

## THE FARMER'S SONG.

Success to the jolly old farmer

Who sings at the fall of the plow,  
The monarch of prairie and forest,  
'Tis on y to God he may bow.  
He is surely a fortunate fellow;  
He raises his bread and his cheese;  
And though hard is his labor in summer,  
In winter he lives at his ease.

When the reign of winter is broken,  
And spring comes to gladden and bless,  
When the flocks in the meadows are sporting,  
And the robin is building her nest,  
The farmer walks forth to his labor,  
And manly and firm is his tread,  
As he scatters the seed for the harvest  
That yields to the nations their bread.

His banks are all chartered by nature,  
Their credits are ample and sure;  
His clerks never slope with deposits,  
Pursued by the curse of the poor.  
His stocks are the best in the market;  
His shares are the shares of his plow;  
They bring bright gold to his coffers,  
And pleasure and health to his brow.

When his crops are gathered and sheltered,  
When his cattle are snug in the fold,  
He sits himself down by the fireside  
And laughs at the tempest and cold.  
A stranger to pride and ambition,  
His duty he strives to fulfill,  
Determined, whatever betide him,  
To let the world jog as it will.

His trust is in Him who has given  
The seasons, the sunshine and rain,  
Who has promised "seed time and harvest,"  
So long as the earth shall remain;  
And if from his duties he wanders,  
Led on by his venturesome will,  
Through life and its changing relations  
God's providence follows him still.

## HINDOSTANEE MISSION.

BY BISHOP NATHANIEL V. JONES.

## LETTER NO. 4.

On the 17th of August late in the evening we arrived at Kishneghur, much fatigued from our journey and exposure to the sun during the day. Kishneghur is a place of some seven or eight thousand inhabitants, chiefly natives, and a missionary station of considerable importance, situated in the midst of the finest indigo districts in Bengal. The place is supported mainly by missionary influence. Their chief plan of operation is by means of schools, which are established in various parts of the town, under the direction of native teachers, which are hired for various prices, from 4 to 16 company rupees per mensem.

The teachers hold out inducements to the native children to attend their schools; I was told that in some instances they hired them, which I am induced to believe is the fact, for their converts are those that have been raised in missionary schools, and have been persuaded while children to join the church; I have this statement from the converts themselves.

The western portion of the town is exclusively inhabited by the native Christian population, all of which are provided and cared for by their humane and benevolent pastor. The principal part of the men belonging to the society are employed as catechists or teachers, whose duties are to visit among the lower orders of natives and instruct them in the abstruse and metaphysical doctrines of the so-called Christian's God, "without body, parts, or passions," who when they have done so, will treat the doctrine with ridicule and contempt, but being hired to teach these things, they do it, as they will do any other service that they are paid for.

After having passed through the Christian portion of the town, we came to the church, which is enclosed with a pucca wall. It was early and we were just in time to witness their morning services. The teachers meet every morning on the midan in front of the chapel at an early hour, to read their prayers, preparatory to the duties of the day. When 20 or 30 had collected, they formed into one rank, headed by their chief teacher, an educated man by the name of Peankitto (a man br. Willes had baptized some months previous, but not finding the leaves and fishes as plenty as he wished, returned to his old profession). When they were all formed, they filed off with a lock step into the church to perform that service for which they had been paid.

We passed through various parts of the town, visiting and talking with many, and distributed several hundred tracts. Some were printed in Bengalis, but most part in English. A great part of the teachers have a tolerable English education.

On our return to the boat, scores of the teachers and others gathered around us, anxious to know what offers we would make them to join our church. We explained to them the nature of our mission, and testified to them that the great God had again spoken from the heavens to his children on the earth, and that I was delegated by that authority to teach the principles of eternal life, the Holy Ghost confirming and bearing witness of this truth, unto all that would receive it out of pure motives, and keep its requirements, and that they were all required to repent of their sins and be baptized for the remission of them immediately.

