

her knell tolled at his funeral. By her confessionals she extorted from the secrets of his life, and by her prayers she punished him for his sins. In the hour of sickness and double her servants sought him out, teaching him to place his trust in God, and strengthening him for the trials of life by the example of the good and faithful of former days. And when at length his lifeless body had become an offense, even to his friends, she received it into her consecrated ground, there to rest till the resurrection. He raised woman from nearly the condition of a slave, and made her the equal and fit companion of man; and in turn, received a recompense by a firm friend in every home. In an age of bloodshed and murder, she lifted up her hand in defense of the weak, and made her sanctuaries a refuge for the dispirited and oppressed.

But here arose the difficulty. The so-called Christian Church by apostasy had lost the key of revelation. Her decisions depended not upon the voice of revelation, but upon the musty parchments of the past. Claiming to be the Church of God, she regarded her decisions as inflexible and irrevocable, her teachings beyond question. Her ideas were crystallized; her philosophy, if indeed it was worthy of that name, was stationary, as must be the case with all systems reposing on a stoppage of revelation from God. The same might be said of the creed of Lutheranism, which is only the crystallized ideas of men who lived in Europe 350 years ago. In like manner, Presbyterianism is the reflex of the stern and rugged character of the Scotch in the sixteenth and seventeenth centuries; and Methodism and Quakerism the products of zealous English reformers during the seventeenth and eighteenth centuries.

The Roman church, like many others, has disclosed her human and degrading origin, by attempting to force fixed laws on society in the presence of higher truths and advancing civilization. In the domain of the Roman church during the space of thousands of years, namely from the time of the Apostles to the eleventh century, not a book had been written, not a painting executed, nor a statue sculptured of sufficient merit to rescue the name of the author from oblivion. And the discoveries and inventions that were made between the eleventh and sixteenth centuries received for the most part the anathemas of the Roman clergy.

It was therefore in a scientific not as than a religious point of view, that many leading minds looked with favor toward that great religious movement known as the Reformation. It is quite a common error to suppose that opposition to science has emanated from the papal power exclusively. When we read of Copernicus escaping persecution only by death, of Bruno burned alive as a monster of impiety, of Galileo imprisoned and humiliated as the worst of misbelievers, we are apt to look upon these things as the effect of Romish intolerance. But we should not forget that Servetus, whose greatest time was that he had partially discovered the circulation of the blood, was slowly burned to death by the Protestant leader, Calvin. And Kepler who led science on to greater victories than neither Copernicus or Galileo, was hunted alike by Protestant and Catholic. Nor has this feeling of intolerance been confined to any particular age. On the contrary we behold its continuance even to our own time. Dr. Priestly, in 1772; Jenner, in 1803; Sir James Y. Simpson, in 1847, and Alexander von Humboldt, in 1859, were each persecuted for their scientific discoveries. Scarcely forty years have elapsed since both Protestant and Catholic leaders were denouncing geology as "an awful evasion of the testimony of revelation." While such honored names as Prof. Sedwick, Edward Hitchcock, Louis Agassiz and Mary Somerville were denounced merely by name for those studies which unfold the wonders of creation and illustrate the goodness of our heavenly Father.

The lessons thus taught are clear and convincing. Many intelligent minds perceive that Protestants as well as Catholics lack not merely the charitable spirit of the gospel, but likewise the knowledge and authority which are the certain results of divine revelation. They are "weighed in the balances and found wanting." In other words, the absurd theories, rigid dogmas and heathenish superstitions of apostate Christianity bear no more resemblance to the benign and heavenly principles of the Gospel, than an ancient Egyptian mummy, with its drunken skeleton and ghastly visage, bears to the person of a living being in the meridian of his mental and physical powers.

In this conflict with Dr. Field, the unraveling of modern Christianity which Rogers makes is simply terrible, fastened as it is to the memory beyond the possibility of forgetting by the quotations from his opponents' own authorized sectarian works. Some of Rogers' sentences are also full of truth that they will go ringing down the columned years like the chant of a mighty organ down the aisles of a cathedral. Some of his questions will put men to thinking as they have not thought before.

But the mistake lies here; that Rogers makes statements and asks questions as though apostate Christianity was the real church of Christ. He assumes that the doctrines taught by the Presbyterian church are identical with

those inculcated by the Savior of men. He does not even stop to inquire whether the various sects have any valid claim to be called Christian in the proper sense of that term.

