

cliff. President F. M. Lyman had previously arrived and with a lively corps of men were putting up an additional bowery, seats, tables etc., with lumber, wagon covers, and other materials, which they had brought with them from Tooele. Refreshments, such as tea, lemonade, etc., were handed around as soon as possible, and the tables were filled with a great variety of edibles, that had been prepared for the occasion, after which the 7th Ward band, led by Bro. Wm. Foster struck up a lively dance tune. The ground being cleared, Father Colborn, aged 79, Sister Eastham of Grantsville, 73, Samuel Neslen of Salt Lake City, 73, Amos McBride of Grantsville, 84, and Wm. Jenkinson 72 (blind) of the 16th Ward, appeared, in turn, and danced lively hornpipes and other jigs to the amusement of all present.

At 1 p.m. meeting was held in the spacious bowery. The "Merry Mormons" was sung by Brother Wm. Foster. Prayer by Brother Chapman. Bishop Edward Hunter addressed the meeting for a few minutes in a very fatherly and instructive manner, and concluded by bearing a powerful testimony to the work of God, etc. Brother Beers of the 10th Ward then sang the song entitled "The Down Hill of Life," said to have been composed over 100 years, was awarded a pair of slippers. The oldest lady being called for, Sister Levisage of this city appeared, aged 93, gave a speech and sang a portion of the hymn, "How firm a Foundation," she was awarded a parasol. Samuel Neslen then sang the song, "King of the Cannibal Islands," and was awarded an arm chair presented by Bro. Dinwoodey. The oldest man was called for, Wm. Wilding of the 17th Ward came forward, 97 years old; and was awarded \$1 and a bottle of wine. A duet "We've lived and loved together," was then sung by Brother and Sister Moss of the 11th Ward to whom a dress pattern and a bottle of wine were given.

President Taylor at the request of all, arose and addressed the assembly for a few minutes. Was pleased to meet with them. Excursions of this kind were very beneficial, for there were many "seventies" in Israel. We live in an age when God had restored the everlasting gospel; spoke of the blessings thereof; said union should be our motto, and all would be well in time and throughout eternity. He blessed the people and those who had arranged this excursion, and then proposed three cheers for the "Old Folks at Home," which was responded to by them in return with three cheers for President Taylor.

Brother C. R. Savage said we had to thank such men as Brother Riter, manager of the railroad, Brothers Hooper, Jennings, Teasdel, Walker Brothers, Hyde and Taylor, of Black Rock, and other merchants and private individuals, "Mormon and non-Mormon," for their liberality in donating means to enable the committee to get up the excursion and give prizes, and obtain the enjoyment they were having. He thanked President Lyman and the brethren who had assisted to make them comfortable, and proposed three cheers for the "Republic of Tooele," which was given in a very hearty manner.

Brother Wm. Jenkinson, blind, 72 years of age, of the 16th Ward, sang "John the Sailor," and was awarded \$1 and a package of tea. He was employed 33 years on the Northwestern Railroad, England, and for several years ran the express from Holyhead to Liverpool, during which time he met with the accident which deprived him of sight.

Brother Goddard then stated that all who wished to return to the city could do so in a few minutes, as the train would leave at 2 o'clock, and another would leave at 6.30. A few returned with the former.

Refreshments were then handed round, after which many availed themselves of a bath in the placid waters of the Lake, while others enjoyed themselves in social chat, etc.

At 4.30, assembled again, when the 7th Ward Band played a lively tune. Bro. Wm. Foster sang, "When There's Love at Home," the brethren of the band joining in the chorus. Prayer by Bro. Z. Snow. The band then sang, "Hearts and Homes." The oldest lady from Tooele City was called for; Sister Gowan appeared, 93, and was awarded an arm chair, given by Barratt Bros. Sisters Sabine, of the 20th Ward, city, was then given a sack of flour for not having received a cross word from her husband for one year. Bro. Sabine testified to

the fact. Mrs. Williams, the oldest lady from Grantsville, 82, was given a parasol and dress pattern. The oldest lady not possessing a teapot, was called for, when one, aged 81, responded, and the article was given to her.

Catherine Wilson, of E. T. City, aged 77, being the oldest lady present who pulled a handcart across the Plains, was given two prizes. Daniel England, 81, of Tooele, being the oldest man who pulled a handcart, was given a hat.

