

"MORMON" PROSELYTISM AND IMMIGRATION.

The Philadelphia Record in an article on "Mormon" missionary work, has the following paragraph:

"The persistent proselytizing in which Mormon missionaries have indulged for so many years in Europe does not seem to be affected by the active warfare now being waged against the polygamous leaders of the Church in the Territory of Utah. It is a strange fact and one which has never yet been accounted for, that these propagandists of a latter-day delusion have found the most fruitful field for their efforts among the Swiss and the Scandinavians, the latter of whom especially have, as a race, never been considered impressible or imaginative."

The active warfare against the practice of plural marriage has no bearing upon the proselytism which is one of the duties of the Latter-day Saints; neither does the attack upon the leaders interfere with a work that devolves more or less upon all the members of the Church. A divine mission is given to the Latter-day Saints, commonly called "Mormons," to disseminate the principles of the everlasting Gospel among all nations. Every man called to hold the authority of the Priesthood of the Son of God—and most of the male members of the Church possess this in some degree—is by that very calling required to labor, when called upon, for the enlightenment of mankind in any quarter of the globe that may be designated. The Gospel which has been restored to earth by the ministrations of angels is to be proclaimed to "every nation, kindred, tongue and people." It is to "be preached in all the world as a witness to all nations" before "the end shall come."

In addition to this obligation upon all the Elders, the divine commandment has been given, "let every man that is warned, warn his neighbor." Thus every member of the Church who has a proper conception of its genius and his own responsibilities, feels under a conscientious obligation to do all that lies in his power that the principles of his faith may be made known to all mankind.

It is difficult to make most persons who touch on the "Mormon" question understand that polygamy is not the chief end and aim and doctrine and practice of the so-called "Mormon" Church. The preaching of "Mormonism" means to them the promulgation of polygamy. They might as well contend that mathematics is comprehended in one advanced branch of the science, and that the teaching of arithmetic means only the explanation of the rule of three. The plural marriage part of the "Mormon" creed is only for the practice of advanced and qualified disciples who are considered capable of its duties, responsibilities and sacred agreements, while the doctrines of "Mormonism" in general are to be proclaimed to all people of every tribe and race, and of every degree and class of society. One is select, the other is universal.

The missionaries of this Church are not sent out to preach plural marriage. Yet when information is desired they are usually ready to impart it, and to relate the facts and to explain the principle. But they go to the world to warn mankind of judgments to come, to proclaim the approaching advent of the Son of Man, to command all people to repent and be baptized for the remission of sins, that they may receive the Holy Ghost and a divine testimony of the truth, and to prepare for the gathering of the elect from the east and the west, the north and the south. They are to administer the simple ordinances of the Gospel, heal the sick, cast out devils, counsel and encourage the poor and help the afflicted according to their own faith and the faith of those who hear their testimony. They are to do this without pecuniary reward of any kind. Freely they have received the Gospel, freely they are to impart.

This work of proselytism is not affected and will not be affected, by any of the measures that have been or will be devised by religious bigots and aspiring politicians against the people of Utah. It is only hindered by the laws against religious liberty which still have force in some portions of the old world, but which will yet be modified or abolished so that freedom of speech may everywhere abound.

The "strange fact" which the Record says has "never yet been accounted for" is not a fact at all. It is not true that "the most fruitful field" for our missionaries has been found among the Swiss and Scandinavians, except as regards the latter in quite recent years. The English speaking nations have furnished the largest number of proselytes, and Protestant countries have contributed most to the success of our cause, from the fact that the Reformation was the forerunner and preparer of the great latter-day work, to which all the prophets of Holy Writ looked forward for "the consummation of all things." Quite a number of Swiss have obeyed the gospel, but not so many as the denizens of countries where English is spoken; and it is only during the past few years that the proportion of Scandinavian proselytes has been so comparatively great.

