated with such vigor by false teachers of this so-called enlightened century.

Nearly every day and many times of tenor, we are told by people, apparently honest and intelligent, that John (called the Baptist) ceased his work at the time he baptized the Savior, and that since that time water baptism has been done away, and that the doctrine which John taught, baptism in water for the remission of sin, preceded by faith and repentance, is no longer needed. To substantiate this idea, Acts 1: 5, is quoted as follows: "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

Now, if we can prove that John was baptizing people; to say the least, forty days after he baptized the Lord, that theory will be laid bare; thus, if we can show beyond doubt that Jesus Himself taught and during His ministry had "water baptism" administered; and promised that His followers should receive the Holy Ghost after He departed from them, and was glorified, this latter statement will also be disproved.

It is generally understood that about

eighteen years of the Savior's life has been lost track of, and that from the time He was in the Temple, at twelve years of age, teaching the wise men, asking and answering questions, until he began to be about thirty years of age, and came to John, and was baptized of him in the river Jordan, nothing definite of His actions or whereabouts is given, at least not in the New Testament. The reader is now asked to read carefully the first thirteen verses of the first chapter of St. Mark. There is but one Gospel; it is everlasting; and from the first verse of this we learn that what John taught and practiced was indeed the Gospel of Jesus Christ, the Son of God. He taught faith, repentance, baptism in water for the remission of sin, and then the baptism of the Holy Ghost.

Now the Lord comes to him, and is "born of the water," then afterwards of the Spirit, and is (see verses 12, 13) immediately by the Spirit driven into the wilderness, and forty days he was tempted of Satan.

It is but a logical conclusion, that the Savior had no time to visit Capernaum, Jerusalem and Judea; to be present at the wedding feast, to preach His Gospel to Nicodemus, and to tarry with His disciples while baptizing was being performed in the land of Judea, before His forty days' of temptation; because immediately the Spirit drove Him into the wilderness, not to Jerusalem, Judea, or Capernaum, but to the place of His temptations.

After the Savior finished His fast of forty days He entered into active work, and after turning the water into wine (His first recorded miracle) wrought many other wonders or miracles. (See John 2: 23) and was at Jerusalem during the Passover. Please turn to John 3: 1-26 verses. Here we find Jesus having a conversation with a ruler of the Jews, Nicodemus by name. He declared: "Verily, verily I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." I now ask a question: "Was the Savior Himself born of water and of the Spirit?" Read the account of His baptism. We do not want to forget what we are searching for, so let us turn to John 3: 22-24, and see what the Savior and John were afterwards doing, and that simultaneously: After these things came Jesus and His disciples into the land of Judea, and there He tarried with them and baptized. And John also was baptizing in Enon near to Salim, because there was much water there; and they came and were baptized. For John was not yet cast into prison."

Surely any person can see by this that John had not ceased preaching the Gospel of Christ, neither had he ceased to baptize the repentant believer. This occurrence was no less than forty days after the Savior's baptism, and all or nearly all, will surely say a much longer period of time.

If any yet doubt, let them read the following two verses, John 3: 25, 26: "Thus there arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, He that was with thee beyond Jordan, to whom thou barest witness, behold the same baptizeth, and all men come to him." This will surely prove to any honest person that John and the Savior were both working in the ministry at the very same time, and will also show that John continued to preach the Gospel and baptize with water for a much greater time than forty days after the Savior's baptism. John's mission only ceased when by wicked men his head was severed from his body; but the Gospel which he taught is everlasting and has not in any way changed.

According to the testimony of the