The Sisters' Free of the 18th and 21st Wards of this city, for making neck ties out of native grown silk, the eldest was awarded a parasol and a dress pattern, the younger one a parasol.

Sister Higbee, being the oldest lady present who came to the Valley, September, 1847, was given a \$3 order given by Brother Heber J. Richards.

One of the principal features of the exercises given, was the singing of "My Dear Old Wife and I," by Brother W. C. Dunbar, who sang it excellently, suiting the action to the words, reminding us of the many enjoyable times experienced in years past when listening to him in the Social Hall, Theatre and other places of amusement.

The assembly then sang "Praise God," etc. Benediction by Brother Geo. Goddard.

Refreshments were then handed around, when all began to prepare for starting home. While seating the people in the cars the Grantsville Band drove alongside the train in their band carriage and played "Auld Lang Syne," and all being comfortably seated, by 6.30, the train rolled out for the city, where vehicles were waiting to take the folks home.

There were from Tooele 21 persons over 70, and 127 besides—one couple having lived together for 57 and one for 52 years. From Grantsville there were about 75, 10 of whom were over 70.

Everything passed off very peaceably, and all enjoyed themselves very much. Bishop Hunter, the Committee, W. W. Riter, manager of the U. W. R. R., with the employees of the road, Bros. Hyde and Taylor, of Black Rock, doing all in their power to make the excursion a success, which it was in every sense of the term.

The Grantsville brass band, and also the 7th Ward vocal and instrumental band deserve special mention for the music and singing they gave during the day. We also tender thanks for the courtesies extended to representative of the News.

Among the company from Grantsville we noticed Brother Amos McBride, who is the son of Brother McBride who was cut to pieces with a corn cutter at the massacre at Haun's Mill. Also from the same place, Sister Prudence Fairchild, who was through all the troubles in Missouri, at which time her husband left her, and who drove her own team, containing four children, the distance of 900 miles; afterwards gathered to Nauvoo, and arrived in the valley 1852. She is hearty and well, is over 80 years old and rejoicing in the Gospel.

The day and the trip will long be remembered by all who participated in the pleasures of the occasion, and we congratulate all who had any hand in the excursion, on the good time enjoyed by the Old Folks at Black Rock in the "out" of 1880.

## REDEMPTION FOR THE HEATHEN.

THE *Methodist*, in an article on the salvation of the heathen, makes the following remarks:

"If he throws his child into the Ganges, or himself under Juggernaut, or worships an idol made with his own hands, his acts are intrinsically wrong; but if done in obedience to his conscience they are right actions to him and evince a purpose of righteousness which would gladly respond to the claims of the gospel when presented to him. The fact that he does anything to be saved is a better ground of hope for him than multitudes in Christendom can have, for they are doing nothing. And the fact that he does these things conscientiously is as good a ground to hope that he will be saved through the mercy of God in Jesus Christ as any Christian can have that he will be saved for anything he can do."

The different sects of Christendom have been greatly puzzled over the teachings of scripture when ap-

plied to the condition of the many millions of the heathen. Salvation can only come through Jesus Christ, and his name is "the only one given under heaven whereby man can be saved. Further, the Savior himself declared, "Except a man be born of the water and of the spirit he cannot enter into the kingdom of God." Now, there are many millions of people in the world, and many more have passed away, who never heard anything about Jesus nor of that second birth which He declared essential to salvation. According to Methodist doctrine, "There's no redemption in the grave nor pardon offered to the dead." There are but two after-death conditions. Mankind have only two alternatives. They must either believe and go to heaven, or disbelieve and go to hell. "As death leaves them, so judgment finds them," and "as the tree falls so it lies." These are not only Methodist sayings but axioms accepted by all the great religious divisions of modern Christianity.

If these notions are correct, how can the *Methodist* reconcile them with the ideas advanced in the above quotation? They cannot be made to harmonize by any system of logic. Either the heathen who have not received the gospel must be damned, or faith in Jesus Christ is not essential, or there must be some means provided by which the dead may hear and obey the gospel, and "be judged according to men in the flesh, but live according to God in the spirit."