We told them plainly that these things could not be purchased with gold or silver, and that there was no money in the concern, and that they would have to do as we did, trust in the God whom we serve for the things we need.

We told them positively that they could not be hired to serve in the kingdom of God. When they became convinced of this latter statement, they turned away with apparent sorrow, for they were evidently disappointed in the object of their search. They said, "How can you expect us to leave our religion and go to another, if we are not paid for it?" They appeared to feel as though we had asked them to do something without remunerating them for it. They considered it purely a matter of price

and rupees, and kept constantly bantering us and making offers, expecting that we would make one in return, but when they found we were not going to, they came around us in a very crouching and supplicatory manner, with the palms of their hands together in front of their faces, and their bodies half bent, saying, "Ek bat bolo sahib," (one word say master). That is, say what you will give, say something. One stepped up and said, "I am getting eight rupees per month, and if you will give me ten, I will go with you." Another got on to his knees on the ground, and besought me in the most supplicating manner, catching me at the same time around both feet, rubbing his face on my shoes, until I actually saw the tears standing in his eyes, desiring in the most humiliating terms, that I would advance him something on his pay. I was finally obliged to resist them stoutly, to keep them from laying hold of my person, thinking that if I submitted to this, they had gained their object.

By this time we became satisfied that the Spirit of the Lord would not dwell in such dishonest, hypocritical tabernacles.

We got into our boat and pushed out into the stream, leaving them standing on the bank. They, however, did not feel satisfied; after we had been gone some time, they started after us upon the river, taking the advantage of a bend in the river, they overtook us about three miles below the town. Upon coming up they began asking us, how much we would give them to go with us. One young man said, "I have a wife and two children, and am getting four rupees per month, and if you will give me six, I will go with you." Here I was obliged to repeat to them what I had said before leaving town.

We again pushed into the stream, leaving them without any hopes in Christ, or prospects of future happiness, (according to the development of modern Christianity amongst them) for the want of a little money. My soul yearned with compassion over their benighted condition as we left them. I thought of the awful responsibility the missionaries had incurred for teaching them the dogma of serving God for money, refusing to enter the kingdom of God themselves and by their pernicious doctrines preventing others.

On the 13th of August we arrived at Chinsurah on our way down, which is situated about 30 miles from Calcutta, and is a military station, principally used for recruits, and other transient corps which are on their way to and from the upper provinces, considering it much more healthful for their troops in the country, than it is for them to breathe the pestilential atmosphere of the densely crowded city of Calcutta. At present, there are a few families here of the 29th regiment, now in Burma; besides these there are a few civil officers and pensioners, not exceeding 25 families in all, including the small town of Hoogly, some three miles distant.

We found a few saints here, which were baptized by Elders Willes and Richards, some of which have since fallen away; the only ones that now remain are the families of Sankey and Wells, both pensioners in the East India Company's service, who are drawing a small pension each, which is barely enough to support them with economy. After having spent one-third of a century in hardships and toil in the army, they now rejoice in the fullness of the gospel, and thank the Lord daily that in their old age they have heard the fullness thereof. It was with them that Elders Leonard and Woolley found a home.

The inhabitants of this station, as in most other ports, treat the gospel with great indifference. The elders have held regular meetings at the residence of br. Sankey, for three months past; besides the saints there have not been over two or three that have attended the meetings, and those very irregular. In addition, they have distributed gratuitously, and visited them from house to house. Some would read a tract or two, but most part would neither read nor talk. They appeared determined not to know anything about us. Elders Leonard and Woolley have spared no pains in laboring with them, and if they are ignorant of the great truths of salvation, it is because they have desired to be so.

I remained with them two days, preached several times to the few saints, and on the evening of the 17th, I arrived in Calcutta, after having been absent nine days. Owing to the repeated calls upon us by Elder Willes for help in the north western provinces, we thought best to send two elders to co-operate with him. Accordingly we called upon Elder Woolley at Chinsurah, and he and Elder William Fotheringham made preparations for the trip. We furnished them with a full supply of books, tracts, etc.; and on the 24th of August they set off in the government bullock train, Sept. 30. I sent for Elder Leonard, who remained at Chinsurah after Elder Woolley had left. During the time they had spent there, (which was from May until October) they baptized one. I speak of this to show the success which we met with amongst the European population, which is about a fair sample of our labors up to this time.