What would sensible business men think of a person who would acknowledge a bungling counterfeit to be a genuine bank bill, and then because he could not get it cashed, commence to ridicule all bank bills? Yet this is just what Rogers does throughout the whole chapter.

On the other hand Field betrays his lack of confidence in apostate Christianity, by no longer insisting upon, nor even asserting the old dogmas that have been in former times the very landmarks of the creeds.

But it should be remembered that Dr. Field is only developing the ideas outlined by that incisive and radical reformer of religious thought, Henry Ward Beecher. Who would have thought that an orthodox Presbyterian minister would so far abandon the old creed, as to even countenance the idea of probation beyond the grave—repentance after death? True, he shirks the responsibility of saying what he believes, by telling us what Archdeacon Farrar believes. But lest we be accused of misinterpreting the reverend gentleman, we will quote his own words:

"Archdeacon Farrar, of Westminster Abbey, the most eloquent preacher in the Church of England, has written a book entitled 'Eternal Hope,' in which he argues from reason and the Bible, that this life is not 'the be-all and end-all' of human probation; but that in the world to come there will be another opportunity, when countless millions, made wiser by unhappy experience, will turn again to the paths of life; and that so in the end the whole human race, with the exception of perhaps a few who remain irreclaimable, will be recovered and made happy forever."

Dr. Field seems to forget that since Henry Ward Beecher's visit to England in 1863, Archdeacon Farrar has been one of Beecher's admirers, may more, Farrar has been to some extent Beecher's disciple. When therefore a few years ago, Beecher, one Sabbath morning announced to his congregation that he believed the doctrine of probation beyond the grave, not only did many of the congregation accept the doctrine, but likewise his friend Archdeacon Farrar saw the force of Beecher's arguments, and became an ardent disciple of what was called the "new doctrine." But in fact the doctrine was as old as Christianity, much more, Joseph Smith had taught that truth to his followers nearly or quite forty years before.

Some were surprised to hear Beecher advocating what was well known to be one of the distinctive "Mormon" tenets. Still more surprised were they to hear Beecher afterward admit the scriptural proof of other "Mormon" doctrines, and to find that by means of a relative who was a member of the "Mormon" Church and with whom Beecher had frequent correspondence, he was well informed concerning the teachings of Joseph Smith.

Thus we see how "Mormonism," however much the world may affect to despise it, is wielding a mighty influence among the various ranks of men, and in the various grades of human society. J. H. W.

THE SAN LUIS VALLEY.

The Settlements of the Saints in Colorado.

SALT LAKE CITY, Dec. 12th, 1887.

Editor Deseret News:

Having occasion to visit the San Luis Valley in connection with several of the brethren that recently returned from the Southern States, and as our visit there was an exceedingly pleasant one, I take pleasure in furnishing your readers a brief description of it.

THE COMPANY

numbering about 100 Saints and eight Elders, arrived at Manassa Crossing at 10:30 a. m. on Nov. 26th, being met there by several of the brethren with teams. A ride of three miles brought us to Manassa, where the company was distributed among several families of the Saints and carefully provided for, until other arrangements could be made for them.

The Stake quarterly conference being in session, we attended the meetings on Saturday and Sunday, and were gratified with the reports rendered and with the general good spirit that prevailed among the Saints.

On the 28th we spent the day in looking around the thriving settlement of Manassa, and in the evening were driven over to Ephraim and held meeting with the saints there.

On the 29th we returned to Manassa, and at 3 p. m., by invitation, all of the brethren went to President S. S. Smith's and partook of

A BOUNTIFUL DINNER

specially prepared for them, and in the evening attended a social gathering, and ball, held in the meeting-house under the auspices of the Seventies' quorum, where the evening was pleasantly spent in a time of rejoicing until a reasonable hour.

On the 30th we took advantage of an opportunity to visit Conejos, the county seat, and received our first introduction to Mexican life—Conejos being a Mexican town. We visited the Catholic Church—the oldest in Color-

ado—and convent there, and had an interview with two of the priests. They treated us very courteously, and had nothing to say against us. We also had an introduction to an influential citizen named Major Head, formerly governor of the state, who resides there. We visited his residence, and were kindly treated. He spoke in terms of

GREAT PRAISE OF OUR PEOPLE

located in that section, and said in substance: "We cannot spare any that we have, but can find room for many more." After visiting a Mexican house we returned to Manassa, and from there went to Sanford and held meeting with the Saints there the evening.

