

with the importance and ability of Joseph Cook, than to win the people of Utah to what he understands to be the true gospel of Christ. It was simply another manifestation of the old spirit of intolerance that was felt by so many "religious" people towards everything "Mormon" long before polygamy was either taught or practiced.

When that grand convention is held, to which Mr. Cook referred, to demonstrate the fraudulent character of the Book of Mormon and Joseph Smith's pretensions, and to prove to the world that the "Mormon church" is built upon Solomon Spaulding's romance, doubtless you will have able representatives there to sift the evidence and the character of the witnesses, and give to the world a *verbatim* report of the proceedings. The whole world will anxiously wait the meeting of this grand council, and peruse with intense interest the reports of its deliberations which, let us hope, will be given to the public just as they occur, without either varnishing or garbling.

INDEPENDENT.

#### Editors Evening News:

It may perhaps be considered unfair to criticize Mr. Cook's lecture on the "Certainties of Religion," because he had only about half the time he usually occupies in its delivery. But he was particular to impress upon his audience the central point of his argument and the only one which could lay any claim to originality, namely, "That the latest development of science upon which nearly all its students are agreed is, that life precedes organization." "Therefore," argued Mr. C. "if life precedes organization it is not fair to conclude that it succeeds it." These may not be the exact words Mr. Cook used, but they give the sense correctly. All the Bible thumping and rhetorical flourish about "laying his dying head on that sacred book" was only so much pyrotechnical display to illuminate this one central idea. Now, how much logical demonstration of immortality does this statement contain? There is, in reality, nothing new in it. The most ultra atheist believes organized forms to be the result of some inherent power in nature, by some termed "force," by others "life," and by the pantheist, "God." But this "life" precedes and really organizes the plant, the tree, the noxious insect and the poisonous reptile as certainly as man; and if this fact alone proves that man continues to exist as an organized being after the death of the body then it follows, of necessity, that all the lower animal and vegetable forms also continue to exist after their present forms have crumbled to dust.

There is no question—at least with the great majority of materialists—that the "life principle," whatever it may be, always has existed and will always continue to exist and to manifest itself in the only possible way—namely through organized material forms. But Mr. Cook's discourse left unsolved the intensely important question, which has agitated the profoundest mind in all ages, as to whether this life principle when once organized in human form was organized forever, or whether it is liable, like the outward materials in which it clothes itself, to return to the elements of which it is composed.

If Mr. Cook, or any other scientist, can prove that men and women existed as organized intelligences before being clothed with mortality, then it will necessarily follow that their organization is unaffected by the dissolution of this earthly body. But it is just as difficult or impossible, by any present known scientific methods, to prove one point as the other. Therefore, so far as Mr. Cook's argument goes, we are left in the same uncertainty as to whether we are to continue to enjoy an individual existence, and consequently an organized form after death, or whether, according to the Brahminical theory, we are eventually to lose our identity by being absorbed again into the Divine soul of the universe.

Whatever the ultimate destiny of the human soul may be, there are tens of thousands of men and women now living who know, by the evidence of their senses, that organized, intelligent existence does not end with the dissolution of this material body. But so far as our present knowledge goes, this fact is not

capable of a mathematical demonstration, any more than it would be possible to mathematically demonstrate the existence and nature of light to a man who had never enjoyed the power of vision. The blind may believe in the existence of light, as others may in the realities of the spiritual world; but neither can know until their eyes are opened to behold the glories of each.

As to Mr. Cook's second proposition—the necessity of living so that ourselves and our record should be in harmony with the Divine will. The reverend lecturer made this part of his discourse very impressive, and his points were well taken with one exception. All believers in God recognize the absolute necessity of being in harmony with his nature if they would be happy hereafter. All who understand themselves know that perfect peace and happiness in this life can only be enjoyed by the harmonious exercise of all the faculties—unhappiness being the result of, as wickedness consists in, the gratification of one faculty or set of faculties at the expense of the rest. Both these classes of persons would be very glad to have their past record blotted out, as Mr. Cook said, so far as it is at variance with right and truth. But can it be done? There is a way provided by which forgiveness for wrong may be obtained from both God and man. But that cannot change the facts of the past. They are stamped on the man's own soul in indelible characters as eternal as himself. No atonement by another, no agony or tears of his own can ever change or wash them away. He may truly repent; he may bring himself into perfect harmony with the Divine Nature; he may regain the respect and affection of his fellows, even of those he has wronged,—but nothing, except annihilation, can erase from his soul the record of his past life.

These severest, most merciless judge we shall ever meet will be ourselves. Not as our narrow, ignorant, dark and selfish natures are to-day—most of us are very lenient to ourselves and very unmerciful to others. But there is a time coming when men will no longer be able to deceive themselves or others, when the refuge of lies and hypocrisy will be swept away, and each individual will stand before his fellows—his true life and character revealed in the light of eternity. There is no escape from this, and ages after our sins are forgiven and forgotten by all but ourselves, we shall remember with sorrow and shame every act and word which has been contrary to justice and truth. The only way to escape a bad record is not to make one.

INDEPENDENT.