The explanation is this: Appeals to the feelings and the imagination, which the Record supposes necessary to the making of "Mormon" converts, do not properly belong to "Mormon" proselytism and are discountenanced by the system and its leaders. The plain, simple, practical gospel of the king-

dom is preached, with appeals to the calm judgment and quiet reflection of the hearers. The Bible, as translated under the auspices of King James, or the commonly accepted version in each nationality, is the standard to which every promulgated principle is brought, and comparison is invited between the popular but discordant creeds and the doctrines of the Saints, the Bible being taken as the decisive authority.

It is conviction, not imagination that influences people of every nationality who have courage enough to stem the tide of popular prejudice, to cast in their lives and fortunes and earthly and eternal interests with that which they are convinced is divine. There is no wild-fire, sensational or emotional revivalism in the promulgation of "Mormonism." The Gospel of Jesus Christ as taught by Him and His Apostles is declared, and the promise of the Holy Ghost and its accompanying gifts, as of old, is offered to the obedient. It is the actual fulfillment of the promise which demonstrates the truth of the creed, and the convictions which it brings is stronger than all the terrors that men and nations may threaten or devise.

It is claimed by some who seek in every direction but the right one for an explanation of the success of "Mormon" missionaries, that it is "a free passage to America" and the promise of land for nothing or on time "that induces the Swiss, Scandinavians and other Europeans to embrace 'Mormonism.'" This is as foolish as it is false. The Elders who come among them depend chiefly on the people where they travel for something to eat and a place to rest their weary feet. They have no material inducements to offer. It is simply an immigration scheme they had to promote, they could get people by the scores of thousands to come here on the terms they are supposed to offer. They have to disappoint no end of applicants who imagine that to be their mission, because of foolish rumors and publications. The converts to our faith are told by word of mouth and by articles published in their own tongue, that if they come to Utah, it is to be tried and tested as they were never tried before, and that the object is not wealth, but faith and the service of God. That their temporal condition is, in most instances, improved by the change, is due to their own energies under wise direction and the opportunities which the country affords and their personal friends or relatives point out. Occasionally persons gather with the Saints without faith, on the inducement and by help of sanguine relatives in Utah. They seldom realize the expectations of their friends. The foundation was not laid. That foundation is the conviction to which we have referred.

The true motive of the masses of our emigrants is religion. They come into the Church because they believe it to be of God. They come to Utah to build up Zion. They do not travel to do out if "Mormonism" is true. They cross sea and land because they know it is true, and therefore desire to build it up and share with it joy or sorrow, prosperity or adversity, riches or poverty as Providence may overrule.

Polygamy cuts little or no figure in the movement. Worldly possessions are a secondary consideration. The moving force is faith, and the enduring power is conviction; and against these poverty, persecution the opposition of the world and the fiery wrath of intolerance, operate in vain. And those who are puzzled to understand the motives that move the Swiss or the Scotch, the American of the North or the South, and the people of various tribes and tongues, to join the Saints and flock to Utah, notwithstanding the unpopularity of the creed and the jeopardy of its chief exponents, will never comprehend the matter until they look in the direction we have indicated.

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DEATHS

SCOFIELD—In this city, June 20, of heart disease, Isaac Scofield, late from Leeds, Yorkshire, England. Deceased was 75 years of age.
Mt. Star, please copy.

REID—At Smithfield, Cache County, Utah, James Reid, on the 18th of June, 1886. He was born in Scotland, January 13th, 1816. Baptized by Elder Wm. Gibson, at Kilmarnock, Scotland, in 1843. Emigrated in 1856. While on the camping grounds at Florence,

he was shot (having been taken for William Kimball, whose life was sought,) from the effects of the wound he suffered continuously until his death. In consequence of the shooting, the family were detained at Florence until late, crossing the plains in Captain Willey's hand cart company, arriving in Salt Lake City, November 11, 1856, where they lived for 11 years; moved to Heber, where they lived for two years, and then moved to Smithfield. He leaves a wife, six children and 12 grandchildren. He died as he had lived—a faithful member of the Church of Jesus Christ of Latter-day Saints.