The revelations of God to the Latter-day Saints afford the only light to dispel the mystery of darkness which has for many centuries surrounded this subject. Through them we learn that all people who have ever breathed the breath of life on the globe, will hear the true gospel, proclaimed by men having authority from God to preach it and administer its ordinances. That those who have not heard it in the flesh will hear it in the spirit. That such ordinances as belong to the material world and cannot be administered behind the veil, may be attended to by proxy in the way and in the place or places appointed by the Almighty. That the vicarious work of the living for the dead is accepted on high, providing that the conditions are complied with by repentant spirits, and the rites are properly performed by their proxies in the flesh. That which is "sealed on earth" according to the divine doctrine, being "sealed in heaven" and recognized of force in the world and out of the world, in time and in eternity.

These doctrines are accounted heresy by the sect for which the *Methodist* speaks, as well as by the great and discordant body of so-called Christendom. But they are plainly alluded to in the scriptures, and are manifest to all that follow the injunction of the Savior, "Whoso readeth, let him understand."

In the communication of this intelligence concerning the redemption of the dead, the Prophet Joseph Smith has furnished to spiritual minds one of the clearest evidences of his divine mission and divine illumination. And the doctrine opens up a field for reflection and rejoicing so vast and delightful, that the soul which perceives it in its magnitude is lifted from the narrow sphere of earth into the boundless domain of the Universal God, and from the trammels of time to the contemplation of the eternal and the infinite. It is a key which unlocks many deep and before unfathomable mysteries. It makes plain the great plan of human redemption, unfolds the boundless love of the Everlasting Father, and heralds the perfect victory of the Beloved Son over the Adversary and his hosts and works.

But the point that strikes us most forcibly in the extract from the *Methodist*, is the statement that the heathen whose acts are intrinsically wrong, if they are "done in obedience to his conscience" has "as good a ground to hope that he will be saved, as any Christian can have, etc." But what do these liberal-minded sectaries toward the idol-worshipping and baby-killing heathen, have to say in regard to the Christ-believing and plural-wived "Mormon"? The former may be saved, but what of the latter? Why, they doom us to the regions of everlasting fire when we leave this world, notwithstanding our faith in the atonement of Christ, and try to bring upon us the wrath of man and the penalties of the law while we remain in the world; and all this for carrying out the precepts of the Bible, which they wish the heathen

to accept, and or following the example of venerated men whose history appears in that sacred Book, and who are therein held up to mankind as patterns of faith and holiness. The sincerity and conscientiousness of many "Mormon" men and women in the practice of plural marriage is acknowledged. It is also conceded that some of the best men spoken of in the sacred Scriptures had many wives. Yet while the heathen who destroys life conscientiously may, according to the *Methodist* theory, hope for salvation through a Redeemer in whom he does not believe, the Latter-day Saint who promotes life conscientiously, through Bible marriage, and has faith in Christ, is counted worthy only of punishment and prisons in this life and eternal damnation in the next! This is *Methodist* consistency with a vengeance. The Hindoo may bow down to an idol, may drown his children in the Ganges, may commit religious suicide, or perform other acts "intrinsically wrong," and be saved without faith in Jesus or being "born again." But the "Mormon" who commits no act intrinsically wrong—for plural marriage is only declared wrong by statute and has no element of essential crime—who believes in Christ as his Savior and manifests his faith by performing the works that Christ commended, just because he conscientiously differs from the *Methodist* and other pretended Christian professors, is consigned to the doom of the damned when he dies, and Congress is importuned by these pious people to harass and imprison him while he lives.

We have no such feelings or desires towards our enemies, *Methodist* or otherwise. We believe that they will at some period in the eternal future obtain more real glory and delight than they ever imagined, though it will not be of the character described in some of their rhapsodies, the dreams of religious inebrity. With the other heathen they will be redeemed eventually through the great atonement. But we also are assured that they will first have to suffer for their wickedness—including their unchristian and malicious efforts for the oppression and affliction of a conscientious people. Unless they repent in the flesh, they will be cast down to hell. They will suffer the vengeance of the Almighty in the eternal punishment. They will be beaten with many stripes. They will pay the uttermost farthing. And when the day of their redemption dawns and messengers from on high gladden their souls with words of hope and forgiveness, it will be the voice of those whom they have persecuted on earth which shall sound the tidings of great joy, and the hands which they have sought to bind with prison fetters which will reach down to lift them up from the pit. We speak sharply to the foes of our faith, we stand firm to the ground which God has commanded us to take, we are strong in the convictions of our hearts, positive in the enunciations of our tenets and pointed in our rebukes of the hypocrite and the slanderer. But we bear no malice to either the Christian or pagan heathens of the latter days, and are ready to labor for their enlightenment in time and their redemption in eternity. But at the same time we cannot help smiling at their inconsistency while we mourn at their ignorance of the simple truths of the creed which they pretend to interpret.

