

preparatory to an early return to the pulpit. But he has had a second and dreadful set back. Sisters Barge, Sayres, Stone, Adams and Wallack, of the same congregation, all say that he has engaged himself to marry them, while here he has married Miss Hardwicke, notwithstanding the existence of a legal wife in Massachusetts. His affairs are further complicated by the exposure of a plan to elope with a pretty inmate of a girls' reformatory institution.

The manner in which law often overrides justice is illustrated in a recent scandal in high life in England. A noble lord ran away with another noble lord's wife. The irate husband, with two friends, followed in hot chase after his better half, captured her, and gave her companion a sound horsewhipping—as he deserved. This may have satisfied the lacerated feelings of a nobleman who had thus lost his wife, but did not satisfy the law, which imposed a fine of \$2,500 and costs upon him, and bound him over to keep the peace for a year. Even the noble lord's two friends who were interested in the proceedings were fined \$500 each. If the wife-stealer had been slain by the injured husband, it would only have been justice. But the law would only allow damages in the shape of money. As though cash would be any compensation under the circumstances!

M. Leon Lacroix, a French traveler, proposes to the Geographical Society at Lille, to explore the extensive region comprised in the general limits marked by the river Congo on the south, the blue mountains and the White Nile on the east, the country of Darfur, the Shari and Binne on the north, and the coast of Guinea on the west. This is a part of Central Africa at present unknown. Lacroix talks of starting from the east and ascending by the White Nile and one of its branches, the Djour, as far as the country of the Moibuttus. He would thus arrive in the neighborhood of the sources of the Welle, in a region which is partly known from the explorations of Herr Schweinfurth, the brothers Poncet, and M. de Potagos. Thence he would seek to penetrate, following the source of the Welle and its branches, into the unknown countries mentioned. This is the age of unfoldment, and the "dark continent" will yet be opened to the knowledge and enterprise of the leading races of the world.

The relation between brain structure and mental function has been claimed by scientists to be definite and intimate. But this is beginning to be doubted by careful thinkers. The revolutionists are very positive and dogmatic, but they receive many set-backs. For instance, Sir J. Lubbock has pointed out that, though the anthropoid apes rank next to man in bodily structure, ants claimed that place in the scale of intelligence. Once he had watched an ant working, and it worked from six in the morning to ten at night without intermission, carrying 187 larvae to its nest. Professor Calderwood says that it becomes apparent that anatomical structure is not in itself an adequate guide in determining comparative importance in the scale of organic existence, and that even comparative brain structure cannot be taken as a sole test of the measure of intelligence. The whole order of ants presents quite exceptional difficulties for the theory of evolution, and also for the theory of intelligence which seeks to account for it by complexity of brain structure.

REMARKS BY PRESIDENT A. M. CANNON.

The remarks of President A. M. Cannon, which were delivered on Sunday morning following those of Bishop James Crane, were inadvertently omitted by the clerk from the conference minutes published last week. Following is a synopsis of his discourse:

He wished to make a few remarks with regard to the duties of those who labor in the ministry in this Stake of Zion. He felt grieved to learn that so many of our people had left the city that morning on the trains and in teams for amusements, etc., instead of coming to the Conference. He trusted that none had gone on any such excursions who are called to preside over quorums, over wards, or who had been called to labor as Teachers unto the people of God in the several districts of the