### Correspondence.

WEST WEBER WARD,  
Weber County,  
June 23rd, 1879.

#### Editors Deseret News:

We have to record another death of one of our old veterans of the latter-day gospel, William Barton, who died on the 21st of this month, after one week's sickness, without a struggle or any pain, apparently just as though he was going to sleep.

He was born at Ribchester, Lancashire, England, 1816; baptized at the same place 40 years ago; emigrated from Lowmore branch, Lancashire, 1862; was ordained a high priest, and resided in this ward up to the time of his death. He leaves a wife and three daughters and a number of grandchildren and a large circle of friends. He was well respected by all who knew him. May he sleep in peace and come forth in the morning of the first resurrection, which hope he had in life.

JOHN I. HART,  
Bishop.

Millennial Star, please copy.

MUDDY CREEK BRANCH,  
Near Paintsville,  
Johnson Co., Ky.,  
June 15th, 1879.

#### Editors Deseret News:

Since Elders John R. Holt, Jesse Vincent and David C. Dunbar arrived here, they have created quite a lively sensation in this vicinity, as all the different sects or parties, including the Methodists, Baptists and Campbellites have made them the gossip of the day. But amid all the persecutions that they have had to endure, they have by the

grace of Almighty God borne a faithful testimony to the truthfulness of the Gospel of Jesus Christ, and have been the means of bringing a few of the honest in heart into the light and liberty of the Son of God. They have baptized twenty-five members into the Church, and I am one of the number. Having been a member of the Methodist Church for quite a while, and not being satisfied with their doctrine and mode of baptism, and having a desire to be immersed, I considered the matter over with all the sincerity of my heart. To the Free Will Baptists I went at once and demanded baptism by immersion, which was complied with about the first of last October. I continued to attend this church until the last of December, when on the evening of the first of January the news came to me that on the following day at 10 o'clock a. m., my father, Thomas S. Brown, was to be immersed by the immoral "Mormon" missionaries. I went to the baptism, more to gratify my own curiosity than anything else, but I listened attentively to their preaching for the first time, and found out that they preached the same gospel that Paul taught, the laying on of hands for the gift of the Holy Ghost and that the signs should follow the believers as they did in ancient days. I can testify to the truthfulness of this power being made manifest in this vicinity, while all the different denominations of the day deny this power, "having a form of godliness but denying the power thereof."

I returned home, determined to lay aside all prejudice and read the Bible for myself and compare it with their teachings. My father loaned me "The Voice of Warning," and I read it and the Bible and compared them together and prayed God to reveal the true gospel unto me and I would embrace it. And it was made manifest to me in a dream that the "Mormons" were right. I became a member of the Church, and nine others were baptized March 6th, and as there are a great many still seeking after the truth, I think that ere long there will be hundreds who will see the error of their ways and flee from the wrath to come.

We have two meetings each week one on Sunday at 10 o'clock a. m. and one on Thursday evening. Last Thursday evening, the 12th inst., there was quite a crowd assembled at the place of worship, which was quite astonishing as it is not the custom of the people in this part of the moral vineyard to assemble together in large audiences to listen to the teachings of Scripture by those "degraded Mormons!" To-day, this being Sunday, we had quite an intelligent congregation, and all seemed to be very deeply interested in the discourse. We have been expecting a new missionary for quite a while, to labor with Elder Vincent, as Elder Holt is released to return home. They have been very faithful in promulgating the true principles of the gospel, and as they have not been permitted to hold many weekly meetings on account of every person being busily engaged in different employments, they have gone from house to house, trying to inculcate truth, wisdom and virtue in the hearts of the people, and the result has been good so far; they have opened new fields of labor.

When Elder Vincent's traveling companion comes I apprehend that they will do a marvelous work in this section of the country. They have been received with cordiality by some few and by others with contempt. Through the divine grace of our Heavenly Father we have been prompt in trying to defend our rights, and we feel sorrowful indeed to see how blind the different denominations of the day have become in this enlightened age, for when light comes into the world they choose darkness rather than light because their deeds are evil.

TOLITHA J. BROWN.

WESTVILLE, Montcalm Co.,  
Michigan, June 16, 1879.

#### Editors Deseret News:

Dear Brethren.—According to appointment of President C. H. Wheelock, we came to this State to look after some Saints that had been baptized by Elder Wm. Talmann. We found them in a scattered condition, but most of them in good standing, and wishing for an opportunity to move to Zion, but as times are dull in this portion of the

country, as in others, they have had a struggle to sell their property.

June the 1st, we re-organized a branch at Sylvester and ordained Brother Thos. H. Thompson Presiding Elder. The branch numbers 16 members in good standing. We held a good many meetings in that vicinity, having very good attendance, and with but few exceptions, good order. President Wheelock has come to see us and yesterday, (Sunday 15th) we held a meeting here and re-organized this branch, and set Elder Enos Root apart to preside over this (Westville) branch; number of members 15. We have ordained three priests to assist in the good work and held over 20 meetings here in this State, many of which were amongst strangers, and left a testimony with them which we know will hold good before the judgment bar of God. We have been well received by the Saints. Prest. Wheelock and Elder Hintze are going to Iowa to fill some calls there. Elder Howard will remain here and labor amongst the Saints and others who are seeking, for a good many have been awakened up and begin to inquire about the truth.