PHIPPEN—At the residence of his father, in the Sixteenth Ward, Salt Lake City, June 19th, 1886, of cancer in the face, Silas Lucien Phippen, son of James W. and Julia A. Phippen, born in the town of Newstead, Erie County, N. Y., December 5, 1846. The deceased leaves five children—three girls and two boys; his wife died eight years ago.

DEMILL—At Stonesburg, Washington County, Utah, March 11th, 1886, Harriet Resana, daughter of Oliver Demill, Jr., and Harriet Salva Millet Demill, granddaughter of Alma Millet, Sen., and Harriet S. Millet; born October 1st, 1835.

HUGHES—At Salt Lake City, June 1st, 1886, Solomon Hughes, son of Thomas and Mary Hughes, of Farmington. Deceased was buried June 3rd in Farmington Cemetery.

JONES—In the 16th Ward, Salt Lake City, June 24, 1886, of lockjaw, Ada Ester, daughter of George and Ann J. Jones, aged 2 years 11 months and 21 days.

HATCHMAN—In the Twenty-first Ward, Salt Lake City, June 26, 1886, Eleanor Hatchman, aged 6 years; born in Bethnel Green, London, England; baptized a member of the Church of Jesus Christ of Latter-day Saints, April 24, 1859; emigrated to Utah in 1864.

IMPEY—On June 25th, 1886, at the residence of his son-in-law, in the Second Ward, of bilious colic, Samuel Impey, aged 70 years and 29 days. At the time of his death the deceased was in full fellowship in the Church; when in England, he acted for many years as president of the Studham and Kinsworth branch; his life was one of usefulness.

MILLER—At the residence of her son William, in Coalville, Summit County, Utah, June 23d, 1886, Rebecca Van Zante Miller, relict of the late Eleazer Miller.

Deceased was born in Albany County, New York, October 20th, 1807, consequently was in the 89th year of her age.

She embraced the Gospel in the year 1831, and has shared with the Saints in all the persecutions they have endured from that time. She died firm in the faith of the gospel.

Her remains were brought to the city cemetery for interment alongside her husband, who died April 12th, 1876, at the ripe age of 81 years. Brother Eleazer Miller, it will be remembered, was the man who baptized President Brigham Young, on the 14th day of April, 1832, and confirmed him at the water's edge, and ordained him to the office of an Elder that same night. (Com.)

ANDERSEN—John Henry, son of Bishop Olaf B. and Henrietta Andersen, of teething and brain fever, June 16, aged 2 years and 4 days, at North Morgan Ward, Morgan County.

Scandinavian Stjerne please copy.

HARRIMAN—In Washington, Washington Co., Utah, December 30, 1885, Clarissa Boynton, Harriman beloved wife of President Henry Harriman.

Deceased was born September 12, 1807, at Bradford, Mass.; baptized August 1832, by Oron Hyde. Gathered with the Saints to Kirtland.

She died as she lived, a firm believer in the Gospel. With her husband she shared in the persecutions and driftings of the Saints.

ESTRAY NOTICE.

I HAVE IN MY POSSESSION:

One dark red COW, 4 years old, white under the belly, crop off left ear, slit in the right, black brand on left thigh, has a calf. If not claimed and taken away within 10 days from the date hereof, I will sell the same to the highest cash bidder, on Saturday, June 26th, at 9 o'clock a. m., at the Est-ray Pound.

A. P. HARMON,

Holden, June 17th, 1886.

ESTRAY NOTICE.

I HAVE IN MY POSSESSION:

One bay horse COLT, about 16 months old, branded U on right hip. If said animal is not claimed and taken away on or before June 29th, 1886, it will be sold at public auction to the highest responsible bidder at 2 o'clock p. m.