On Thursday, Dec. 1st, we visited Richfield and held meeting there at 2 p. m., after which we took the evening train for Pueblo, and arrived in this city on Saturday, Dec. 3rd.

San Luis Valley is located in Southern Colorado, is about 140 miles long by 40 broad, is well watered by streams of access for irrigating purposes, and with an excellent quality of water. The principal river near our settlements is the Conejos, a beautiful stream about the size of Provo River. The land varies in quality, much of it being a light sandy loam, and well adapted to wheat and barley, while other localities furnish a heavy clay soil, adapted to oats.

The following is the

AVERAGE YIELD

per acre: Wheat, 25 bushels, oats, 35 bushels; barley, 50 bushels; potatoes, 200 bushels; onions, 200 bushels; cabbages, beets, beans, peas, cucumbers, radishes, rutabagas, and the usual varieties of garden products do exceedingly well. An abundance of meadow can be obtained by fencing land, lying near streams of water, and lucerne also grows finely.

Land can be bought of the state at from \$2 to \$5 per acre, or can be homesteaded or pre-empted from the general government. City lots in Manassa cost \$100, but in Sanford they can be obtained for a few dollars by locating there and making the necessary improvements.

OUR PEOPLE

at present have control of about 40,000 acres of land, and there are now some five or six settlements in the valley, although Ephraim and Richfield are being vacated, and the people are moving to Sanford, a much higher and better location. The population of our people there at present is 2,000, about 1,200 of whom reside at Manassa. This latter place is the principle settlement, and besides the meeting and school houses, has an excellent steam grist mill fitted up with the most improved machinery, the cost of it being \$8,000, and a thriving co-operative store with a capital stock of \$5,000. A new Stake house is also in course of erection at this place. Manassa is 160 miles from Pueblo.

At Sanford several fine brick residences have been built, and it gives every indication of being a prosperous settlement, which is destined in future to equal, if not eclipse Manassa.

On every hand are indications of

PEACE AND PROSPERITY,

and in the opinion of the visiting brethren, the valley has a brilliant future before it. And in view of the advantages afforded, they feel cheerfully recommend it to all who are seeking new homes, or who may be desirous of changing their location.

The following Elders composed the visiting party: P. H. Hurst, Fairview; Edward Crowther, Logan; John V. Bluth, Ogden; and D. S. Emery, H. E. Parry, W. A. Cowan, John W. Saunders and myself, of this city.

Respectfully yours,
JOSIAH BURROWS.

IN NEW ZEALAND.

Another District Conference among the Maories.

OTARANINIA TE PUKE,

Bay of Plenty, New Zealand

Editor Deseret News:

A conference of the Tauranga district was held at Otaraninia Te Puke on October 2nd and 3d. On Sunday, October 2d, 1887, the Saints assembled, also the local priesthood and Elders from Utah, as follows: President William Paxman, and Elders Elias Johnson, William Gardner, Hyrum J. Manning, Alexander Bullock and Alfred W. Harper.

After the usual opening exercises President of District Alfred W. Harper made a few introductory remarks, explaining the object of the Saints meeting together, etc. He advised them to listen with prayerful hearts that their minds might be enlightened and fed with the principles of life and salvation.

After the sacrament was administered

PRESIDENT PAXMAN

addressed the congregation, Elder Elias Johnson acting as interpreter. He said the Gospel had brought us together and caused love to exist between us. Advised the Saints to live near to God that they might not be led off in the paths of darkness and follow in the sins of the world, such as drunkenness, stealing, adultery, lying, etc. Persons that indulge in such things cannot enter the kingdom of heaven.

Afternoon services were begun as usual. Elder Hyrum J. Manning addressed the Saints, speaking upon the organization of the Church of Christ.

President Alfred W. Harper read the statistical report, and presented the authorities of the Church, who was unanimously sustained.

Elder Wm. Gardner then addressed the congregation upon the necessity of being obedient to those that were placed over them.

President Alfred W. Harper made a few remarks and announced that the Priesthood would meet after the meeting.

The Priesthood of the District was held at 4:30 p. m. in which the brethren were instructed concerning their duties and labours. Three were ordained to the lesser Priesthood. President Wm. Paxman and Elders Wm. Gardner and Alfred W. Harper were the speakers.