In Calcutta we commenced the distribution of tracts soon after the arrival of our books from Liverpool. From August to November there had been, most of the time, five elders engaged in visiting the people from house to house, talking with them, and giving notice of our meetings, besides leaving tracts for their perusal, and after they had read them through, they would take them and leave others in their place.

In this manner we visited over 400 houses, chiefly of the middle and lower classes of Europeans and Eurasians; and it is marvellous to say that there was only one man out of all this number that ever came to our meetings, and he only came once and that to fulfill his promise.

We held our meetings regularly in a conspicuous and public portion of the city, and as I have before noticed, gave publicity to the same through the papers. Generally, they were very poorly attended, averaging from three to five strangers during the summer, including saints and all, from 12 to 18 persons.

We arrived in the country at a very unfavorable time, it being just the commencement of the hot season, and the great amount of sickness which prevailed retarded our operations much. We were unwilling to believe that our labors were characterized with that success that they would be in a more favorable season, and feeling determined that no means should be left untried by us, we made our calculations to redeem the time, and renew our operations with double energy at the commencement of the cool weather.

Accordingly, about the 1st of December, we gave pub-

lic notice of a course of lectures that would be delivered at the Latter Day Saints' Hall, No. 2, Jaun Bazaar Street, naming the subjects that would be treated upon, hoping by this means to attract an audience. Our course was to consist of 30 lectures, 10 of which we advertised at a time in 2 different papers, which caused a considerable stir. There were quite a number came out for a few times, though only 19 ever attended at one time, besides those belonging to the church. It also gave rise to several communications in the papers, some of which were addressed to us personally, asking many questions and making many statements that were untrue, upon the subject of polygamy; two of which we answered in lengthy articles upon that subject. We also sent two other communications as rejoinders to some articles that had appeared against us, which they refused to publish; though I must say the Citizen used us very fairly, much more so than many others; altho' opposed to us, it would sometimes give both sides of the question, and that is more than others would do.

During the cool weather, we distributed our tracts at the sailors' home and other boarding houses and public places throughout the city. We found them of great benefit to us in warning the people; we could send them in many places where we would not have been admitted; by this means we were enabled to reach all classes.

About the 1st of December, Elder Willes arrived from the upper provinces; about the same time Elder Owens embarked for Madras, and on the 27th Elders Leonard and Musser embarked for Bombay, to co-operate with br. Hugh Findley in that quarter. The saints of this place paid their fare to their various places of destination, each taking with them a liberal supply of books, tracts, etc.

## CORRESPONDENCE.

## HOME MISSIONARY OPERATIONS.

NATIONAL TEMPERANCE HALL, Grand Terrace, }  
Broadway, Fillmore, Jan. 12, 1856.

HON. ELIAS SMITH:  
Dear Sir:—Lest I should be found an unfaithful steward, by neglecting to report minutes of our missionary proceedings, I will hereby present you a very short account of our meetings, while on the journey as well as in this city, and leave the legislative proceedings for the Hon. Albert Carrington to report.

On Monday, Dec. 31, I left Great Salt Lake City for Fillmore, in company with Hon. L. Snow, J. C. Wright and L. Farr. We proceeded to Lehi, and held a meeting with the people.

Governor Young, and Presidents Kimball and Grant had proceeded on to Pleasant Grove. Our honorable chaplain, P. P. Pratt, met with an accident just before we entered into the city of Lehi. His coach was drawn by four spirited mules; and while approaching the city, he took a seat in front beside the driver to view the scenery, or for some other cause, and in an unguarded moment he happened to touch one of the wheel mules with a whip, switch, or something, and he kicked up and hit him upon the leg, and came near breaking it; he was lame for many days. At the same moment, the mules struck into a speed, which if it had been upon some roads might have endangered the lives of the passengers; but being upon a smooth, level road, they passed through the gate into the city, where they were fully reigned up and stopped without any damage. The chaplain was not able to attend meeting.