D. C. THOMPSON,

Marysville, Plute County, U. T., June 19, 1886.

ESTRAY NOTICE.

I HAVE IN MY POSSESSION:

One black HORSE, 11 years old, star in forehead, left hind foot white, branded J. P. J. in center of letter J thus, on left thigh. If the above described animal is not claimed and taken away within ten days from date, it will be sold to the highest responsible bidder, on June 25th, 1886, at two o'clock p. m., at Lawrence District Pound.

HORACE BURGESS,

Lawrence, Emery Co., Utah, June 15, 1886.

ESTRAY NOTICE.

I HAVE IN MY POSSESSION:

One dark brown or black HORSE, about 14 years old, all four feet white, spot on forehead, about 14 1/2 hands high, branded W T on left shoulder.

One flea-bitten grey HORSE, 14 hands about 13 years old, branded J on left and O on right shoulder.

If not claimed, they will be sold Saturday, July 3rd, 1886, at 10 a. m.

J. R. MILLER,

South Cottonwood, June 21, 1886.

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ESTRAY NOTICE.

I HAVE IN MY POSSESSION:

One bay STUD or ridgill, about 4 years old, crippled in right hind ankle, no brand visible.

One bay HORSE, about 6 years old, brand on left thigh resembling V 9, white spot in forehead, right hind foot white collar and saddle marked.

If the above described animals are not claimed within ten days from date, they will be sold to the highest cash bidder at the Est-ray Pound in Enterprise, Morgan County, at 1 o'clock p. m., on Thursday, July 1st, 1886.

BENJAMIN HUBBERT,

Peterson, Morgan Co., Utah, June 21st, 1886.

ESTRAY NOTICE.

I HAVE IN MY POSSESSION:

One light red STEER, 6 or 7 years old, white under belly, bush of tail white, roan head, scar in hollow of body on left side, under half crop in left ear, looks as though there had been slits in right ear and frozen off, making an under half crop; no brands visible.

If the above described animal is not claimed and taken away within ten days from date, it will be sold to the highest cash bidder, on July 1st, at one o'clock p. m., at my corral.

SAMUEL J. POLLOCK,

Kanarra, June 22, 1886.

ESTRAY NOTICE.

I HAVE IN MY POSSESSION:

One bay MARE, about 10 years old, white strip in face, left hind foot white, brand resembling 2 on left jaw, shod on front feet. One bay HOLTSE, about 10 years old, some white in face, hind feet white, branded W on left shoulder.

Notice is hereby given that if said animals are not claimed and taken away and all damages and costs paid, before ten o'clock Wednesday, July 7th, 1886, I will sell the same to the highest bidder for cash, at the precinct pound, Kayaville City, Davis Co., to satisfy damages and costs.

THOMAS G. LEWIS,

Kaysville, June 23, 1886.

ESTRAY NOTICE.

I HAVE IN MY POSSESSION:

One roan HORSE, branded B 8 on left thigh, star in forehead, four white feet, about 10 years old.

If not claimed and taken away within ten days from date hereof, they will be sold to the highest responsible bidder, at the Brighton est-ray pound, on Wednesday, July 7th, 1886, at 10 a. m.

THEO. MCKEAN, JR.

Brighton, June 26, 1886.

ESTRAY NOTICE.

I HAVE IN MY POSSESSION:

One bay yearling HORSE, branded t on left thigh.

One bay MARE, 7 years old, branded t on left thigh, and brand resembling T on left thigh and shoulder right hind foot white.

One bay MAKE, 6 years old, branded t reversed on right thigh, and brand resembling 5 on left thigh, four white feet and white nose.

Which, if not claimed and taken away within ten days, they will be sold to the highest cash bidder at the est-ray pound in Levan, Monday, July 5th, 1886, at two o'clock p. m.

S. P. JENSEN,

Levan, Juab Co., June 23, 1886.

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