

Elate with pride and drunk with power, and who, refusing to listen to any complaint, however grievous, only added insult to injury. In the conflict that followed the Swiss were stern, resolute, and inflexible, and exhibited coolness of judgment and sagacity in all their military affairs. They turned the tide of battle to the rocky and almost inaccessible parts of the country, where the Austrians were compelled to fight to great disadvantage. Sixty pitched battles were fought. It will be remembered that on the 16th day of December, 1815, at Morgarten Pass, the Swiss, numbering between 400 and 500, routed the Austrians, numbering nearly 20,000, commanded by Archduke Leopold. The independence so well merited was gloriously achieved by Switzerland.

A. C.

CORRESPONDENCE.

Artillery Match.

SALT LAKE CITY,
Nov. 16, 1877.

Editors Deseret News:

Dear Brother.—Noticing in your issue of this evening, a shooting match likely to occur between Salt Lake City and Denver clubs, communicating by telegraph, I thought it would be interesting to recount to you for the benefit of the public, a novel shooting match that occurred between two brigades of Royal Artillery in 1859, stationed respectively at Malta and Gibraltar, distance between the two places 1,100 miles. The strength of each brigade, 800 non-commissioned officers and gunners; the shooting to take place with sixty-eight pounders on traversing platforms. The object to be fired at was a barrel at anchor in the bay, of which there were three at about three miles range, corresponding with the quarter circle that the gun had to be moved each time. These guns are manned by nine gunners, for each battery of which there are eight in a brigade picked out, their best gunners for quickness in leading, traversing and pointing. Then the best detachment from each were matched against each other, and the smartest were matched against the Maltese brigade.

Quick time with these guns generally averages three rounds in two minutes. At the match the Gibraltar detachment knocked to pieces two barrels in fifty rounds, average time one minute twenty-five seconds for three rounds. The Malta detachment broke one barrel, time one minute and thirty-five seconds—three rounds. Such time was unprecedented for accurate firing, in the annals of artillery practice.

Yours fraternally,

CHARLES W. CARTER,

Late battery sergeant, major Royal Battery, Gibraltar; now photographer, Salt Lake City.

ALLEN, Little Colorado, Arizona,
Nov. 7th, 1877.

Editors Deseret News:

On the 6th inst., Brother Edwin Lycurgus Westover, late of Grantsville, Tooele Co., departed this life, after suffering for several weeks with pain in the stomach and difficult breathing. Deceased was born April 2nd, 1845. He was zealous in the cause of God to the last.

Pres. Smith and Bro. Lake attended the funeral, to-day, at 9 a. m., and gave very good and encouraging instructions.

Brothers J. Z. Stewart and H. Pratt and party came here this morning, well and in good spirits. All is well and peace prevails.

Your brother in the Gospel,
J. BUSHMAN.

REPLY TO THE NEW YORK TRIBUNE.

From Painesville (Lake County, Ohio),
Telegraph, Nov. 8.KIRTLAND, Ohio,
October 27th, 1877.To the Editor of the Painesville
Telegraph:

In your issue of the 25th inst. I noticed an article headed "The Mormons," claiming as its origin the New York Tribune, in which the writer conscientiously discharges his duty to himself and society by unburdening his soul of its share of its satire and ridicule on the "peculiar people," and in a highly ingenious manner, as he supposes, settles the subject of their religious

belief in the mind of society at large. Unfortunately, however, he has shot wide of the truth—if indeed he aimed at it—either through malice or ignorance, or perhaps both.

I shall first notice the tenet of baptism for the dead, which he ridicules with such energy. This is undoubtedly a "Mormon" doctrine; and if our Tribune scribe was as well acquainted with the Bible as with the art of misrepresentation, and as ready to do justice to the "Mormons" as he is to traduce them, he would find ample evidence in the Scriptures to support their belief and practice. But this is not his purpose; popularity and purse alike would suffer did he speak fairly of the Latter-day Saints. The sect is "everywhere spoken evil of," and this redoubtable champion, "ever strong upon the stronger side," goes with popular opinion, helps to increase it, and complacently drifts with the current he is afraid to stem. What a change from the days of Horace Greeley! That brave old champion who founded the Tribune never feared to speak the truth, though the whole world were arrayed against him; but when the present clique so ungratefully renounced Greeley, they evidently renounced his principles at the same time.

We are repeatedly assured in the Holy Scriptures of the imperative necessity of baptism. Acts 2: 38; Mark 1: 4; and Luke 3: 3, tell us that it is for the remission of sins. Our Savior says in Mark 16: 16: "He that believeth and is baptized shall be saved, he that believeth (this) not shall be damned." Peter tells us that "baptism doth now save us"—1 Peter, 3: 21; and Jesus also declares that "Except a man be born of the water and of the Spirit he cannot enter the kingdom of God."—St. John, iii-5. Can language be plainer? It is in vain to torture these sayings from their simple primitive meaning. They stand facing us, from the hallowed pages of sacred writ as true and faithful in import as they were eighteen centuries ago when handed down from heaven for our guidance, and woe to him who perverts an ordinance of God and teaches men so.