The assembly was addressed during the evening by O. Pratt, E. T. Benson, W. Woodruff, and Erastus Snow. A variety of subjects were spoken upon, but mostly including the practical duties of life: all appeared edified.

Jan. 5, we rode to Nephi. We here met with the Presidency and most of the northern members of the Legislature. We held a meeting during the evening with the citizens of the place; they were addressed by E. Snow, O. Pratt, E. T. Benson, and W. Woodruff; and we had a good meeting.

On the 6th, we crossed the Sevier, and drove to the Round prairie, and camped for the night in company with the Governor and the majority of the members of the Legislature. We had evening prayers, and the encampment was entertained with several appropriate songs from Elders Erastus Snow and Jacob Gates.

On the 7th, we drove to Fillmore, and took up our residence in various parts of this city, during a legislative session of forty days.

On the 8th, we had an evening meeting in the School-house; the people were addressed by E. T. Benson and W. Woodruff.

On Sunday, the 9th, the citizens and many members of the Legislature attended meeting at the School-house, and were addressed by the chaplain, Elder P. P. Pratt. He gave an interesting rehearsal of his first travels through this country in the dead of winter, as far as Iron county, before there was any settlement south of Provo, and the difficulties which he and his company had to pass through. He then took up the coming forth of the Book of Mormon; pointed out those prophecies which had been fulfilled since it came forth, and referred to many which are yet to be fulfilled. He pointed out the various times when blood had been shed in this church, for maintaining the gospel of Christ, which was still unavenged. Many excellent remarks were made by the Speaker.

On the 10th, the people again assembled this evening at the School-house, and were addressed by James Brown, W. Woodruff, and Elder Ray. Among the subjects dwelt upon was the progress of the kingdom of God, the necessity of prayer, the wickedness of the world, and the approaching judgments of God.

On the 12th, attended meeting at the School-house in the evening. The people were addressed by Elder Orson Pratt for one hour upon the gifts and graces of the church, and the importance of our calling upon God in mighty prayer and faith, in order that we might read the veil, and obtain those great blessings which the ancients enjoyed.

He was followed by Lorin Farr, who gave an exhortation to the people upon what brother Pratt had said, and urged the people to listen to the servants of God.

He was followed by W. Woodruff, who spoke of the great duties and responsibilities which rest upon us as saints and elders in Israel in the proclamation of the gospel to this generation, the building up of Zion, and in the relationship which we sustain to the house of Israel, and especially the Lamanites.

On the 14th, the people were addressed in the evening by Phineas Young, who spoke of his visiting the Lamanites in former days; said he had distributed the Book of Mormon to their chiefs, from the Cherokees to Florida. He gave Mr. Rop one, the present chief of the Cherokees. He was followed by Elders Lorenzo Snow and Samuel W. Richards, who spoke much to the edification of the people.

On Sunday, the 16th, the people assembled at the School-house, and were addressed in the forenoon by the chaplain of the Council, Elder P. P. Pratt, upon the practical duties of every day life.

President Brigham Young preached to the people in the afternoon upon the subject of building up Zion; took for his text, "Arise and shine, O Zion, for thy light is come, and the glory of the Lord is risen upon thee;" and was followed by President Heber C. Kimball; I reported both sermons.

According to appointment, the Quarterly Conference commenced at Fillmore on Saturday, the 29th of December. The day was occupied in preaching; Elders Erastus Snow, Jacob Gates, George B. Wallace, Claudius V. Spencer, and J. B. Nobles addressed the people upon a variety of subjects, and had much of the spirit of their missions resting upon them; the people were instructed and edified.

Dec. 30, Sunday, the meeting opened this morning at 10 o'clock. President J. M. Grant addressed the people, and was followed by President Heber C. Kimball. They spoke upon a variety of subjects, and gave much good counsel to the people. I was not present, and did not report their discourses.

