

crime punishable by the laws of his own kingdom by death, was of all his progenitors accounted worthy to build a temple to the "Most High God," and not only to build it, but to dedicate it; to not only administer before the "congregation," but to stand before the Lord and to be the means through whom (by mighty faith and prayer) the power of God rested upon that holy edifice, in the form of a cloud by day and a pillar of fire by night, and in which hosts of holy angels appeared, and fire came down from heaven to light the holy offering upon the sacred altar. Modern Christianity can count its adulterers and fornicators by the million, and its bastards by the hundreds of thousands, yet scarcely ever is a Christian sermon devoted to the denunciation of these foul crimes, but polygamy and the "Mormons," an institution which the Bible authorizes, and a people whom it fully justifies in all the principles of their faith and practice, they can denounce morning, noon and night, with all the vehemence of a Satanic possession.

I also held a meeting with the Saints and a few strangers at Southampton on the Monday night, but as the good people of that Christian town would not rent us a public hall we were compelled to meet in a private house; but the purposes of the Lord were fully subserved in this humble place, for after the meeting all the strangers present, seven in number, banded in their names for baptism.

We had an excellent meeting-house at Southampton a year or so ago, but through a little hypocrisy and a bettering of the Saints were induced to surrender it, and since then have been unable to obtain another one. The circumstances briefly told are as follows: The proprietor of the hall notified the President of the Southampton Branch, that he desired to pull the building down and erect a more profitable structure in its stead. Accordingly the premises were vacated, but instead of pulling it down he fitted it up in a most elegant manner, and rented it to one of his Christian brothers who had recently started a new sect under very peculiar, and certainly very unenviable circumstances, called the "Christ Church."

This man, Mr. Meadows, had formerly been associated with a Mr. Earl in a church at Southampton called "The Church of God," and while the latter was making a tour of Palestine about two years ago, he had charge of the congregation. It was customary for the "Church of God" to give a free dinner to the widows of the church every year, and this Mr. Meadows received the money in the regular way for this purpose; but instead of appropriating as usual he put it in his own pocket. He also cultivated a very familiar acquaintance with the absent minister's wife, and they indulged in such improprieties that Mr. Meadows, ostensibly to ease his stinging conscience, wrote Mr. Earl a long apology upon his return, setting forth in some detail the circumstances of their amours and asking his forgiveness for what had occurred. The object of this letter was thought to be two-fold, namely: to disarm the husbands, wrath at him, and to incite him to divorce his wife that he might marry her. The case finally found its way into court, Mr. Earl suing for the misappropriated money and his lost honor, and the entire proceedings, including the letter of confession, a most vile production published in the news papers. Mr. Meadows was most severely reprimanded by the judge, who denounced him as a deep dyed scoundrel and sentenced him to three months imprisonment and to pay a fine of £100 (\$500.) At the expiration of his term of imprisonment his fine was paid by his former flock, or a portion of them; hall which we had rented and honorably paid for during our occupancy, was rented to him; most of his former congregation and many more rallied around him, and to-day he has the name of being the most popular preacher in Southampton, and is every where known in that location as the founder of the Church of Christ. The circumstances of this narrative are well known in Southampton and two or three gentlemen not of our faith gave me the original details as here related. Can such a man obtain a public hall in which to preach? Yes! He can not only obtain a public hall without asking for it, but have it paid for and filled Sabbath after Sabbath with an attentive congregation of devoted listeners. Can a true follower of Christ under the name of a Latter-day Saint? No. Not upon

any consideration or at any price. Is this man and his congregation within the pale of Christianity so called? Yes. Are the Latter-day Saints, among whom such a man could not live much less gain popularity as a preacher of God's word? No. Oh! how rarely do we find the jewels of consistency either in the faith or practices of the Christian world. Your Brother in the Gospel.

Jos. A. WEST.

London Feb. 5, 1883.

HERBON, Utah,

Feb. 29th, 1883.