Stake, for if they had, a still greater responsibility would be found to rest upon them. The Sabbath day was a day set apart for the worship of God, and that the people might receive instruction from those who presided over them. He deprecated the small attendance at the conference on Saturday and Sunday mornings and urged that it was the duty of the Saints when it was in their power to be diligent in attending their meetings. He trusted there were no Bishops or Bishop's Counselors, or any presidents of quorums, or their counselors, or Home Missionaries that were absent from the Conference that day; he trusted that none of them had gone out on excursions upon the Sabbath day. The speaker referred to the prosperous times we were at present enjoying and counseled the people to draw up their purse strings and be economical, to pay their just debts and keep out of debt, and thus maintain their credit in the midst of the people of God and in the midst of the world. As servants of God they should be untrammelled financially and otherwise, so that they might with consistency speak the truth to all men fearlessly. And in this connection he counseled the brethren who had places of resort not to open them upon days that had a tendency to draw people from worship, and suggested that the several places of recreation owned by the brethren of the Priesthood should be closed when darkness came on, that young girls might not be led astray, and afterwards be able to trace their downfall to such places of amusement. The speaker next referred to the indebtedness remaining on the Assembly Hall, and again urged upon the people, in accordance with their covenant, to help the committee to pay off the indebtedness still due on the building. He also referred with regret to the negligence of some of the brethren holding positions in several wards of the Stake, and counseled such that it would be better for them to hand in their resignations than to be stumbling blocks in the way of the people. God had not called us to possess His priesthood to be stumbling blocks before His people; we must neglect none of the duties of our calling. He regretted having to allude to these things, but felt it to be his duty to do so. The speaker concluded by exhorting the Saints to be faithful to every duty entrusted to their charge, that by that means, notwithstanding we were despised by the world, we might gain the favor and approbation of God.

"LAMBS FOR THE UTAH FOLD."

The St. Louis Republican says: "The Mormon missionaries are returning with their game. Nineteen of them arrived at New York on Thursday last, with 750 lambs for the Utah fold. The opponents of the polygamists talk, but the proselyters work. The Church is having a steady and rapid growth."

This is a sample of much present newspaper comment. It exhibits the usual utter lack of comprehension of the subject. If these rash writers on the "Mormon" question would take the trouble to investigate a little before rushing into print, they would discover that the arrival of these emigrants is no indication of the present growth of the Church to which they belong; also that they are not the "game" of the missionaries as the Republican sportingly if not elegantly expresses it.

The Latter-day Saints who arrive in these companies are most of them old members of the Church and their families, not recent converts. Our missionaries do not go to the world, as imagined, with baits to catch emigrants for Utah. Their duty is to preach the gospel of faith, repentance and baptism for the remission of sins, and the promise they have to make as an inducement to converts, is simply the gift of the Holy Ghost. When they have filled their mission and spent the time appointed for their labors, they return in company with people who have been making preparations for years to gather with the Saints in Utah. These Elders take charge of the people on the way, and give them the benefit of their traveling experience and ministerial advice until they arrive at their destination.

As a rule, it will be found that the converts of these missionaries are still in the lands where the gospel found them, most of them an-

xious to emigrate, because the gathering of the Saints is part of the faith they have embraced, not merely because they want to better their temporal condition. In all probability, several years will pass away before they will be able to accumulate the means necessary to pay their way across the sea, and through this great country to Utah. For, as in the days of Jesus, "to the poor the gospel is preached," because the rich close their ears to it; and the "common people hear it gladly," while the worldly wise shut their eyes to its light.

The Republican would find on inquiry, that these 775 "lambs for the Utah fold" are many of them pretty old for "lambs." They are working men and women from different parts of Europe, with their offspring, and in many instances their aged parents. Also that they have not been gathered up by emigration agents for colonizing purposes, but are chiefly members of our Church who have been contemplating year after year, for a long period, the journey which would bring them into "the tops of the mountains," where they could aid in building temples to the God of Israel and learn of His ways and walk in His paths. These are the facts in the case, and those papers that wish to present fact instead of fiction to the public, should make a note of them.

The immigrants are welcome. The missionaries are greeted with a fraternal grip. They are to be congratulated on their safe arrival. We hope the new-comers will all soon find homes and friends, and that they will act on the principles which prompted them to gather here. They have come to help to make Zion. And if they will retain the good Spirit which led them to leave their native lands, and live for Zion, for truth, righteousness and the building up of the kingdom of God, they will have joy and satisfaction in their new abode. So may it be, Amen!

Correspondence.

Missionary Labors in the South.