Elder Orson Pratt preached an interesting discourse in the afternoon upon the fulfillment of prophecy, the second coming of Christ, the building of the New Jerusalem, the blowing of the trumpets, the opening of the seals, the pouring out of the plagues, the resurrection of the dead, &c. He said in 1829, he had the voice of the Spirit continually ringing in his ear, "Prepare ye the way of the Lord, and make his paths straight;" and he did not understand it. But after he was baptized, he went to Kirtland to see Joseph Smith. He told him that he knew he was a prophet of God, and wished him to inquire of the Lord for him, and he obtained that revelation given to Orson Pratt, Nov. 1830, recorded in Doctrine and Covenants, page 280. In that revelation the Lord told him to lift up his voice long and loud, preparing the way for the second coming of the Lord. Then he understood his former feelings.

The people again assembled in the evening, and were addressed by Elder Ray, and followed by Phineas Young, Erastus Snow, and W. Woodruff. The Spirit of the Lord rested upon the congregation through the day and evening, and the people were edified, instructed, and blessed.

At the close of the meeting, the Conference adjourned to the same place, to meet again in three months.

Jan. 3, 1856, the citizens of Fillmore assembled at the School-house at candle light, and were addressed by Elder Jonathan C. Wright upon the subject of honesty and integrity, paying debts, making no dishonest contracts, but exhorted all to pursue a course to create union and confidence in the church and kingdom of God. Elder J. C. Little followed and backed up brother Wright, and exhorted the people to go to and build up this place as the Presidency had directed.

Elder E. T. Benson closed with an address, bore testimony to what had been said, exhorted the people to prove themselves true in the church and kingdom of God, and trust in the Lord for their reward.

On Sunday, the 6th, President Young addressed the people in the fore part of the day; spoke of the principle of men judging each other. He reproved men for their acts, but was not prepared to cast off men entirely for their imperfections and acts; until he could know their hearts and the principle by which they were governed. He also said that a person had to experience the opposite, and pass through sorrow, pain, and affliction, before he could be exalted to glory, and if a man had the exact glory that Jesus had, that he would have to die in the same way; and if a man passed through this world, without passing through the dregs of poverty, he will have to pass through it hereafter, before he could be exalted to a fullness of celestial glory. In order to obtain a celestial glory, we have to follow our file leaders. The Twelve have no right to ask the Presidency why they do this or that, or why they tell the Twelve to do this or that, but they should go and do as they are told; and this same principle should be carried out through every quorum of the church; and when this is fully carried out, the kingdom will be ours.

Elder Lorenzo Snow followed President Young, and exhorted the people to obey counsel, and follow their file leaders without asking why the counsel was given.

Elder Dominicus Carter preached in the afternoon to the people. His discourse was upon the subject of the potter with his clay, and vessels of honor and dishonor. He spoke well.

He was followed by Jonathan C. Wright, who bore testimony that the Lord had been with this people from the beginning until now; said the Presidency was the head of the church, and that every quorum and family in the church had a head, and that every person, male and female, should be subject to the law of the head; and by obeying the head, we should be blessed and justified, and not be found under condemnation.

The people again assembled in the evening, and were addressed by Professor Orson Pratt upon the law of consecration. He dwelt upon the benefits arising from that law, whenever it was carried out by the people. He made the subject plain and interesting.

On the 10th, the people again assembled in the evening at the School-house, and were addressed by W. Woodruff, Enoch Reese, brother Felschaw, A. Rand, J. B. Hobson, and M. McEwan upon a variety of subjects.

During the sitting of the Legislature, there has been much good instruction given to the people in Fillmore, by Presidents Young, Kimball, and Grant; also by the Twelve, and many other members of the Legislature. The Spirit of the Lord has attended their teachings and counsel; and I believe much good has been done.

The Legislative Assembly, in connection with the citizens of Fillmore, met at the Meeting-house on Wednes-