Editor Deseret News:

As you have perhaps received an account of the burning to death of Prudence Macnamary Pulsipher of this place on the morning of the 27th inst., without the full particulars, I will give a few.

The victim was in her 79th year and very childlike and in a measure helpless, although she was able to get around very slowly with a cane in each hand. She was incapable of observing cleanliness and had to be waited upon like a child, and it was therefore considered unwise for any family to attempt to live in the same room with her as it certainly would not be conducive to good health, hence the reason of her being by herself. No person acquainted with them can possibly attach any blame to John Pulsipher and family who have taken as good care of her as any one could have done under the circumstances, she having lacked for nothing necessary to make her comfortable.

Indications showed plainly that she had arisen at an unusually early hour on the fatal morning, and dressed herself and made a fire, and from all appearances had again laid down and fallen asleep, and suffocated from smoke without giving any alarm, as the room stood only ten or twelve feet from the building in which the family slept, none of whom knew or heard of the fire until the alarm of fire was given by one of the neighbors who first saw it, and it was with great effort that the other buildings were saved. If the fire had occurred earlier in the night the main buildings and probably more lives would have been lost, as a number slept up stairs.

The poor victim was a good meaning old lady, always having a good word for everyone who did her the least kindness, and especially for those who waited upon her. She has prayed for death for a number of years. Having remained faithful to the cause of truth to the end. She will gain a righteous reward.

Yours respectfully,  
D. M. TYLER.

## THE SAN JUAN COUNTRY.

BLUFF CITY, San Juan County,  
February 19, 1883.

Editor Deseret News:

This place is situated in the southeast corner of Utah Territory, about 20 miles north of the Arizona line and 35 miles west of the Colorado line, on the north side of the San Juan River, in what is commonly known as the Lower San Juan Valley. It has been settled three years, and during that time the people have met with more or less reverses, but have succeeded so far that they have the water out, and last season raised good crops. This winter a great deal of work is being done in enlarging the ditch and carrying it higher and further in order to cover more land, and an encouraging increase of crops is anticipated next season. There are over fifty men here, permanent settlers, most of them having families and well satisfied with the country. The altitude of this valley is 4,600 feet, and the climate is remarkably pleasant, being usually warm and almost invariably dry. Very little rain or snow falls and the ground is dry all through the winter, making that the best season of the year for all kinds of work.

During the extreme cold weather of December and January, the thermometer recorded 23 below zero, but such a thing was never heard of before in these parts.

The valleys on this river are usually from one mile to two miles in width, and in some places are enclosed by tall handsome bluffs, and in others by smooth rolling hills which are more agreeable to the eye.

The land is rich river bottom, covered with cottonwood, greasewood, sagebrush, squawbush and ironwood which in some places is rather expensive to clear, but is usually very productive. There are

several current wheels in operation for throwing out water for irrigation which are measurably successful, and others are being built, as there is much valuable land which it is not practicable to water from a ditch. Cottonwood for fencing and fuel is abundant in our fields and the various washes leading to the river from the mountains on our north.

Saw timber of superior quality is easy of access 40 miles from here on the Blue and Elk mountains lying to the north and northwest of us. Stock do very well, keeping fat summer and winter, and we have a good market for them.

At Montezuma 15 miles further up the river there are 10 families, who have ample room for quite a number of neighbours, and would be pleased to see them come and assist to build up and redeem the country.

From there to Burnham, another "Mormon" settlement, 70 miles further up the river, and in New Mexico, there are several good chances for active, industrious people to make good, comfortable homes, in a climate that cannot be surpassed. At Burnham, 10 miles below Farmington, which is located at the confluence of the San Juan and Animas rivers, there are six families of our people, located in a good country, and anxious to have their numbers increased by those whose faith and practice are in accord with their own.

