

with which we are connected. Glory to God in the highest for the privilege He has granted unto us, poor, weak mortal creatures, to be identified with His great work and have such glorious immutable promises given unto us! Oh! how our hearts should swell with gratitude to our God! How profoundly grateful we should be and how thanksgiving and joy should well up in our hearts unto our God for having given unto us the privilege of being connected with this great work.

Now, will those connected with it not have their trials? Oh yes. Those who would reign with Christ must suffer with Him. Those who would reign with the Prophets; those who would gain the glory that God has in store for the righteous must suffer with the Prophets and Apostles.

I have spoken in my remarks concerning the great work of our God. I have not yet alluded to individual cases connected with it. What will be the fate of individual members of the Church of God? That depends upon ourselves. But whether we remain connected with the work or not, this I know—I know that this work will roll forth in the manner in which I have, in my humble and weak, way attempted to describe to you. I know that. But whether I will be faithful depends upon myself. I beseech Him in the name of Jesus that I may be faithful; that whatever may come in my pathway I may never, no never flinch, never weaken in my fidelity, in my courage and in my zeal for this glorious work of our God. I would rather die this instant in your presence than ever falter in regard to this work. I love it. It is God's work. I dedicated myself in my childhood to the cause of God, and I have endeavored through my life to be faithful to Him. If we will be faithful to our God He will redeem us, no matter what the circumstances may be through which we may be called to pass. We may have to endure persecution. We may have to meet with death. We may have to endure imprisonment and many other things that our predecessors had to endure. God may test us in this manner. Every human being that is connected with this work will have to be tested before he can enter into the Celestial Kingdom of our God. He will try us to the uttermost. If we have any spot more tender than another He will feel after it. He will test all in some way or other. But like the promises that have been made in regard to the work as a work, so are the promises that are made to us as individual members of the Church. We have had certain promises made to us. We have had blessings sealed upon us. God has acknowledged them in the heavens when they have been sealed upon our heads by the authority of the Priesthood which He has restored. And you may notice it that as the work of our God has increased we have also increased in the power of the Priesthood. When Joseph Smith committed the keys of the Priesthood unto his brethren, and rolled the burden upon their shoulders of carrying forward this work—in his urgent haste to build the Temple of Nauvoo, in his urgent haste to commit to his fellow servants all that God had committed to him—from that day the Kingdom of our God has grown in majesty and in strength, and at the same time has called forth opposition such as it never met with before. Every Temple that we build excites additional hatred, increases the volume of opposition, the volume of hostility, and the threatenings of the wicked. Every Temple that we have thus far completed—and every Temple of which we lay the foundation—has been another testimony in favor of God, and has brought strength to the people of God in enlisting the hosts in the eternal world upon our side; but at the same time there has been stirred up, from the very depths of hell, all the damned, Satan and his legions, to unite with their agents upon the earth in an endeavor to destroy this work, and to do everything in their power to obliterate it from the face of the earth; for hell is enraged at the work we are doing; hell is stirred up at that which we are accomplishing. Satan sees that which he dreads. He sees a people guided by the holy Priesthood. He sees a people gathered together according to the promise of God, filled with the power of God, led by His everlasting Priesthood, and seeing this, He is determined to exert every power, every influence that he can muster for the purpose of preventing the spread and growth of this work. He is determined to do this, and we can see it. But his power and influence are restrained; because, were it not so, the strength of the people of the Church of God is not such as to withstand the power of the evil one without succumbing to it. God, therefore, permits the opposite power to grow in proportion to the strength of the Saints, and if the contest be a sharp one, a keen one, a violent one, the sooner it will be ended. Because there is a termination to all this. There is a time coming when this opposition must cease and when God will stretch forth His arm, as He has already done, to accomplish His great work on the earth. As the nations of the earth reject the Gospel He will pour out the judgments that are set to follow the preaching of the Gospel. God will fight for Zion. God will remember Zion. Her name is written on the palms of His hands. He never can forget Zion. A woman may forget her nursing child—and that is a very difficult thing to do—but our God will never forget Zion, never forget the promises made to His people. He

looks down from His holy habitation and sees the humble efforts of His people. He sees their devotion to His cause. He sees their willingness to lay down their lives for the truth. Our God is not ignorant of this. His eye is upon this people, and His blessing will be with us. There is no power that can prevent the outpouring of His Spirit upon us; no power whatsoever.