Having established the necessity of baptism, let us now decide on the proper mode of administering it. Born of the water is evidently another term for immersion, a full type of the expression. Buried with him in baptism has a similar import. Our Savior was baptized in the river Jordan; "and John was baptizing in Enon near Salim, because there was much water there." Here are two strong prescriptive proofs in favor of immersion, the only mode requiring much water for its performance. But what speaks more strongly for immersion and ought to decide the question forever of its being the only true and authorized method of baptism, is the language of Paul the Apostle, in his epistle to the Romans, vi chap., 4th and 5th verses—"We are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall also be in the likeness of His resurrection." Baptism is symbolical of the burial and resurrection of Christ, and the act must be in the likeness of that event.

It is not our province to ask why? No true Christian will question a command of the Almighty, but trust and obey Him implicitly, and as in the case of Abraham when commanded to offer up his only son, the willingness and obedience are accounted unto us for righteousness.

Now, since baptism is essential to salvation, and no unbaptized person can enter the kingdom of God, is not the ordinance for the benefit of the dead and all who have died without a knowledge of the gospel a merciful provision, a charitable doctrine; and should it be made the scoff and banter of any one who represents a Christian community, or professes to be a public defender of the faith?

Does the editor of the New York Tribune want further proof that it is a Christian ordinance and formerly practiced by the ancient saints? Let him blow the dust from the lids of his Bible and turn to 1st Corinthians, XV; 29, where Paul rebukes the church members who doubt the resurrection in these words: "Else what shall they do which are baptized for the dead,

if the dead rise not at all? Why are they then baptized for the dead?" And when he has disposed of this reasonably, with better argument than modern spiritualization or the antiquity of error, then and not till then let him ridicule the "Mormons," whose humble adherence to truth and the principles of Christianity as taught in the Holy Scriptures he would do well to imitate.

As to the polytheistic idea of Joseph Smith, Brigham Young, or John Taylor, ever being esteemed by their followers in the light of Divinity, it is unnecessary to say it is utterly without foundation—and like the many ridiculous stories of mushroom growth and imaginary authenticity, circulated to injure the reputation of the Latter-day Saints, needs but to be mentioned to be despised.

Please insert the above in defense of my people and religion, and oblige an humble and unworthy representative of "Mormonism."

Respectfully,

ORSON F. WHITNEY,
Missionary from Utah.

COMMUNICATION.

SALT LAKE CITY,
Nov. 16, 1877.To the Superintendents and Teachers
of Sabbath Schools:

Some time ago the officers of the Sunday School Union were frequently appealed to by those interested in Sabbath Schools, to introduce for our children to sing, something more compatible with the principles of our faith, than could be found in the published song books imported from the East. In accordance with these wishes, a polite and pressing invitation was extended to our friends versed in poetry and music to furnish contributions. Many have responded from different parts of the Territory and some of their productions have been published on cards, each card containing two songs, at the low price of \$1.50 per hundred cards.

Six cards have been printed and are on hand for sale. Many schools have enjoyed the benefit of their use ever since their first introduction. They are published in this form to encourage concert singing, instead of confining it to a select few. The Union simply proposes to cater for the wants of the schools throughout the Territory, and depend entirely upon the kind and prompt co-operation of the Superintendents and Teachers of every Sabbath School of Latter-day Saints. A simple method of raising means for their purchase, and controlling them in the school is the following: For each teacher to supply his or her own class with them, and take charge of them. This plan will prevent the trouble and confusion of a general distribution before singing, and the cost to every teacher will not exceed ten cents for each issue of cards, because one card is sufficient for two scholars, and in a class of ten children five will be enough, and one for the teacher, making the outlay only ten cents. We cordially invite the County Superintendents also to use their influence in diffusing a musical element in our Sabbath Schools, that all the children may be taught to take part in the exercise. Good singing is a very attractive feature, and also a very enjoyable part of worship by both old and young.

A good Sunday School well and ably conducted in any city or settlement, is an institution that the President of every Stake and every Bishop have cause to be proud of and thankful for, and an occasional visit by each to their respective schools, with a smiling countenance and a few words of cheer and encouragement to both children, teachers and superintendent, have a magical and soul inspiring effect.

We wish every Stake in Zion well represented on these cards, both in poetry and music, and therefore cordially invite contributions to be forwarded. Let every teacher, superintendent, local and county, Bishop and President, all feel interested in having these musical cards introduced in every school, by sending their orders, accompanied with the cash, to

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