Most of the land in that neighborhood is claimed and much of it held and improved by those not of our faith, many of whom would sell for what their improvements have cost, which, if the new settler's means will permit, is an excellent opportunity of getting a home, as in many cases the water is out, and on some good crops have been raised. At Burnham and for 60 miles this side of it coal is abundant, there being hundreds of places where it crops out plainly on the surface. The Navajos on the south of us and the Utes on the north are very friendly, and as a rule conduct themselves as well at least as the average white citizen. Extensive mines of gold, silver, copper, iron and coal have been recently discovered 60 miles to the southwest of Bluff City, causing a ripple of excitement and a slight rush of miners from the snow-bound mining camps of Southwestern Colorado.

A coal oil spring has also been discovered in the vicinity of the mines, its quality and quantity being such as to render it valuable in case cheap transportation should ever be established here.

On the 28th and 29th of last month Apostles B. Young and H. J. Grant met with the Saints in this place and held five meetings, at which much valuable instruction was given, and many good things said tending to encourage the Saints in the performance of their duties. After leaving here the Apostles visited the Saints at Montezuma and Burnham and held meetings, and then proceeded on their journey to visit the settlements in Arizona. The Saints here, are united in spirit and action, have good Sabbath meetings and Sabbath schools, also a good day school and Young Men's Association, Relief Society and Primary in good working order. It is a time of general good health and prosperity. There is room for a good many more people in this country than are here at present, but those who want to succeed here must expect hard work and be satisfied with small farms, at least for the present.

Yours truly,  
PLATTE D. LYMAN.

## MORGAN STAKE CONFERENCE.

The Morgan Stake Conference was held in the Stake House, Feb. 17th and 18th, 1883.

The stand was occupied by Presidency of Stake, High Council, Bishops, Presidency of Quorum, etc.

Saturday, 10 30 a.m.

President Richard Fry congratulated the Saints on being able to meet in the Stake House in a partially completed condition. He believed the Saints appreciated their blessings more fully, and exhibited more zeal in the fulfillment of their duties.

High Councilors Jesse Haven and D. W. Porter addressed the Saints on the subjects of their duties; fulfillment of God's word, and His motive for gathering out His people,

and the necessity of unity, charity, etc.

The Clerk read two addresses given by the Prophet Joseph Smith, in Nauvoo, Ills., contained in new Doctrine and Covenants.

2 p.m.

A portion of the wards were reported by their presiding officers.

Elder Lee, of Tooele, spoke of the great work of baptism for the dead, building of temples, etc.

Elder W. S. Brough, returned missionary, gave a synopsis of his labors in the missionary field. He realized that his conduct while on his mission would be taken as an example of that of the Saints in Utah. Was greatly blessed in his labors.

Prest. S. Francis said it was peculiar that Christians should desire the imprisonment or death of men who practised Bible doctrine. By bending to God's will, we intend to deserve His protection.

Prest. McNiven represented the Elders' Quorum favorably.

Sunday, 10 30 a.m.

Remaining wards reported. Supt. J. K. Hall spoke encouragingly of the Sunday School interests and prospects.

Elder John Seaman of Ogden reviewed the local experiences of the Morgan Saints and showed the results to be satisfactory, both temporally and spiritually. Should prepare our young men for the harvest of souls which must yet be engaged in. President W. G. Smith had visited nearly all the wards and found the people interested having paid a better tithing, according to their income—than ever before.

President Robert Hogg reported the High Priests Quorum in an improved condition.

Elder T. R. G. Welch, tithing clerk, read the tithing report for 1882.

President J. Francis read the late revelation given through President John Taylor.

2 p.m.

Reading of Stake Report by Clerk. Supt. J. K. Hall read Stake report of Sunday Schools, also circular from General Supt. George Q. Cannon.

Apostle F. D. Richards having arrived at noon, said our children are our greatest blessings, quite contrary to the feelings of the world. Spirits are waiting to receive bodies through the agency of God's people, fearing if they attempted to tabernacle in the wicked world, they would be disembodied before they were born, or murdered soon after their birth. Advised the officers of the Stake, and wards, to understand the power, and jurisdiction of the priesthood they severally, hold, and exercise it justly. Gave much valuable instruction.