We are rearing, as I have said, temples. And who shall enter into the temples of our God? Shall the drunkard, the whoremonger, the blasphemer, the sabbath-breaker? Shall the man who does not train his family as he should do, who is not living a godly life? I tell you, my brethren and sisters, the time has come when a higher standard of purity must be observed by us as a people than has been in the past. We must live worthy of these blessings that God has bestowed upon us. If we do not God will withdraw His Spirit; God would condemn His servant who stands at the head of this Church were he to permit wickedness to enter into these holy places. Therefore, the servants of God are strictly charged concerning these things. O you adulterers! O you whoremongers! O you drunkards! O you sabbath-breakers! O you dishonest men, and you hypocrites who have a place and a name among the Latter-day Saints! I say, woe! unto you unless you repent of your sins, unless you forsake everything that is evil and humble yourselves before God and ask forgiveness from Him; for I tell you the Spirit of God will be withdrawn from you, and you will be left to yourselves and become as withered branches only fit for burning unless you heartily, sincerely, profoundly, from the bottom of your hearts, repent of all your sins and put them far from you. God will not bear with you any longer. The sinner in Zion will tremble. That day will come. Fear will come upon the hypocrite. Therefore, repent of your sins before it is too late. And if you do you may enter into the holy places that God has provided. But O ye Presidents of Stakes and ye Bishops, you must be on the watch tower about these things, for God will hold you accountable. The sins of the people will be found upon your garments in the day of the Lord Jesus if you do not cleanse impurity from the midst of your wards. If you recommend men who are unworthy, through tenderness of heart and through sympathy, when they are wicked, I say to you, in the name of Jesus Christ, that the condemnation of God will rest upon you, and He will hold you to a strict accountability. For God has not chosen men to preside without laying upon them responsibility of a very grave and weighty character. He holds us accountable for these things. When a man has a relative and he condones the offence of that relative, through sympathy, he will not be free from responsibility. Now let it be known throughout all Israel as the word of the Lord to us for the present through his servant who stands at the head, that a man who commits adultery, a man who has had his endowments, cannot be baptised again into the Church. Let it be known throughout all Israel, as the word of God through His servant who stands at the head, that a man who has had his endowments and commits whoredom cannot now be received into the Church again. These must be cut off; because the law that was given in the early days of the Church concerning a man committing adultery once and being received back into the Church does not apply to-day. There has been a higher law given since then, namely, the endowments, and men have taken upon themselves, and women also, sacred obligations in holy places. Therefore, hear it and understand it. Let it be given out in all the congregations of the Saints; let it be known everywhere throughout the land of Zion, so that if a man is tempted to do that deed, or a woman, that they will pause in view of the terrible consequences which await its commission—that they will pause and ask themselves the question—can I do this at the expense of my salvation and my exaltation in the presence of God? God has labored with us for fifty-four years and six months. He has revealed unto us His laws in plainness and power so that all can understand, and if there be any now that do not understand it is because they have not availed themselves of their privileges and opportunities. My brethren and sisters, this land must be a land of Zion to us. It will be a land of Zion to all who keep the commandments of God. It will not be a land of Zion to the adulterer, the seducer, the blasphemer, the sabbath-breaker, the man who does not pay his tithing, to any who do not keep the commandments of God; but to those who do keep the commandments of God and who keep themselves pure, it will be a land of peace, a land wherein they and their children after them can dwell in peace and righteousness. But let us be warned in this the day of our probation. Let us live so as to have His revelations constantly within us; let us live so that His Spirit shall burn in our hearts and in our bosoms and in our bones like a very fire, that in the end we may be saved and exalted in His Celestial Kingdom, which I ask in the name of Jesus Christ. Amen.

Several British noblemen were recently arrested in Yellowstone Park, and heavily fined for chipping off specimens from curious ledges, which they proposed to carry away with them.

A MISSION AMONG THE MENNONITES.

AN INTERESTING DESCRIPTION OF A PECULIAR PEOPLE.

THEY TEACH THEIR OWN CHILDREN.

On the 10th of last May Brother Samuel Wittwer, from Santa Clara, and myself left Salt Lake City for our field of labors, as missionaries to a people called Mennonites. We arrived in Mountain Lake Cottonwood Co., Minnesota, on the 17th, and at once commenced our labors, we found the Mennonites to be a good and very hospitable people, willing to administer to the wants of the stranger that comes among them, but otherwise they hold themselves aloof from all that do not believe as they do as much as possible; so much so that they do not send their children to the common district school which they must help to support by being taxed for the maintenance thereof, and rather employ private teachers who teach in their own, the German language. They are also much

DEVOTED TO THEIR RELIGION

and seem to have unbounded confidence in their elders, the highest authority in the Church, for the less intelligent amongst them will not talk on the subject of religion unless one comes recommended by the elders, while the others will give but little chance to any one but will diligently advocate their own doctrines, and all are possessed of a great amount of self-righteousness. Not being able to reach the people by the medium of meetings, we traveled from house to house and found many who had already heard the Gospel through Elders Fisher and Loutsensock, but none that seemed to care anything about it. They like nearly all the rest of the Christian denominations deny revelation, gifts and blessings as something no longer needed, but claim that the New Testament is all that is needed or ever will be given for the salvation of the human family; still they are not filled with the spirit of hatred against us as most all the rest.