IN THE EVENING

after the usual exercises, President Paxman again addressed the congregation for a short time, upon the principles of repentance and forgiveness, the nature of baptism, etc.

Elder Elias Johnson followed. He spoke of the Saints that built their faith upon the principles of the Gospel and had been baptized into the Church of Christ. They were like a man who built his house upon a rock, which caused it to be strong and immovable, and able to withstand all the storms that might be brought against it.

President Alfred W. Harper announced that we would hold other meetings on Monday and Tuesday evenings, as President Wm. Paxman had other important matters to lay before the Saints.

On Monday evening, Oct. 3, 1887, a meeting was held according to appointment. After the usual exercises Elder Alexander Bullock spoke, Elder Wm. Gardner acting as interpreter. Said he was pleased at being counted worthy to be present. Spoke of the duties of the Latter-day Saints; also upon the principles of faith, repentance and baptism.

The meeting was then given to the Saints to testify as they might be led by the spirit of God. Many of the congregation bore faithful testimonies.

TUESDAY EVENING,

Oct. 4th, 1887. Assembled according to appointment. Called to order by President Alfred W. Harper. After the usual exercises, two members who had been baptized in the afternoon were confirmed.

Elder Wm. Gardner being called upon made some appropriate remarks that will not be forgotten.

President William Paxman spoke of the duties of the Latter-day Saints. Said that we had been blessed with the Spirit of the Lord all through our conference, and hoped that the words which had been uttered would sink deep into the hearts of those who had listened.

Conference adjourned.

Your brother,
ALFRED W. HARPER.

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LEGAL NOTICE.

In the Probate Court of the County of Salt Lake, Territory of Utah.

In the Matter of the Estate of Mary A. Hooper, deceased.

Order to show cause why Order of Sale of Real Estate should not be made.

L. S. HILLS, THE ADMINISTRATOR

of the estate of Mary A. Hooper, deceased, having filed his petition herein, praying for an order of sale of certain Mining Claim of said decedent, for the purposes therein set forth, it is therefore ordered by the Judge of said Court, that all persons interested in the estate of said deceased appear before the said Probate Court, on Thursday, the 29th day of December, 1887, at 11 o'clock in the forenoon of said day, at the Court Room of said Probate Court, at the County Court House, in the City and County of Salt Lake, Utah Territory, to show cause why an order should not be granted to the said administrator, to sell so much of the real estate of the said deceased at private sale as shall be necessary, and that a copy of this order be published at least four successive weeks in the DESERET WEEKLY NEWS, a newspaper printed and published in said City and County.

Dated November 25th, 1887.

ELIAS A. SMITH, Probate Judge.

LEGAL NOTICE.

In the District Court, in and for the Third Judicial District of Utah Territory, County of Salt Lake.

Daniel H. Kimball, Andrew Kimball, Alice Kimball and Sarah Kimball Siblings, Plaintiffs,

vs.

Benjamin Johnson and Harriet Johnson, Defendants.

The People of the Territory of Utah, send greeting:

To Benjamin Johnson and Harriet Johnson, Defendants.

YOU ARE HEREBY REQUIRED TO appear in an action brought against you by the above named plaintiffs, in the District Court of the Third Judicial District of the Territory of Utah, and to answer the complaint filed therein, within ten days (exclusive of the day of service) after the service on you of this summons—if served within this county; or, if served out of this county, but in this district, within twenty days, otherwise within forty days—or judgment by default will be taken against you, according to the prayer of said complaint.

The said action is brought to obtain a decree of this Court declaring void a certain deed made and executed by plaintiffs on or about May 1st, 1885, to said defendant Harriet Johnson, on the ground that the said deed was obtained by fraudulent representations of said defendants, and purporting to convey Lot Two instead of Lot One, Block 29, Salt Lake City Survey, and ordering also that said defendant deliver up said deed for cancellation and for plaintiffs' costs of suit.

And you are hereby notified that if you fail to appear, and answer the said complaint as above required, the said plaintiffs will apply to the Court for the relief demanded therein.

Witness the Hon. Charles S. Zane, Judge, and the seal of the District Court of the Third Judicial District, in and for the Territory of Utah, this Fourth day of September, in the year of our Lord one thousand eight hundred and eighty-seven.

H. G. McMILLAN, Clerk.

By J. M. ZANE, Deputy Clerk. wlm