

bers of the family. I followed, spoke about thirty minutes on the gifts and blessings. Then we blessed their youngest child and departed, journeying on to Mr. Jones' where we enjoyed another outpouring of the spirit; spoke to an interesting congregation of twenty-five souls and for two hours held them spell-bound. At the close of the services another subject applied for baptism and soon we were at the water's edge, singing, "L. L. on the water's brink we stand." After the ceremony was performed the congregation departed, some mocking, others rejoicing. Yours truly,

ELDER R. H. FIFE.

GOV. CARR, OF NORTH CAROLINA.

In company with Elders King, Smith and Carter, I visited Gov. Carr, of North Carolina, the object of our visit being to show his excellency a threatening document to which was appended some thirty names, and ask his protection from mob violence.

Elders Jorgensen and I procured a church at New Hill in which to preach, and were at that place to fill our appointment, when just before the commencement of our service two men stepped up to me and handed me a peculiar document which they called a petition and which read as follows:

"To the Mormon Elders: We the citizens of New Hill and vicinity, acting upon our knowledge of and information as to your religious principles, regard you as a nuisance to the community; therefore we ask you to retire from the community as quickly as you came, and that at once." And this was signed by about thirty names.

We trusted in the Lord, however, and held our meeting and bore our humble testimony to the truth of the latter-day work and preached to them upon the apostasy and restoration.

I was appointed spokesman for the party, and after the usual greetings I showed the governor the document which was given to me at New Hill and asked his protection. I told him I was a citizen of the United States and both my grandfathers were; and from my infancy I had been taught to revere the starry emblem of liberty and to love the Constitution as a sacred document framed by inspiration by the wisest and most patriotic body of statesmen that ever met in a political capacity—the ultimatum of political documents; under its wise provisions we were guaranteed religious toleration—as it says "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof," and although we are promulgating an unpopular doctrine, we claim the right in this free land to preach the Gospel without molestation from any source whatever.

The governor affirmed that we had the right of religious toleration and promised us protection. He ordered his secretary to take a copy of the document with the names appended and promised to look into the matter. As he bade us farewell he requested us to call again. Since then a long piece appeared in the paper containing a copy of our cards with the Articles of Faith and the document above quoted.

We have at present in this part of the Lord's vineyard fifteen members of

the Church. We have organized a Sunday school, which has an average attendance of from twenty-five to thirty persons, all of whom seem to be earnest seekers for truth.

The NEWS comes regularly to hand and is very much appreciated by Elders and Saints.

At present Elder King and I are lab'ring in Wake county, and on the Sabbath day helping in the Sunday school and preaching to the Saints and others. We meet with much opposition. One man told us we had better look out how we distributed tracts around his vicinity. I asked him if there was not a law in the land. "Yes," said he, "and there is a moral law (mob law) too." We are protected, however, from all violence and harm. One lady in the same place said she had been looking and praying for just such a message of salvation as we brought, and she said that now it had come she was ready to die. God's angels are on our right hand and on our left to shield us from all harm, and though we travel without purse and scrip we are provided with entertainment and food and we acknowledge the hand of the Lord in it. We have the consolation of knowing that truth will prevail from the rivers to the ends of the earth, and that from the rising of the sun to the going down thereof all inhabitants of the earth shall know that the God of Israel is with His people and that He has raised up out of his holy habitation and harnessed an engine upon the mountains to all nations.

Praying for the welfare of Zion, the pure in heart, and for the spread of truth, I remain your Brother in the Gospel.

E. C. ROBINSON.

VERINA, N. C., Nov. 18, 1895.

UTAH MAN MURDERED.

COLONIA JUAREZ Mexico, Nov. 15. —I am exceedingly sorry to have to communicate a shocking event that has lately happened by which we have been bereft of one of our best men in the colonies.

On Tuesday evening, the 12th inst., Brother Christopher E. Heaton, of Kane Valley, was shot and brutally beaten over the head and killed. He had been making molasses for the brethren of Colonia Dublan, assisted by Brother John Hardy, of Colonia Pacheco, on the west side of the Casas Grandes river, at San Jose, where some of the colonists live. They were camped some little distance from the molasses mill, and they had been raided by some thieves, who stole two barrels of molasses, a brass kettle, steel yard and other things. As they were closing up their business, having got through their season's work, they accidentally found under a heap of pumace, the pressed cane stalks, one of the missing barrels of molasses that had been hidden awaiting a favorable time and opportunity for taking it away.

Talking this over it was deemed a favorable time to catch the thieves, by letting the barrel remain where it was and watching for them to take it away, have them arrested, as it would doubtless lead to the discovery of the other barrels and missing things. Brother Heaton communicated this to one of the brethren holding an office under

the government with power to make the arrests. But unfortunately that was not done. Brother Heaton was left alone. The thieves, with a wagon and oxen, went to the place loaded up the molasses and started.

It is presumed Brother Heaton tried to stop them and was shot down and beaten over the head and killed. In the hurry to get away the thieves lost the barrel of molasses, it rolled off the wagon and was found by the officers the next morning. Hearing a gunshot some of the brethren went in search of Brother Heaton and found his dead body. Word was sent to the officials at Casas Grandes who promptly were on hand and succeeded in capturing the wagon and two men in it, and arrested several, who were suspected, at the place where the wagon was tracked to. The authorities acted with much promptness and decision. They took charge of the body and conveyed it to Casas Grandes. They also detailed some of the brethren to guard the prisoners. An examination was held at the judge's office at Casas Grandes and eventually the body was delivered to his friends for burial.

Bishop W. Farr, assisted by Brother John Robinson, took the body to Colonia Dublan and Counselor Frederick G. Williams, Philip Hurst and James S. Cardon, attended to the care and dressing of the body. On Thursday, the 14th inst., the funeral obsequies were held in the Dublan ward school house. The choir sang the hymn commencing "Sweet friend of the needy, kind helper of youth." Elder Dennis E. Harris offered prayer. The hymn, "Thou dost not weep, to weep alone," was sung and the following speakers bore testimony to the integrity of the departed, who was in every sense a true son of Abraham and disciple of the Lord Jesus Christ, filled with the love of God and His righteousness and faithful worker in his cause: Henry Eyring, Austin Farnsworth, W. R. R. Siowell, Miles P. Romney, Alma P. Spillsbury, J. L. Brinbolt, George Teasdale, Helaman Pratt, George Lake and Winslow Farr.

There was an excellent spirit, no feeling of the gloom of death but of life everlasting, notwithstanding the desolation caused by his departure to his family and friends. He had passed from death unto life, his record entitled him to associate with the Patriarchs, Apostles and Prophets, whose life and example he followed, because he had the faith of Abraham and believed God.

The large building was filled with the Saints who sympathized with the family in their loss, for his departure is a loss to the mission. The choir sang "The Resurrection Day," and Philip H. Hurst offered the closing prayer.

A long procession of some twenty vehicles went to the graveyard. Elder Alma P. Spillsbury dedicated the grave and delivered a closing address and thanks, in behalf of the family, for sympathy manifested and assistance rendered on this trying occasion.

Christopher Bellby Heaton was the son of William and Esther Bellby Heaton. He was born at Wilsden, near London, England, May 17, 1852. Emigrated with his parents in 1856 crossing the Plains in the handcart company of Captain McAllister. The