Missionaries were released and others appointed for the ensuing six months and other business transacted.  
JAMES H. MASON,  
Clerk.

## DIED.

PENKINS—At Taylor, Apache County Arizona, February 28th, 1883, at the residence of his father, of smallpox, John Henderson Perkins, eldest son of Jesse N. and Rhoda C. Perkins.

Deceased was born in Grundy County, Mo., November the 6th, 1812. His parents embraced the Gospel in 1848, and emigrated to Utah in 1849 and settled at Bountiful in the spring of 1850. He was baptized at the age of 8 years and ordained an Elder in 1864; served in the Blackhawk war under Captain Bigler, in 1866; was married in 1871, and was called by President Brigham Young to Southern Utah, with his parents and family, in 1875. During the winter of '75 and '76 he labored upon the St. George Temple. He was again called in like manner, with his parents and family, in 1877, to settle in Arizona, and since January, 1879, has resided at Taylor, Arizona. At the General Conference held in Salt Lake City in October, 1879, he was called to labor among the Lamanites, and was set apart for his mission and ordained a Seventy January 5th, 1880, by Apostle Wilford Woodruff, which mission he has honorably filled in Arizona and New Mexico. His life has been one of usefulness, honorably filling the various duties and responsibilities placed upon him. He was very kind and charitable, and was universally respected by all his friends, and was a lover of truth and righteousness and of the Gospel of the Son of God; was full of mercy and forgiveness, and was true to his family, parents and friends, and died happy, in full faith of coming forth in the morning of resurrection of the just.

HOLLIS—At Mesquite, Lamar County, Alabama, Feb. 20th, 1883, about 1 o'clock p.m., of rheumatism of the heart, Darling Hollis. Deceased was born July 23, 1804, in Fairfield District, South Carolina, and was 78 years, 7 months and 18 days old. He moved to Lamar (then Marion) County, Alabama, in 1849.

In life he was a kind husband, an affectionate father and a true friend. To know him was but to love and respect him. The Elders who have visited this county during the last thirty years will all remember his kind treatment of them. His house was always open to the Elders of Israel. Although he made no profession of religion, yet he boldly maintained that one denomination had equal rights with another. He claimed no rights or privi-

leges which he did not grant to others. He was a firm supporter of constitutional rights, and at all times raised his voice in defence of the down-trodden and oppressed. In him the community lost a true friend, a wise farmer and a good citizen.

The esteem in which he was held by all who knew him, was manifested by the large attendance of sympathizing friends who attended his funeral.—[COM.]

BARRETT—In Provo City, Utah, March 4, 1883, William Barrett, aged 82 years, 9 months and 4 days.

Deceased emigrated from Pontypool, Monmouthshire, England, in the year 1814, was ordained a High Priest in the Spring of 1840, lived a faithful Latter-day Saint, and died in hope of a glorious resurrection. He leaves a wife and 13 children and several great grand children.

Mt. Star please copy.

HILL—William Hill, born Aug. 13, 1801, Franklin County, Virginia, died Feb. 12, 1883, Surrey County, North Carolina.

Brother Hill was baptized into the Church of Jesus Christ of Latter-day Saints, June 11, 1859, by Elder Henry G. Boyle, was ordained an Elder and presided over the Pilot Mount branch of the Church up to the day of his death.

He was a friend to the friendless and a father to the fatherless; his house was open to the Elders and Saints, and after coming to a knowledge of it, he always defended the principles of truth. Though living to a ripe old age he retained his genial, pleasant spirits to the last, and had a kind word for everyone, dying with the full assurance of a glorious resurrection.—[COM.]

PEAD—In Garden City, Utah, March 6th, 1883, of inflammation of the lungs, Levi Oron, the beloved son of William and Susanah Pead, aged 1 year, 5 months and 22 days.

JENSEN—In Washington City, at the residence of Niels Nielsen, March 1st, 1883, Anders Peter Jensen, of typhoid fever; late from Denmark, where his parents still reside.