Prest. Wheelock will return to Council Bluffs, calling at Clinton, Iowa, and will probably soon return home, as he feels at times, the effects of the sunstroke he received while in Wisconsin last summer. We shall miss him if he returns, for he is a kind and fatherly man, and of great influence amongst strangers, and capable of doing much good if his health will permit.

It would be quite interesting to our young folks in Utah if they could get a bird's eye view of some of the farms in this and neighboring counties, and see the stumps the people are working amongst, some over 50 to the acre, and a clear farm is seldom seen.

There is a fine growth of timber here, hard wood and pine, which when they clear for farming is piled in large heaps and burned. There are numerous sawmills in the State, turning out from 25,000 to 200,000 feet per day.

We are well, and feel to continue in the good work.

With respect to all our friends we remain your brethren in the gospel.

F. F. HINTZE,  
L. A. HOWARD.

### HOW TO BECOME GRACEFUL.

The Young Woman's Journal thinks a refined, graceful manner can be acquired by any woman. It says: "The best grace is perfect naturalness. Still, you must study yourself and form your manners by the rule of that art, which is but a carrying out of the law of nature. But if it is your nature to be forever assuming some unpicturesque, ungraceful attitude, pray help nature with a little art."

"If you are stout avoid the smallest chair in the room, and be sure you sit on the chair—not lean back with your hands folded in front of you just below the line of your waist, especially while the present fashion lasts."

"If you are thin do not carry yourself with your chin protruding and your spinal column curving like the bowl of a spoon."

"Do not wear flimsy materials made up without a ruffle or puff or flounce to fill up the hard outlines of your bad figure so cruelly defined by the tightly pulled back draperies."

"Study the art of dress. We once knew a very plain woman who dressed so tastefully that it was an absolute pleasure to look at her."

"If you have been moping until you are sick with the thought of your own hopeless ugliness, be up and doing. Forget your isapointments, forget the past and the sneers of your own family over the mistakes that you have made."

The right will prevail in the end, and the wrong in the end will be defeated. A lump of lead may be held up from the bottom of the sea for a while; but a string will not last forever, and by and by it breaks and the lead rests where it belongs. A cork may be sunk to the bottom of the sea; but the line that holds it fast will break at last and it will rise to the surface.

## OLD, TRIED, AND TRUE.

People are getting acquainted—and those who are not ought to be—with the wonderful merits of that great American Remedy, the

## MEXICAN Mustang Liniment,

FOR MAN AND BEAST

This Liniment very naturally originated in America, where Nature provides in her laboratory such surprising antidotes for the maladies of her children. Its fame has been spreading for 35 years, until now it encircles the habitable globe.

The Mexican Mustang Liniment is a matchless remedy for all external ailments of man and beast.

To stock owners and farmers it is invaluable.

A single bottle often saves a human life or restores the usefulness of an excellent horse, ox, cow, or sheep.

It cures foot-rot, hoof-ail, hollow horn, grub, screw-worm, shoulder-rot, mange, the bites and stings of poisonous reptiles and insects, and every such drawback to stock breeding and bush life.

It cures every external trouble of horses, such as lameness, scratches, swinny, sprains, founder, wind-gall, ring-bone, etc., etc.

The Mexican Mustang Liniment is the quickest cure in the world for accidents occurring in the family, in the absence of a physician, such as burns, scalds, sprains, cuts, etc., and for rheumatism, and stiffness engendered by exposure. Particularly valuable to Miners.

It is the cheapest remedy in the world, for it penetrates the muscle to the bone, and a single application is generally sufficient to cure.

Mexican Mustang Liniment is put up in three sizes of bottles, the larger ones being proportionately much the cheapest. Sold everywhere.

## NOTICE.

NOTICE is Hereby Given to the land holders and all parties interested in the Kosharem Canal situated in Piute County, Utah, that there will be a mass meeting held at Kosharem School house, on Saturday, June 28, 1879, for the purpose of forming an Irrigation Company, and for the election of Trustees and Secretary.

J. W. YOUNG,  
County Clerk.  
Marysville, Piute County Utah.  
w183 June 7th, 1879.

### Important to Wool Growers!



I take pleasure in announcing that I am making a pure "TOBACCO SHEEP DIP" from the best Kentucky Leaf, which makes an article of uniform strength and purity, without the addition of poisonous substances, and should be diluted 100 parts to one (although safe to use at any degree of strength) for dipping sheep.

This dip is convenient for use, as it only requires water to dilute it. As tobacco is so well known to wool growers who have used the same, I can only add that I have it in this convenient form for them—put up in one and five gallon tin packages, sealed tightly.

Order either of my Sheep Dips, viz.:

Concentrated Extract of Tobacco.  
Also, Non-Poisonous Sheep Dip.  
Price per gallon:

Tobacco Dip .....\$2.75  
Non-Poisonous Dip..... 2.25

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