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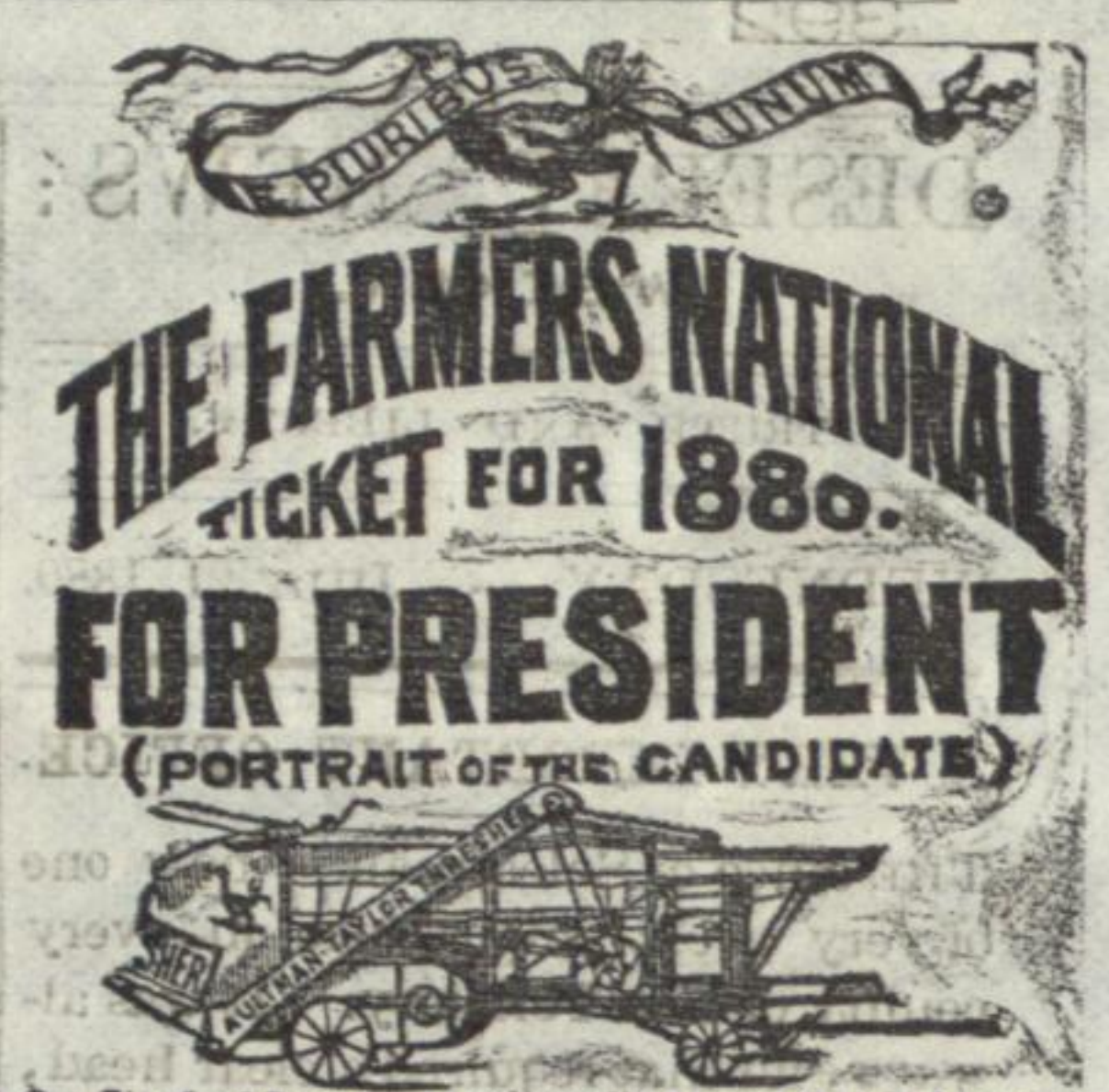
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