VERNON, Ala., July 1st, 1881.

Editor Deseret News:

Dear Brother.—Just six months since I wrote you last, and two years since I left Salt Lake City. Since last writing we have done considerable preaching in new sections, organized a Branch of the Church, made many friends and some converts, but have baptized none as yet. We have also met with some severe persecution. This is instigated by prejudice; prejudice is caused by newspaper reports, hobgoblin stories and trashy literature, written by persons of the worst stripe, for the purpose of deceiving the ignorant and making money. Some people have more faith in such garbros than they do in their Bibles; but we know that good cleaves to good, light to light, knowledge to knowledge, virtue to virtue, and truth to truth, or vice versa.

There are hundreds of honest people in the South who are not to blame for their prejudices, for it has been instilled into them from infancy, and they have never heard the first good thing about Utah or the "Mormons." We continually find people who firmly believe that if a man goes to Utah he cannot get away; that Utah is made up of worse people than ever lived upon the earth. We are often asked which direction Utah is; if it is across the ocean, if we don't have a king and kingdom of our own, if we don't have a different Bible, if we don't worship "Old Joe Smith," if we don't compel our members to go to Utah, if we don't compel a man to have seven wives, if Brigham Young didn't have 100 wives and 540 children, and a thousand such questions. So much for ignorance.

When we preach in a new place people are greatly disappointed. They expect to hear us tell a great rignarole about marriage and married life, but instead of this we tell them how to get salvation; preach to them faith, repentance, baptism, the Holy Ghost and the kingdom of God. As soon as meeting is over they gather in groups to discuss the merits and demerits of the discourse. "Can't he preach!" "Never heard such a sermon before!" "Never heard as much Scripture used in all my days!" "He preached out of our Bible;" "Never seen the Bible better handled in my life;" "He's a smart man; he understands his business;" and many

such expressions are often heard. They always give the preacher glory instead of God. Then there is generally some bigoted fellow, who considers himself "sharp," and professes to be a Christian (and probably the father of a dozen half breed negroes by different black women) comes forward to question the preacher on polygamy, only to be chagrined at the exposure of his ignorance, and the laughing of the crowd. After the preacher has "sawed him off," he slips away as easily as possible, and the preacher receives invitations to visit different families and to preach again. Everything goes well for a week or two, but, alas! the devil takes the good seed out of many hearts; he sows tares, and they spring up and choke down the wheat sowed on stony ground, and it is hard work to keep the wheat on good ground from being destroyed also. A mob is raised, and the preacher, in order to be as "wise as a serpent and as harmless as a dove," has to move away. Such is missionary life.

There are many minds inquiring after the truth and who want to learn of our doctrines, but they dare not invite us to their homes, or attend our meetings. Some believers are in the same position. More than that, Brother Dale, a member of the Church, dare not ask us into his house under the penalty of being turned out of doors, penniless, with his little ones, and that by his own brother! Is there any wonder that people are somewhat timid in taking hold of the gospel under these circumstances?

But the more we become known the more does prejudice decrease. There are several people here who have been in Utah and their influence aids us greatly in promulgating the truth. We had a long conversation with Mr. Coleman, of Aberdeen, who, by the way, is a Baptist and the Superintendent of a Sunday School in that place, and who visited Utah on business about a year ago. He spoke in high terms of President Taylor and the Saints generally, and said he was convinced of one thing while in Utah, viz.: that the "Mormons" are a Christian people and should be let alone.

Many copies of the Courier-Journal are taken in this country. It has overdone the thing in fighting "Mormonism." I heard a Baptist preacher say this morning that if the editor wished to hurt the "Mormons" he should tell smaller lies, so people would be more apt to believe him.

Elders Robertson and Wilcox are in good spirits and doing a good work in these parts. The News is a welcome visitor and a good missionary. If the Saints would send their papers after reading them, to some missionary or friend in the States, they would do more good than they might think. I am glad to say some do this.

Yours fraternally,
C. H. BLISS.

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