Pethaps a few items in regard to the

ORIGIN, TRAVELS AND PRINCIPLES

of this church may be interesting to your readers. I will therefore relate what I have learned from the people and their books in regard to it. In the 16th century the Roman Catholic church had almost universal sway throughout the then known world. Still there were some people in Holland who did not believe in her doctrines and practices, and, consequently, did not connect themselves with that church, but were to be found scattered through the country without an organization or leader. They believed in the baptism of adults by sprinkling, but not in the baptism of infants, and were therefore called anabaptists. In 1529 a Catholic priest by the name of Meno Simon also commenced to preach openly against the baptism of infants. To him these people sent a delegation of seven men to ask him to be their leader. Meno Simon did not at first comply with their request, but told them to go and make this a matter of prayer for a certain length of time, and promised that he too would ask the Lord if it was His will that he should be their leader. After the set time had expired the seven men came again and this time Meno consented. He at once, in the year 1530, severed his connection with the mother church, and commenced to organize some of these people into a church, of which he now was the leader, and which was called after him

THE MENNONITE CHURCH.

He was at the time 34 years of age. Persecution now commenced to rage, and the Catholic church tortured and killed hundreds of the Mennonites in a most horrible manner. In 1543 Meno was declared an outcast, and a large price offered for his head; he was forced to flee, and left Holland with his followers and went to Mcklenburg and Holstein, and died on the 31st of January, 1561. In Prussia his followers found a home, because there the power of the Catholic church was, to a great degree, broken through the labors of Martin Luther and other reformers. The king of Prussia requested them to perform military duty, which they refused, and about 90 years ago Catharina, the Empress of Russia, being desirous of having the Mennonites settle in her domain and teach the Russians the art of agriculture, which they well understood, offered them land and the privilege to serve God unmolested according to their belief. This offer they accepted and

REMOVED TO RUSSIA,

where they enjoyed the promised privileges and grew very rich until in 1872, when Emperor Alexander annulled the promises made by Catharina, and required that the Mennonites should furnish their quota of men for the Russian army, and in all respects be treated the same as other subjects of the Empire. Alexander, however, gave them ten years in which time they should either emigrate, or at the end thereof submit to his request. Many thousands sold their homes at a great sacrifice and immigrated to the United States and Canada, while the majority remained. A few have settled in Mountain Lake, Minnesota, some in Dakota, and a large colony in Kansas, but the greater part of them are in Canada.

The following are some of the

MAIN POINTS OF THEIR RELIGION

wherein they differ from most of the other denominations. They believe, as before stated, in the baptism of adults by sprinkling (but two or three of their branches now believe in and practice immersion.) They consider it a great sin to bear arms or make use of any weapon, even in self-defence or any other way; also to take an oath of any kind, or sit in judgment upon a fellow being as jurymen. They believe that it is against the teachings of the Lord to take part in earthly governments by holding office. The fifth chapter of St. Matthew, or the teachings of Jesus therein contained, are interpreted by them to mean that it is wrong to hinder a man from stealing from you, or the murderer from accomplishing his devilish designs; or aid in any way to bring a criminal to justice. The changing of faith or being again baptized after one has once been sprinkled by the elder is considered to be the sin against the Holy Ghost, which never can be forgiven. It is also considered wrong to marry any one outside of the church; therefore if a man desires to become a citizen and takes the oath of allegiance, or otherwise mingles with or acts like an American he is considered as in bad standing and not allowed to partake of the Lord's Supper.

Having said so much upon these points I will now give a description of their

MODE OF LIVING.

The homes of the Mennonites are very plain, as also are their dress and food. Cleanliness does not seem to form a part of their religion. The houses are nearly all built alike, under one large roof, covered with grass or straw. These will be found the dwelling place for man and beast, bed and dining rooms, parlor and kitchen, pigpens, cow and horse stables are all connected with each other by doorways. The furniture is all very plain and nearly alike in every house. No pictures adorned the walls, as that is considered a sin. No music is heard for the same reason. In the family devotions the Mennonites are very strict, mornings and evenings the family is called together, then the father, or in his absence the mother, reads a hymn. After one verse is read all join in singing it (regardless of time) and so on until all the hymns are finished. Then a chapter is read from the Bible, and afterwards all kneel down for prayer, which in some branches is offered loud by the father and in others each offers a silent prayer. No business or the presence of strangers is allowed to interfere with these devotions.