Deceased was born in Taastrip, January 12th, 1863. Although but a mere youth, he was thoughtful, of industrious habits, trustworthy, kind and affable in disposition. He bore his sickness with fortitude, unaccompanied with a single murmur, and passed quietly away.

Scandinavian Star, please copy.

NEILSEN—At Huntington, Emery County, Utah, of childhood fever, Feb. 25th, 1883, Annie Kristine Neilson.

Also on the same day her infant son. Sister Neilson was born on the 15th of March, 1841, in Almina City, Viborg County, Jylland, Denmark. She embraced the gospel on the 4th of April, 1871, and emigrated to Utah in 1878. She leaves a husband and seven children to mourn her loss. She was an active member of the Relief Society of Huntington Ward, and was always willing to do any duty required of her. Her death created quite a gloom over the people of this ward who have been bereft of a faithful friend and sister.

Scandinavian papers please copy.

BIRCH—At South Cottonwood, of Typhoid fever, Mary Ann, daughter of Thomas and Sarah Birch, born August 23, 1872; died October 19, 1882.

Also, of brain fever, Eliza, daughter of Thomas and Sarah Birch, of South Cottonwood, born January 11th, 1879, died March 14th, 1882.

The afflicted parents have the sympathy of many friends in their bereavement.

BURK—At Sunset, Arizona, March 2nd, 1883, of pneumonia, George Russell, son of Hubert, R. and Laura D. Burk born October 24th, 1881.

HATCOCK—At Panguitch, Garfield County, March 11th, 1883, of smallpox, Almira, daughter of James and Rhoda Henrie, and wife of Thomas Hatcock; aged 18 years, 11 months and 11 days.

WILLIAMSON—At Paragonah, October 11th, 1882, of old age, James Williamson, aged 77 years, nine months and 22 days. Deceased was born at Rufford, Lancashire, England; became identified with the Church in July, 1849, at Pendlebury, Lancashire. He died in full faith of the Gospel.

Mt. Star, please copy.

JACQUES—At Nephi, March 10, 1883, Sarah Jacques. Born Oct. 8th, 1815, at Folke Hill Warwickshire, England.

She joined the Church in 1850; emigrated to Utah in 1862 with three daughters and one son. She lived and died a faithful Saint.—[COM.]  
Mt. Star please copy.

MORE—At Huntington, Emery County, February 25th, 1883, of inflammatory fever, Hettie Mariah, daughter of Joseph W. and Hannah More, aged 14 years, 6 months and 25 days.

ROBINSON—At his residence in Springville, Utah Co., March 8th, 1883, of old age, Thomas Robinson.

Deceased was born May 22nd, 1802, at Stanington, Northumberland, England; was baptized into the Church of Jesus Christ of Latter-day Saints June 20th, 1847; emigrated to Utah in the year 1853, making his home in Springville; went on a mission to the White Mountains in the year 1858, afterwards returned to Springville, where he lived in the esteem and respect of all who knew him, a good and unassuming man, and died in the hope of a glorious resurrection.—[COM.]  
Mt. Star please copy.

SWANER—In the Tenth Ward, on Sunday, March 18th, 1883, of pneumonia, after an illness of about a week, August Jorgensen Swaner, aged 50 years, 10 months and 16 days.

Deceased was born in Lind Knud, Denmark, May 2, 1849, emigrated to Utah in 1855, and has been well known in Salt Lake City since that time. He was a natural genius and was among the first who commenced the manufacture of jewelry in Utah. Many persons will remember August Swaner from his genial nature and fertile mind. Funeral services will take place at the Tenth Ward meeting house to-morrow at 2 o'clock.—[COM.]

COULT—At the residence of his son James in the 11th Ward, of this city, March 18, at 6 p.m., William Coult, in his 82nd year. Deceased was born at Ewell, in the County of Kent, England, August 10th, 1801, and was the son of Joseph Coult and Margaret Landergan.

The funeral services will take place at the 11th Ward Meeting House, on Tuesday, March 20th, at half-past three o'clock. Friends invited.