We have now traveled for

FIVE MONTHS AMONGST THIS PEOPLE,

have worked with them in the harvest field and have never heard either young or old make use of any oath or an unbecoming expression. The children up to 25 years of age, yield strict obedience to their parents, as also the younger ones to those that are older. We have never seen a "switch" or a "strap" or any rod used by either parent upon a child, nor heard of any of those threats uttered that are so common in others to make children mind. The women have to work very hard. It is not uncommon to see them follow the plough or do some other severe work. Still they seem to be contented and happy in the midst of their, very often numerous families. I do not think that the Mennonites have yet learned the damnable practice of restricting natural birth to only a limited number of children, which is so common in the world.

IN MANITOBA

they live in villages like they used to in Russia. These are from one to five miles apart and contain from five to twenty-five houses, which are all built in a row on one or sometimes both sides of a street, with gable toward the street and a garden between it and the house. We visited all but four of those villages (sixty-six in number) and also the leading men and many others in them, asking them all to give us either a public or a private room in which to hold meetings, but were refused in every instance. In the first village we visited we were told that this would be our unvarying lot unless we came recommended by their elders. We visited these elders and asked them to aid us in the discharge of our duty as servants of God, but of course asked in vain. They all told us to go home and save ourselves the trouble of going to any of their people. We, however, did not think so, nor were we ready to go home, but as above stated, and although unable to hold public meetings, we distributed a great many tracts and bore testimony, wherever we could. From Manitoba we went to Marion County, Kansas, and again did the same as in the other colonies, the same result attending our labors. Though it may seem that our

MISSION TO THE MENNONITES

has been useless, yet we do not regret the means we used in hunting them up nor the time we have spent amongst them, for we sincerely believe that there must be some of the blood of Israel amongst this people, and although at present both priest and people completely reject the gospel message, we still believe that some day, when the cover of self-righteousness is torn from them, and the chains of tradition broken, and when in the coming events "every man that will not take up his sword against his neighbor must flee to Zion for safety." Many of

them may remember our testimony, and when all else fails them, seek refuge in the kingdom of God.

Our labors amongst them are now ended, as we are called to another field. We leave them in the hands of God, and pray that He in whose service we are engaged may bless them for the good they have done us while traveling in their midst, and cause that the seed we have sown in faith and humility may some day grow and ripen into a rich harvest of many souls.

Your Brother in the Gospel,
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SUMMONS.

In the Probate Court in and for Salt Lake County, Utah Territory.

Maggie M. Sanders, Plaintiff.

vs.
Samuel L. Sanders, Defendant.

The people of the Territory of Utah send greeting:

To Samuel L. Sanders, defendant.

YOU ARE HEREBY REQUIRED TO appear in an action brought against you by the above-named plaintiff, in the Probate Court of the County of Salt Lake, Territory of Utah, and to answer the complaint filed therein, within ten days (exclusive of the day of service) after the service on you of summons—if served within this county; or, if served out of this county, but in this district, within twenty days; otherwise within forty days.

The said action is brought to obtain a decree from this Court dissolving the marriage contract existing between said plaintiff and you, on the ground of cruel treatment to plaintiff to the extent of causing her great bodily injury and great mental distress, and failure to provide plaintiff the common necessities of life.

And you are hereby notified that if you fail to appear and answer the said complaint as above required, the said plaintiff will apply to this Court for the relief prayed for and cost of suit.

Witness, the Hon. Elias A. Smith, Judge, and the seal of the Probate Court of Salt Lake County, Territory of Utah, this 11th day of October, in the year of our Lord one thousand eight hundred and eighty four.

JOHN C. CUTLER, Clerk.

LEGAL NOTICE.

In the Probate Court of Tooele County, Territory of Utah.

In the matter of the Estate of Harriet Fuller, deceased.

NOTICE IS HEREBY GIVEN THAT William Fuller, the Administrator of the Estate of Harriet Fuller, deceased, has rendered and presented for settlement and filed in this Court his final account of his administration of said estate, also a petition praying for a distribution of said estate and discharge of said administrator, and that Tuesday the Eighteenth day of November A. D. 1884, at 11 o'clock a. m., at the Court room of said Court at the Court House, in the City and County of Tooele has been duly appointed by the said Court for the settlement of said account and hearing of said petition, at which time and place any person interested in said estate may appear and file his exceptions in writing to the said account, and contest the same.

JOHN W. TATE Clerk.

Dated October 23rd, 1884.